

THE Maghreb

Ancient North Africa
Yearns for Rebirth





A Letter from the International Director

I stood at the southern tip of Europe - Gibraltar - and studied the mass of North Africa's 2,800-foot Jebal Musa, lurking low on the horizon 15 miles away. I thought of the Moroccan tourist who had driven near this very spot a few months before on his way back to Morocco from vacation in Spain. He saw volunteers handing out Christian materials, and he spontaneously put both his hands out of the car as though asking for a bundle of packets.

When asked what he wanted the man answered: "On the way into Spain I received a packet and talked at length with one of the volunteers. I have made a decision to follow Christ. Not just me; my wife too has decided to follow Him with me." The Spanish pastor who was handing out the packets loaded the man's car with materials he could take back to his people in Morocco.

For six years several agencies have been giving New Testaments, videos, audiocassettes and children's books to an estimated 800,000 visiting North Africans who pass through ten gateway ports in southern Europe. On some days as many as twenty percent of those who hear the message of Christ through personal conversation, pray to become Christians. The organizers of the unique outreach met while I was in southern Spain to evaluate the program. They agreed that it had been the most responsive year that they had experienced.

"It's not because of our ministry alone that this is happening," the project coordinator has said. "God is preparing hearts. There is such a hunger that people are responding with joy to the gospel."

This imaginative evangelistic outreach is just one indication of an awesome movement of God among the people of North Africa. In a land many Christians have considered to be impenetrable, God is rapidly breaking down centuries-old emotional, religious and cultural barriers to the gospel. A mission statesman from the region, following a trip to a country in North Africa reported recently: "Although most of them are with very limited resources, I have seen the POWER of GOD working there as I have seen NOWHERE ELSE IN THE ARAB WORLD among people from non-Christian backgrounds."

Yours for the Harvest

Luis Bush


International Director
AD2000 & Beyond Movement

“The blood of the martyrs is the seed of the Church.”

— Tertullian

Endless sand...sun...camels...caravans...nomads...ancient trade routes crossing the emptiness...these are a few of the mental pictures that flash across the mind-screen when most of us hear the words “North Africa”.

For others the images are more personal and fearful: gunshots...tear gas...smoke...screams filling the streets from religious, ethnic and political conflict both ancient and modern.

The Arabic-speaking people who live to the east simply call it "The Maghreb" ("The West"). But to Christians everywhere North Africa is known best as the "Land of the Vanished Church."

The church in North Africa was born on the very day the global church was born. From the lands we now know as Libya, people (Acts: 2:10) first brought news of that remarkable Pentecost. They were soon followed by others who had lingered in Jerusalem to spend more time in the company of the apostles and the other Christians there. "Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts" (Acts 2:46).

Sometime later, news reached the Libyan coast that Peter had visited a Roman centurion, and the Gentiles in his house had received the salvation of God and the gift of the Holy Spirit just as the Jews had. The Gentiles of North Africa - Romans and Berbers - heard with great interest how the apostles and elders in Jerusalem had welcomed men and women like themselves into the church of Christ.

Christianity is therefore a fundamental part of the rich North African heritage. The way of Christ was known and loved here long before it reached northern Europe and America. The gospel that took root in North Africa in the first century was the vulnerable faith of a persecuted minority. For three hundred years the Berbers heard and responded to the Word of God not because of Roman power but despite it. Roman governors and magistrates did their utmost to suppress the faith, destroy its leaders and force its followers back into the pagan temples. A relentless stream of stringent laws, enacted at the highest levels by a succession of tyrannical emperors, was designed to wipe Christianity off the face of the globe.

Yet the churches of North Africa flourished in those years of persecution. (See the testimony of Perpetua on page 7) Tertullian, a leader of the 4th century church, wrote: "Despite the fiercest opposition, the terror of the greatest persecutions, Christians have held with unswerving faith to the belief that Christ has risen, that all men will rise in the age to come and that the body will live forever." So firm was their faith, and so effective their outreach, that by the third century most of what is now Tunisia and much of Algeria had become Christian.

The early believers achieved these marvelous results through personal witness - without radio, correspondence courses, audio or videocassettes or printed literature. North Africa produced many celebrated martyrs and some of the greatest theologians, including three of the foremost Christian

writers of all time - Tertullian, Cyprian and Augustine. Their words rise up and speak to us today:

- Tertullian: the triumph of spiritual life in a sick society
- Cyprian: the challenge of church growth in hard times
- Augustine: the quest for faith in a stricken world

In the fourth and fifth centuries, however, this spectacular Christian growth was followed by an equally remarkable collapse. The churches which were poised to take the gospel throughout Africa faltered, stumbled and soon disappeared without a trace. They failed completely to capitalize on the freedom offered them by the Edict of Milan in AD 313. When Vandal and Arab invaders arrived in the fifth and seventh centuries, the churches were unable to offer any resistance or even to survive the introduction of new religious systems.

Centuries have passed with little visible Christian presence. Today, however, there is a fresh movement of the Holy Spirit across North Africa. Christians around the world are praying that the so-called "Vanished Church" will become a visible and victorious church in the near future.

A mission leader who has ministered in the Middle East for more than twenty years tells story after story of God's working in recent times. He concludes that "The Spirit of God is moving in currents across the Muslim world. We are living in pregnant days."

Today there are an estimated 10,000 known Arab and Berber believers in North Africa. Certainly there are many more secret believers. Intense pressure and outright persecution have driven many to emigrate overseas.

In many ways simply preserving the existing church is a great victory. But could there be hope for more than mere preservation?

Could this be the time for the rebirth of the vital church of ancient North Africa?



The Call to North Africa

Christians in the streets of North Africa are saying that they have never seen such response to the gospel as now. Leaders of partnerships and ministries, and leading mission researchers agree. "It's as though we are seeing a vision of one who calls, 'Come over to North Africa and help us!'" they say. At this crucial hour North Africa is calling out to Christians everywhere

1. A Call for Prayer

"We have seen great gains in the last five years," say Christians throughout the Arab world. "More people are praying for us than ever before in history! That gives us confidence, and a spiritual mandate to be fruitful in the land. With this kind of heavenly prayer cover we know the Arabs about whom we care so much will have a chance to hear."

Certainly God has answered the prayers of intercessors to unleash His divine power. During the early 1980s a significant number of people throughout North Africa received special divine visitations within a relatively short period of time. Some 300 people were converted in a coastal city region of Algeria. Dreams, angelic visitations and visions continue among the North Africans to this day. These divine manifestations typically precede and often play a significant part in conversions.

Growing interest in the 10/40 Window is focusing prayer for a spiritual breakthrough in the Arab world. Millions prayed for the Arab world during the October 1993, 1995 and 1997 "Praying through the Window" emphases. On-site intercessory teams came to North Africa for days of prayer and fasting, asking God for a spiritual breakthrough.

During "Praying through the Window IV" (October 1999) millions of Christians worldwide are expected to pray specifically for the countries of North Africa, with a special focus on the strategic towns.

2. A call for workers

During the late 13th and early 14th centuries, Spanish Christian Raymundo Lullio (Raymond Lull) sought to stir up the church in Europe to send missionaries to North Africa. Failing this, he made several trips to the North African coast himself to take the message about Christ to the Muslims there. Generally considered to be the first missionary to the Muslims, he wrote in his book "The Tree of Life," that love, prayers, and the pouring out of tears and blood best conquer Islamic strongholds. Historians report that he finally paid for his efforts with his life in June 1315 in the very place where divine visitations have occurred 670 years later.

North Africa needs more entrepreneurs; Christians who are willing to share the gospel of Jesus Christ through personal witness while supporting themselves in business and professions. The apostle Paul's model of tentmaking evangelism and church planting is both biblical and practical in the modern international economy.

3. A call for partnership

Some time ago eight Muslims in a North African university city decided to acknowledge their faith in Christ by taking baptism. Later they said: "We decided to follow Jesus partly because we saw that His followers knew each other, loved each other, and spoke well of each other." They had recognized the importance of Christians joining in effective partnership to share the gospel with the people around them.

In 1986 North Africa's first annual regional partnership meeting brought twelve people from eight agencies to talk and pray about ways they could work together to reach the region. By 1998 the partnership had grown to 80 agencies and churches. In the last five years alone the number of organizations partnering to reach North Africa has doubled.

4. A call for media ministry

Christian radio and satellite television broadcasts have sown much seed in North African hearts – and a harvest is now being reaped on the ground. In the past it was difficult to determine just how effective these types of ministries really were. That began to change several years ago when Christian broadcasters started giving lists of names to the Christian community to follow up.

One of the people listed had been listening to the radio programs for about four years. He had become a Christian, but had never met another believer and did not have a whole Bible to read. He was very excited when he finally met a Christian worker and realized that there were other Christians in his region. He is now strong in the Lord, a bold evangelist and is himself involved in following up radio contacts.

One day he and two others went to a small village to meet another listener. They only knew the person's name (which turned out not to be his real name) and that he had some sort of business on the main street of the village. They prayed that they would be able to find him, knowing that asking too many questions could arouse suspicion.

They chose a shop at random and one visitor went in to inquire. After a long time, he finally came out. "It's him! It's him!" he said excitedly.

The man was so excited to meet them that he closed his shop and took them for a drive in the countryside so they could talk openly without being heard. He had been listening to the radio programs for several years and had come to Christ through them.

He, too, did not have an Arabic Bible. A tourist had given him an English Bible, but he did not know English. The Bible did have an Arabic translation of John 3:16, and he had clung to that one verse. He had also tried to write down by hand everything he heard on the radio, especially the Bible verses. In this way he had put together his own "Bible" and had even shared his handwritten book with some of his friends. "He

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Satellite TV in North Africa

Uncensored satellite TV services have taken North Africa by storm. During the past ten years more than 40 million people in the area (100 million in all Arab countries) have installed satellite dishes in their homes. Today satellite dishes are even seen on mud-brick buildings in the Moroccan countryside.

SAT-7, a Christian satellite TV service that started in 1996, has consistently had more responses from Algeria and Morocco than any other Arab countries. On April 1, 1999, SAT-7 began broadcasting four days per week.

A Bible society executive who visited Morocco recently reported that everyone he met, in both government and commercial circles, took the initiative to talk about SAT-7, saying that it had dramatically changed their understanding of Christianity.

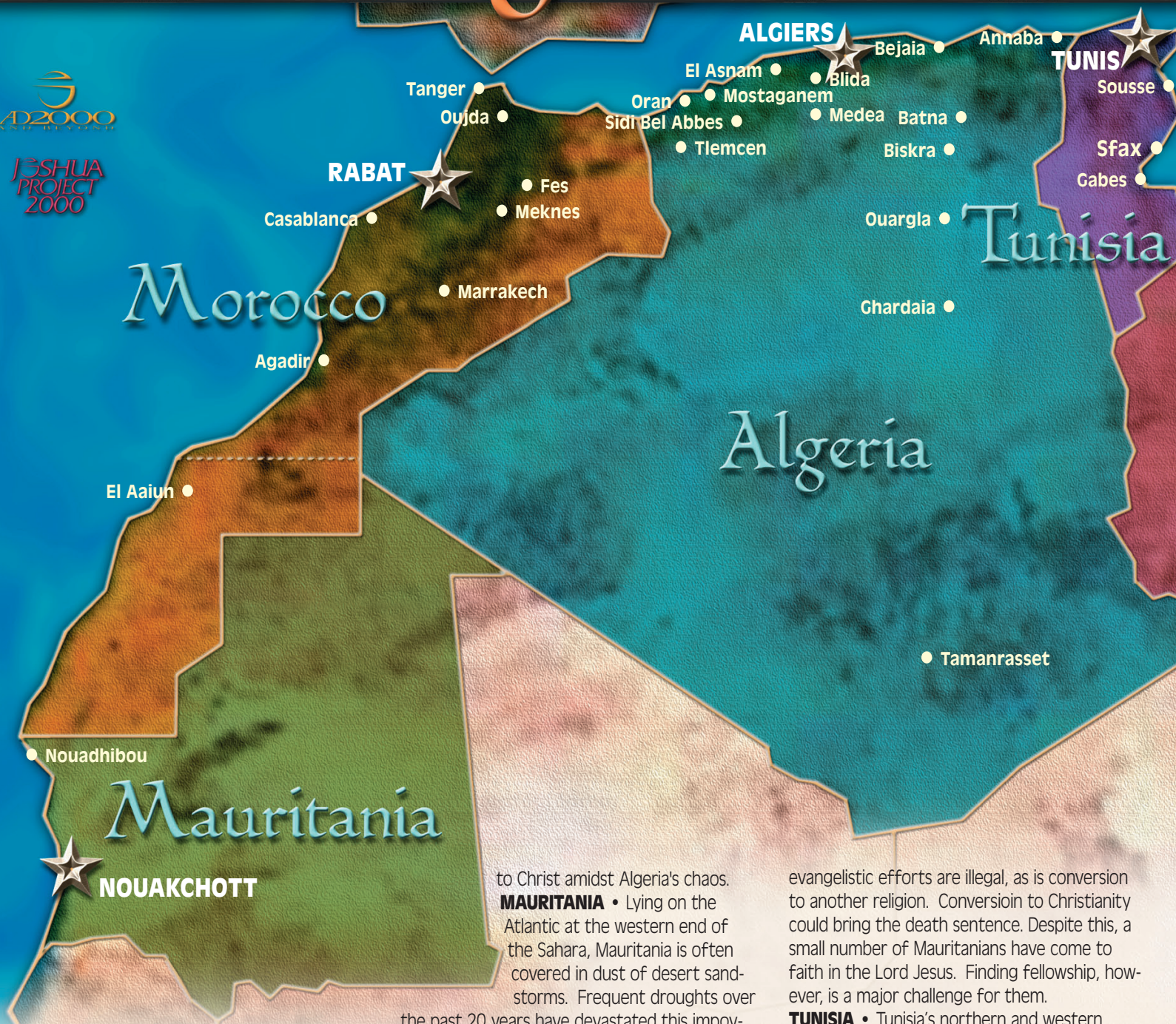
Entire families watch SAT-7, and much of the feedback comes from women and children. One Algerian teenager wrote, "I would like to become a Christian. How can I do this?" A man from Morocco wrote, "My friend has a satellite dish and has been corresponding with you. When he came to visit me I noticed a big change in his personality - great happiness and peace of soul. He tried to explain what happened, but I understood nothing other than he now believes in Jesus. That is why I am writing you. I am eager to know more about the Christian faith and about Jesus."



The Maghreb - North



JOSHUA PROJECT 2000



ALGERIA • After a bitter war of liberation, Algeria gained its independence from France in 1962 and adopted a one-party socialist system of government. Then, in 1992, there was a move towards a democratization of the government. A protracted battle for control of the country has followed between radical Muslim groups and the army. The ensuing seven years of civil war has killed as many as 80,000 of Algeria's approximately 30 million people. A dire economic situation has left millions in poverty. In spite of the turmoil, many people have come

to Christ amidst Algeria's chaos.

MAURITANIA • Lying on the Atlantic at the western end of the Sahara, Mauritania is often covered in dust of desert sandstorms. Frequent droughts over the past 20 years have devastated this impoverished country, causing massive migration of it's people to the capital city and other towns, by those who had traditionally lived a nomadic lifestyle in the desert. Inter-ethnic violence broke out over the limited amount of water and usable land. Numerous military coups followed independence from France in 1960, although there has been more stability following the 1992 election of a civilian government. No freedom of religion exists in Mauritania. In the eyes of the law, all citizens are Sunni Muslims subject to Shariah law. All Christian

evangelistic efforts are illegal, as is conversion to another religion. Conversion to Christianity could bring the death sentence. Despite this, a small number of Mauritians have come to faith in the Lord Jesus. Finding fellowship, however, is a major challenge for them.

TUNISIA • Tunisia's northern and western mountains give way to the hot, dry central plain, while the south is covered by the Sahara Desert. Its diverse economy mixes petroleum and phosphate mining with tourism, agriculture, and a growing industrial base. The ancient civilization of Carthage thrived here 200 years before Christ. In modern times Tunisia was ruled by France until 1956. Today Islam is Tunisia's state religion. Though tolerance is shown to foreigners of other faiths, Christian witness has, at times, been strongly opposed. The nine million people of Tunisia are almost totally unreached,

North Africa



TRIPOLI

● Benghazi

Libya

and there are few known evangelical believers.

MOROCCO • Two mountain chains, the Rif along the northern coast and the Atlas in the center, divide eastern Morocco from Atlantic Morocco to the west, providing a home for some 30 million people. High levels of unemployment continue and put a strain on the resources of many families.

Formerly a protectorate of both France and Spain, Morocco became an independent kingdom in 1956. Invading Arab armies brought Islam in the seventh century. The royal family has been committed to preserving Islam as the religion of all Moroccans. In the last 30 years a number of Moroccans have put their faith in Christ.

Morocco and the Algerian-based Polisario Front both claim Western Sahara, a phosphate-rich desert region in extreme northwestern Africa

that holds as much as three-fourths of the world's phosphate deposits.

LIBYA • The Sahara Desert covers more than ninety percent of Libya, which is endowed with rich reserves of oil. Many of Libya's 5.6 million Arab and Berber people live in cities along its Mediterranean coast.

Libya has been ruled by a succession of foreign empires over the centuries. In 1969 a coup led to the establishment of the regime led by People's Committee headed by Mu'ammarr Qadaffi.

The demand for specialized labor has brought into Libya a number of foreigners who are employed to work in oil and engineering projects, as well as others skills and technical trades. Most Libyans have yet to have an opportunity to hear and respond to the Gospel of Jesus Christ.

To the people of the Middle East, North Africa has long been known as "The Maghreb" ("The West"). Europeans have called the region "The Barbary States," or simply "Barbary," after the name of the indigenous Berbers, who are now outnumbered by Arabs and Arabized Berbers.

To the rest of the world, North Africa is simply the northern African Mediterranean coastal belt, stretching from the Atlantic Ocean on the west to the Egyptian desert on the east. It includes the countries of Mauritania, Morocco, Algeria, Tunisia and Libya.

To modern Christian missiologists, North Africa is the western end of the 10/40 window.* Covering more than 1,830,000 square miles (4,750,000 square kilometers), it is about half the size of the United States or China. Well over four-fifths of the region is desert.

From the vastness of their mountain ranges, the native peoples of the Maghreb have resisted successive Punic and Roman invasions. When the Arabs finally conquered the region in the 7th and 8th centuries, they imposed their language - Arabic - and their religion - Islam - on the native peoples. Yet most of the North African societies have preserved their cultural identity throughout the centuries.

The North African soul seeks peace between contradictory poles - traditions of centuries and modernization, instinct and reason, pleasure and asceticism. In recent years, more and more North Africans are finding new peace in the gospel of Jesus Christ.

* The 10/40 Window is the region between 10 and 40 degrees north latitude, extending from North Africa through East Asia. It encompasses over three and one-half billion people, including most of the world's Muslims, Hindus and Buddhists.

Perpetua, Martyr for Christ.

Perpetua could hardly face her father. What could she say how could she make him understand? At last she turned and said, "Do you see this pitcher standing here, father? Would you say it is a little water pot or is it something else?"

The old man glanced at the object in the corner of the filthy prison cell. "It certainly looks like a water pot to me!" he replied.

"Well, can we call it something else?" Perpetua asked.

"No we can't," he answered.

"Just so," said Perpetua gently, "neither can I call myself anything but what I am and I am a Christian!"

Vivia Perpetua had spent the long sunny days of her happy childhood in the lovely seaside city of Carthage on the Mediterranean coast of North Africa. Lacking no comfort or privilege, she had enjoyed an education available to few girls of her day. Now she was a young, married woman twenty-two years of age, and the security of her early years had given way to stresses which quite shook her family. She was accused of being a Christian, which was a serious crime.

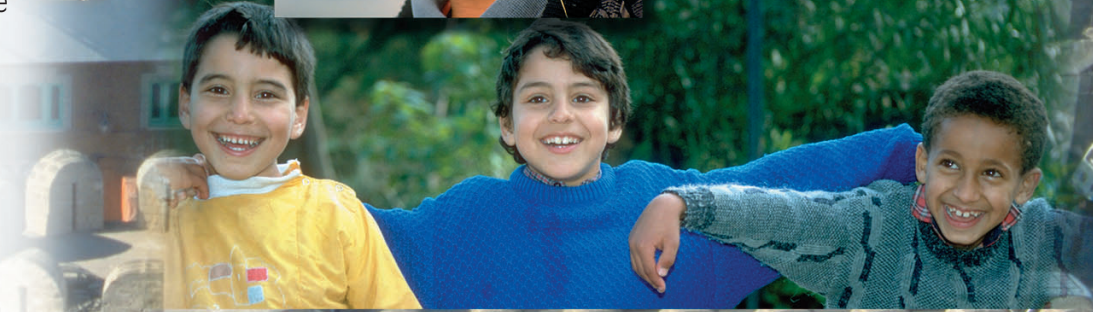
Perpetua wrote in her diary: "We were just having our mid-day meal when we were suddenly hurried off to the marketplace to be questioned. Immediately, the news ran all through the market, and a vast crowd began to gather. The others, when they were questioned, confessed their faith boldly. And so it came to my turn."

Perpetua's father crept close, holding out her child to her. "Take pity on your baby!" he cried. The judge was deeply moved at the sight and urged her to draw back before it was too late. "Spare your father's white hairs," he said. "Spare the tender years of your child. Offer a sacrifice for the Emperor, and go free."

"I cannot," Perpetua replied. "Are you a Christian?" the judge asked. "I am!" she said firmly.

Perpetua's father cried out in anguish at her words and continued to clamor until

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was so excited to finally meet other Christians," his visitors reported. "His eyes were as big as saucers and his face was shining when he realized he was part of a family of believers and not alone."

5. A call for business development

Unemployment in much of North Africa is reaching record levels. Christians can meet real needs in the region by emphasizing economic and business development. God has called some people to do business, be consultants, and start companies. That is exactly what the governments of many countries are asking for.

Like any other ministry, the entrepreneur needs to be linked to other gifts and ministries in order to have maximum impact. The Business and Professional Network (see "What You Can Do" below) has been established especially to assist with this vision. In another region of the world they have helped train and empower entrepreneurs to begin 180 different companies, almost all of which are still operating.

6. A call to observe the secrets of the early Christians' success in North Africa

In its first few centuries the church experienced astounding success in evangelizing North Africa. We need to relearn the principles of their success:

They proclaimed a practical gospel that spoke to the educated and uneducated alike. It was offered as good news to be received rather than a rival philosophy to be debated. Moral reformation was a major theme, accompanied by affirmation of the great eternal certainties of the gospel.

They developed a supportive Christian community built on the principles of love, trust and honesty. They devoted themselves to personal worship, prayer, mutual exhortation and encouragement. The world could see the difference that the gospel made in the character of the believers.

They sought to be light and salt in their street or village, helping their neighbors at every opportunity in the name of Christ.

They accepted persecution as an opportunity for public witness and for eternal reward. They held prayer meetings in prison and preached with great boldness to the assembled crowds even while they awaited execution. These were the most effective open-air meetings North Africa has ever seen. They had a very simple yet effective organizational structure. During the first two centuries the senior men, or elders, shared leadership of each independent local group, all contributing according to their diverse spiritual gifts.

7. A call to learn why the churches died

Clericalism: The churches of the third and fourth centuries developed an educated priestly caste which alone had the right to teach, offer sacraments and make decisions, and which left the laity passive. The local churches failed to resist the centralized organizational control, which stifled

local initiative and leadership.

Worldliness: The churches tolerated immorality; many who called themselves Christian had no intention of denying self, taking up their cross and following Christ. Outsiders laughed at them.

Division: The churches were distracted and demoralized by internal controversy, which led to the establishment of rival groups, harsh feelings, bitter words and sometimes violence. Churches sank rapidly from the heights of vigorous outreach to the depths of denominational survival.

Politicization: The churches entangled themselves in social and political issues that had nothing to do with the gospel of Christ. Initially, the Donatists' alliance, which arose during the Diocletian Persecution of 303-311, with rebel groups, brought visible success — a mass movement with wide popular support. Ultimately, however, it led to bloodshed and military reprisals.

Scriptureless: The churches failed to make Scripture available and understandable to the ordinary people. Using only the language of the educated, they could reach only the educated who lived in urban centers and whose parents could afford to send them to Latin school.

Visionless: The churches lost their vision, their God-given aim, and their spirit of self-sacrifice. With freedom, royal favor and the resources to reach all of Africa with the gospel, the fourth and fifth century churches failed even to get as far as the Sahara.

8. A call for practical church planting principles

The church is an organism, not an organization. Her strength is in relationships, not in structures or programs. Her preoccupation is spiritual, not political or material. The need of the church in one area must be the concern of the church in all areas. Churches exist in the smallest organism unit possible. Church organisms are evangelistic; they look out for new disciples and care for them in the group itself. Christian communities are supportive; all feel fully involved. The church relies on lay ministry, not full-time workers. The church normally meets in homes or fields, not in buildings set apart for that purpose. Sacraments, the Bible and prayers are given great importance. Believers are encouraged to serve others imaginatively and prayerfully in the name of Jesus. Persecution is accepted as part of the cost of being a follower of Jesus. Western missionaries do not lead such a movement; they enable it.

Conclusion

Can we not dream of a reborn church in the Maghreb? God is working in North Africa. He wants all men to be saved, and that includes Muslims. "The Lord is not slow. He is patient — with us — not wanting anyone to perish but everyone to come to repentance" (2 Peter 3:9).

Have we forgotten God's power to change history? He demolished the walls of Jericho, and He can cause a valley of dry bones to rise up into a mighty army. He is working mightily in North Africa today.

Perpetua continued

the judge ordered him removed. In the scuffle he received several blows from the clubs of the guards. Perpetua heard the blows and cried out, "I suffer the pain for his desolate old age!" But she could not deny the truth. She could not deceive her family or turn her back on her Savior. Sentence was pronounced and she was condemned with the others to face the wild beasts in the arena.

Living in Carthage in that time - probably standing in that very crowd - was a young lawyer named Tertullian. "The blood of the Christians," he said, "is seed." That holy seed, once sown, was destined to yield an astonishing harvest.

— ADAPTED FROM THE ANTE-NICENE FATHERS SERIES VOL. III

God is moving among the Berbers in North Africa

Church groups are sprouting and spreading in Algeria as Berber tribesmen respond to the gospel, despite seven years of civil war. About 25 million Berbers live in several North African countries. Christian workers began seeing church growth among them during the early 1990s. The new congregations may be one of the first signs of a church planting movement that will spread throughout northern Africa. The region is home to many "Final Frontier" people groups with little or no access to the good news of salvation in Jesus Christ.

In a recent interview a Christian worker in Algeria described the joy he experienced when he baptized ten new believers in a bathtub during his visit. "To have worked for years to get the gospel for this country, and now to be baptizing people..." his voice trailed off in emotion. "And the larger churches are having baptisms almost every week," he continued. He visited several churches that have grown steadily since he last visited before the war began. He also told of a growing network of house churches that promise another facet of growth.

Vast quantities of Bibles, gospel tracts, and "Jesus" videos are distributed to many thousands of Algerians when they travel into Europe each year. And radio programs in the Berber language also have been steadily sharing the gospel for years.

"A lot of people are listening to the radio programs," the Algerian Christian declared, "and the results have been very positive. More people have the New Testament in their language today. Not as many as we would like, but more than before."

Arabic is the official language of Algeria, but many non-Arabic "heart" languages are also spoken. The Bible still has not been translated for many of these; for others, only partial translations are available. Algeria does not permit Bibles in local languages to be imported, so Bible translation continues to be a major need within the country.

What you can do

The plight - and the potential - of North Africa demands action. The opportunities to become a partner in reaching North Africa for Christ are limitless. The following is a limited selection of the many and vast possibilities for involvement in North Africa.

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

Video Tapes:

"An Introduction to the Ministry of SAT-7" Contact SAT-7 North America (address below).

The following videos are available from LifeAgape International (address below):

"The Arab World – The Real Story", includes a study guide.

"Out of the Darkness"

"The Word of God once Lost, Now Found"

"A Future and A Hope"

- **Partner in Prayer** by forming a prayer group for North Africa in your neighborhood or church. Establish triplet praying for the peoples and strategic towns of North Africa. Adopt a strategic town of North Africa or a people from the list in this booklet. Participate in a prayer journey by contacting Janet Moen, E-mail :<jmoen@ccci.org>

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

Arab World Ministries (AWM) is looking for dedicated followers of Jesus, who want to live out a life of witness among Muslims of the Arab World. Career, short-term and summer. Website: www.awm.org

Operation Mobilization (OM): E-mail: <info@nat.om.org> Areas of involvement include: church planting, short term training, prayer exposure trips, and summer outreach.

Youth With A Mission (YWAM): Email: <73633.662@compuserve.com>.

- **Partner in Advocacy** by becoming an advocate for one of the unreached people groups or one of the strategic towns in North Africa. Use your influence and whatever forums are available to share the needs and invite others to become partners as well.
- **Partner by Giving** generously to projects and programs within North Africa, such as SAT-7 satellite TV, radio programs, Jesus Film Project, literature distribution, Bible production and distribution.

Funds for literature for Operation Transit (the port outreach) can be channeled through LifeAgape International, Campus Crusade for Christ, OM, YWAM and various other participating

agencies. Provide support for programs to mobilize, motivate and educate God's people. Contact:

AWM Media: B.P. 2014, 13201 Marseille Cedex 01, France, E-mail: <norm@marnet.mhs.compuserve.com>

SAT-7: P.O. Box 113, Wayne, PA 19087-0113. Phone: 610-995-9151. Fax: 610-995-9155. E mail: <ronensminger@sat7.org>

LifeAgape International, B.P. 165, 91133 Ris-Orangis Cedex, France. E-mail: <lananpaul@aol.com> Partner in training including ten Bible correspondence and communication centers.

IBRA Radio, PO Box 4033, 141 04 Huddinge, Sweden. Phone: [46](8)608-96-80, Fax:[46](8)608-96-89, E-mail:<ibra@ibra.se>, Website: www.ibra.se.

HCJB World Radio, International Radio Group, Box 39800 Colorado Springs, CO, 80949-9800, Phone: (719) 590-9800, Fax: (719) 590-9801, E-mail: <Tnarwold@hcjb.org>

Trans World Radio: P.O. Box 4232, Kempton Park 1620, Republic of South Africa.

FEBA Radio: Ivy Arch Road, Worthing, W.Sussex, BN14 8BX England. Phone: [44](1903)237281, Fax: [44](1903)205294, E-mail: <reception@feba.org.uk>. Website: www.feba.org.uk

- **Partner in Training** with the Iberoamerican Institute of Crosscultural Studies which has the vision to serve, inform, and train the evangelical church in Iberoamerica to fulfill the Great Commission among Muslim peoples. E- mail: <75662.1562@compuserve.com>
- **Partner in Business Ventures**
 - The Business and Professional Network (BPN),** John Warton, International Coordinator, E-mail: <john@bpn.org>
 - Micro business enterprises with World Harvest Now,** E-mail: <73312.2011@compuserve.com>

How you can pray

How you can pray

Pray for National Leaders. Pray God's blessings on the heads of government, other ministers and officials. Pray that family members of the leaders will hear the gospel on the radio, for the leaders to meet genuine believers in their travels, and for God to move the right person to share the gospel with them. Ask God to give the leaders wisdom to rule their countries with justice, righteousness and mercy, creating policies that would allow the gospel to go forward in their land.

The heads of the North African nations are:

ALGERIA: President Abdelaziz Bouteflika

LIBYA: Mu'ammar Qadaffi

MAURITANIA: President Maaouya Ould Sid'Ahmed Taya

MOROCCO: King Hussan II

TUNISIA: President Zine Abdine Ben Ali

Pray for the Christians. Pray for courage - that they will overcome intimidation and fear. Pray that they would have a solid revelation of God's love and be strengthened to persevere and be faithful to the Lord. Pray for maturity in their faith and appropriate teaching to build them up. Pray for encouragement for those who live outside the main cities with limited contact with other Christians. Pray for creative opportunities for tentmaking workers to gain access, and for more long-term workers. Pray for continued, strengthened unity in working together.

Pray for the strategic cities and towns of North Africa.

Pray that the **Muslim people** might come to know Issa (Jesus) not only as the prophet, but also as the Son of God.

Pray for the **satellite television** and **radio** ministry: wisdom for those involved in choosing content for these programs, and for effective means to follow up those who show interest.

Pray for Awake Tunisia '99 – a prayer initiative. Pray that churches worldwide will sponsor a month of prayer for Tunisia and hold a Tunisia focus event. Contact: Awake Tunisia '99, PO Box 2671, Reading RG 2FF, UK, or Awake Tunisia '99, 53 East Terrace, South Burlington, VT 05403, USA. Email: <AT99@compuserve.com>

Peoples of The Maghreb:

Algeria

Algerian Arab
Tuareg (Kel Ajjer)
Tuareg (Kel Hoggar)
Middle Atlas Berber
Kabyle Berber
Mzab Berbers
Saharawi
Shawiya Berber
Taznatit Berber
Ouargla Berber

Libya

Dom Gypsy (Halebi)
Libyan Arab
Nafusa Berber
Zuara Berber
Teda
Tuareg (Kel Ajjer)

Mauritania

Bambara
Moor (Maure)
Soninke (Sarakole)
Tukulor (Pulaar)
Zenaga Berber

Morocco

Middle Atlas Berber
Riffi Berber
Southern Berber (Ishilhayn)
Jebala Arab
Moroccan Arab
Saharawi

Tunisia

Algerian Arab
Tunisian Arab
Jerba Berber



For further information about how you can become personally involved in this focus on North Africa, contact:

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This publication is the latest in a series highlighting the history, progress and focus of the AD2000 & Beyond Movement as it presses toward the goal of a church for every people and the gospel for every person by the year 2000.

The 10/40 Window: Getting to the Core of the Core

Joshua Project 2000

The Arabian Peninsula: An Opening at the Heart of the 10/40 Window

The Unfinished Task: It Can Be Done

To the Uttermost Part: The Call to North India

The Horn of Africa: Challenge and Opportunity

