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BARNABAS FUND - AID AGENCY FOR THE PERSECUTED CHURCH - BRINGING HOPE TO SUFFERING CHRISTIANS



Suffering Church
Action Week

4 - 11 NOVEMBER 2018

15 PAGES OF INFORMATION AND RESOURCES INSIDE
FOR YOU AND YOUR CHURCH

Love
not
~~HATE~~




barnabasfund
hope and aid for the persecuted church

We work by:

- Directing our aid only to Christians, although its benefits may not be exclusive to them (“As we have opportunity, let us do good to all people, **especially to those who belong to the family of believers.**” Galatians 6:10, emphasis added)
- Channelling money **from** Christians **through** Christians **to** Christians (we do not send people, we only send money)
- Channelling money through existing structures in the countries where funds are sent (e.g. local churches or Christian organisations)
- Using the money to fund projects which have been developed by local Christians in their own communities, countries or regions
- Considering any request, however small
- Acting as equal partners with the persecuted Church, whose leaders often help shape our overall direction

- Acting on behalf of the persecuted Church, to be their voice - making their needs known to Christians around the world and the injustice of their persecution known to governments and international bodies

We seek to:

- meet both practical and spiritual needs
- encourage, strengthen and enable the existing local Church and Christian communities - so they can maintain their presence and witness rather than setting up our own structures or sending out missionaries
- tackle persecution at its root by making known the aspects of the Islamic faith and other ideologies that result in injustice and oppression of Christians and others
- inform and enable Christians in the West to respond to the growing challenge of Islam and other ideologies to Church, society and mission in their own countries

- facilitate global intercession for the persecuted Church by providing comprehensive prayer material
- safeguard and protect our volunteers, staff, partners and beneficiaries
- keep our overheads low

We believe:

- we are called to address both religious and secular ideologies that deny full religious liberty to Christian minorities - while continuing to show God’s love to all people
- in the clear Biblical teaching that Christians should treat all people of all faiths with love and compassion, even those who seek to persecute them
- in the power of prayer to change people’s lives and situations, either through grace to endure or through deliverance from suffering

“Whatever you did for one of the least of these brothers of mine, you did for me.”
(Matthew 25:40)

How to find us

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German supporters may send gifts for Barnabas Fund via Hilfe für Brüder who will provide you with a tax-deductible receipt. Please mention that the donation is for “SPC 20 Barnabas Fund”. If you would like your donation to go to a specific project of Barnabas Fund, please inform the Barnabas Fund office in Pewsey, UK.
Account holder: Hilfe für Brüder International e.V.
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Bank: Evang Kreditgenossenschaft Stuttgart
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Cheques in Singapore dollars payable to “Olive Aid Trust” may be sent to: Olives Aid Sdn Bhd, P.O. Box 03124 Subang Jaya, 47507 Selangor, MALAYSIA
 Singaporean supporters may send gifts for Barnabas Fund online via Olive Aid Trust:
Beneficiary: OLIVE AID TRUST
Bank Name: United Overseas Bank (Malaysia) Berhad
Swift Code: UOVBMYKL
Location: KUALA LUMPUR
Account Number: 140-901-654-0

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Front Cover: Christian schoolchildren in Pakistan

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Hated for following the God who is Love

Christ clearly tells His apostles of the hatred and opposition they will suffer for His Name's sake. Disciples of the Lord Jesus cannot expect to be treated any better by the world than He was, for "a servant is not greater than his Master" (John 15:20). History offers abundant proof of His forewarning that persecution should come as no surprise to the Christian. A real and vital Christian faith will always bring with it some kind of cross.

The first century Church of Jesus Christ faced unbridled hostility at the hands of the pagan and humanistic Roman Empire. The majority of Jews also continued to persecute Christians despite Christianity's origins in Judaism. Early Christians were marginalised, displaced from their homes, imprisoned, subjected to painful and humiliating corporal punishments, economically disadvantaged and martyred for their faith in their many thousands.

As the Lord promised, the Christian faith is now far more widespread than in the time of the apostles and the Gospel message has reached the furthest corners of the earth. But the twenty-first century global Church continues to endure at least as much hostility, hatred and outright persecution as its first century forebear.

Christians today are the target of many different types of persecution, with converts, children, women and those in full-time ministry often being especially singled out. Authorities in countries where Christians are persecuted, frequently go to great lengths to stop believers having access to the Bible and to deter evangelism and conversion. In regions of war and conflict all peoples, including Christians, may face violence and displacement. But Christians can become particularly vulnerable to persecution in situations of political instability, scarcity and worsening deprivation.

The initial decades of this century have seen a sharp rise in ideologically driven persecution, directed via more ideologies and religions than the early church contended with. Radical forms of Islam, Buddhism and Hinduism, as well as a domineering resurgence of secular humanism, are all channels of persecution, particularly in countries where Christians are a despised minority.

The pressure is increasing, and communities where different religions once lived side by side in harmony are being torn apart, as majorities grow less tolerant of minority beliefs. Even for Western nations with constitutions founded on the Christian faith, such as the UK, intolerance and persecution of Christians is becoming a concerning trend.

Thanks to Barnabas Fund's generous and faithful supporters, we continue to get vital aid to some of the most vulnerable Christian communities in desperate need. We are constantly hearing of believers refusing to deny their faith in Christ, even in the midst of great trial and difficulty, including displaced Kachin Christians fleeing army bombs and shelling in Myanmar, and church communities continuing to worship in the face of mob violence in Egypt and Pakistan.

And remarkably, when targetted by vicious hatred and even threats to their lives, persecuted Christians frequently respond with love and grace towards their abusers (*Trends in Christian persecution* p14 of this magazine), living out Christ's command to believers to love their enemies and pray for those who persecute them (Matthew 5:44).

**"IF THE WORLD
HATES YOU,
KEEP IN MIND
THAT IT HATED
ME FIRST."
(JOHN 15:18)**

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Love ~~HATE~~
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how barnabas is helping

Grain and mills sustain Christians in Cameroon

“Now I will not have to distribute my children like doughnuts,” said “Naomi”, a widow. “I spent two days without millet grains at home ... Hallelujah. God listened to my prayer.”

Instead of having to give some of her children to relatives, Naomi kept her family together thanks to a Barnabas’ feeding project in northern Cameroon, where droughts and floods have led to food shortages. Many Christians have been displaced due to attacks by Boko Haram Islamist terrorists.

Barnabas helped 1,757 of the poorest Christian families with sacks of millet. Others were helped by drilling wells and installing mills for grinding grain. Previously, women and children walked miles and queued for hours to get their grain ground into flour.

One Christian man said, “When it was announced that we will have two milling machines ... I never believed that, because some NGOs have lied to us and deceived us with donations ... But my eyes have seen and it's a reality. God bless you.”



Hungry Christians lined up to receive sacks of grain, which they can now mill locally

£45,382 for sacks of millet for 1,757 families
(\$60,184, €51,284),
£26,518 for three mills and two wells
(\$35,066, €30,034)

Project reference: 07-1363

Roofs transform worship for South Sudanese refugees

“Praise be to God that we now have a church with a roof,” said David Ajo, explaining how worshippers used to run for cover during torrential rains at Camp Rhino in Uganda.

Baking sun, strong winds and heavy downpours created havoc for pastors trying to preach to South Sudanese refugees in makeshift shelters covered only with tarpaulins, worn to shreds and tatters. Pastors had to say hurried prayers during the rainy season before everyone was drenched, or worshippers struggled to concentrate under intense sun. One congregation tried to make a thatched roof to replace their battered tarpaulin, but grass was too scarce.

Barnabas Fund provided metal sheets, timber, nails and the skilled labour to install 35 church roofs. Now the Christian refugees, once mocked by non-believers for their dilapidated churches are respected, and people previously put off by the conditions are returning to church.



Christian refugees say they can now worship “without fear of rain, sunshine or wind” under the metal roof

£39,150 for metal roofs for 35 churches in Camp Rhino
(\$52,000, €44,000).
The cost per church is about £1,120
(\$1,483, €1,264)

Project reference: 56-1407

Building repairs enable Syrian Christians to restart their lives

Repairs are nearly complete on more than 258 Christian homes and businesses in the Syrian city of Homs.

During the early years of the Syrian civil war, many Christians fled from Homs and its surrounding villages to safer parts of Syria. When peace and stability returned to the area, people wanted to go back to their homes and small businesses, but buildings were severely war-damaged. With funding from Barnabas, local Christians are doing basic repairs on Christian properties, just enough to make them habitable i.e. secure from break-ins and with functioning water and electricity supplies.

Now, walls have been repaired, new doors and windows fitted, power restored, and water tanks, seized by rebels to make barricades, replaced. Shops are reopening, providing income for the owners, and a service to the community. More properties are due to be repaired soon.



Repairing war-damaged shops enables Syrian Christians to become self-sufficient again

£54,346, to repair homes and businesses in the Old City of Homs including 178 homes and 80 businesses repaired so far at an average of £210 per property
(\$70,628, €60,857)

Project reference: 00-1032
(Middle East Fund to help Christians in Syria)

Strengthened and encouraged. This is what we often hear from Christians who have received support from Barnabas Fund. Thank you for making this possible. Here are just a few examples of the many ways we have recently helped persecuted and pressurised Christians.

Solar panels help Christian orphans in Pakistan

Orphaned schoolgirls in Pakistan can learn comfortably, and sleep well at night, after Barnabas provided solar panels to power ceiling fans at Abba Home in Lahore.

The home cares for girls who have tragically lost both parents, or have only one parent who is too sick to care for them, providing a loving home and a good Christian education. The home was built with the help of Barnabas Fund.

The 38 girls were struggling to concentrate in lessons during hot summer months, or sleep at night, as power cuts often stopped their ceiling fans from working. Outages are common in Pakistan due to lack of supply, and electric companies often “load shed”, turning power off for hours each day.

Now, the girls can keep cool, and the home is saving money on electricity bills and helping the environment. “A continuous flow of energy is a real encouragement,” reported Barnabas Fund’s project partner.



The girls can work and sleep comfortably thanks to newly installed solar energy

£2,597 for solar panels, roof mounts, installation, inverter (to convert to electricity), and batteries for storing the energy (\$3,382, €2,917)

Project reference: 41-1095

Pig farming helps persecuted Christians in South East Asia

Poor and persecuted Christians in South-East Asia can support their families better thanks to a pig farming enterprise.

Many rural Christian families were leaving their villages due to lack of work, thus weakening the Christian community, already under great pressure. Christians face severe restrictions and suffer harassment and violence from the majority community in this country, and the authorities sometimes ban house churches, confiscate Bibles and threaten to jail Christians.

Barnabas helped to fund 18 Asian black pigs, which cost £100 each (\$132, €113), corn and a grinder for their food, and materials to build pens to house them. The pig farm can produce 100 piglets every six months, which are given to 100 families to raise free range and sell for £45 profit (\$60, €51). This sum can buy a month’s rice for a small household, or pay for a child’s schooling for a year.



The pig farm project will help sustain 100 families

£2,000 contribution towards a £5,500 project for 18 pigs, building materials, feed and equipment (\$2,643, €2,271)

Project reference: XX-1174

Helping Christians in Kyrgyzstan understand the Bible

Christians in Kyrgyzstan can gain more insight as they study Scripture, thanks to a new Bible dictionary in their own language. Pastors, teachers, home group leaders and ordinary Christians can now develop a deeper understanding of God’s Word.

Many Kyrgyz-speaking church leaders (converts from Islam) have not had the opportunity to study theology or train for ministry, so the dictionary is a vital tool to equip them. Previously they only had a Russian Bible dictionary. Barnabas contributed 39% of the cost of printing 1,500 Bible dictionaries, increased from 1,000 copies due to demand. The dictionaries are hardback so they will not wear out despite multiple users sharing each copy. Barnabas Fund’s contribution means the dictionaries can be sold for less than the cost of printing, or given away free to those who cannot afford to pay anything.



Kyrgyzstan Christians received the dictionaries “with great enthusiasm and joy”

£2,338 to cover 39% of costs of printing 1,500 Kyrgyz Bible dictionaries (\$3,096, €2,643)

*Project reference: 00-360
(Christian Literature Fund)*

Love not ~~HATE~~



SUFFERING CHURCH ACTION WEEK 2018
4 – 11 NOVEMBER 2018

In his Gospel, John tells us that, as friends of Jesus, we can expect to be hated by the world without cause. Jesus warned His followers, "If the world hates you, keep in mind that it hated me first ... If they persecuted me they will persecute you also." (John 15:18,20). As Christians we follow the King of Love who entreats us to **love not hate**. We are called to live out Christ's command to love our enemies and pray for those who persecute us (Matthew 5:44). He demands of us a much higher standard than that is found in the world (Matthew 5:48).









Around the world, trends in Christian persecution point to a spread in extremist violence and radical teachings, as well as a creeping suppression of Christian faith in the next generation. Often we hear of persecuted Christians, enduring vicious hatred and even threats to their lives, responding with love and grace towards those who abuse them. **Suffering Church Action Week (SCAW)** is an opportunity for us to stand with our Christian family, in every corner of the globe, and demonstrate Christ's love to each one of them, whatever they are facing.


With this magazine and the free SCAW Resource Pack, there is a range of resources to help you, your prayer group and your church participate in Suffering Church Action Week. We suggest 4 – 11 November but, if you prefer, these resources can be used at another time more suitable to your church's calendar. Here is a guide to what resources are available and how you could use them. For further supplies and more information, please contact your local Barnabas office (see inside front cover for details).

Inside this special issue of Barnabas Aid

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In the SCAW 2018 Inspiration Resource Pack (one of each item, but you can order more)

- 
DVD CONTAINING
 - SCAW overview video to encourage your church or group to get involved
 - Powerpoint sermon presentation with images to accompany Sermon Outline (p16)
 - Printable PDFs of: Bible Study, Sermon Outline, Poster, Inspirational SCAW Hymn (score and lyrics), eight-day devotional booklet
 - Brick-Kiln Game kit
 - Magazine (PDF version)
 - Praying for the Persecuted Church (PDF version)
- 
PRAYING FOR THE PERSECUTED CHURCH 2018 BOOKLET
- 
NEW SCAW BOOKMARK FOR 2018
- 
LARGE (A3) LOVE NOT HATE POSTER
To advertise your Suffering Church Action Week events (a smaller cut-out poster is also on the opposite page, and can be printed from the DVD or downloaded at: www.barnabasfund.org/scaw)
- 
MONEY BOX that could be useful for individuals at home or at small group meetings
- 
GIFT AID ENVELOPE for donations from UK tax-payers
- 
EIGHT-DAY DEVOTIONAL BOOKLET to help you pray through the week (also included with this magazine)
- 
ADDITIONAL COPY OF THIS SPECIAL SCAW EDITION OF BARNABAS AID MAGAZINE

- ## And enclosed with your magazine
- 
EIGHT-DAY DEVOTIONAL BOOKLET
 - NEW 2018 PRAYER BOOKMARK**

Most resources also downloadable from www.barnabasfund.org/scaw

Love *not*

~~HATE~~



What we're doing for Suffering Church Action Week

What



When

Where



barnabasfund.org/scaw



Suffering Church
Action Week


barnabasfund
hope and aid for the persecuted church



Trends in **CHRISTIAN PERSECUTION**





he forms that persecution against Christians takes vary in different regions of the world and at different times.

Changes can be rapid, swayed by fluctuating circumstances including new legislation, war or political change.

Christians in Kyrgyzstan lost the liberty to freely practise their faith overnight, when a strict new law requiring church registration and forbidding evangelism was introduced in 2009. A draconian Religious Law came into effect in Russia in 2016, targetting the Protestant Christian minority and leading to deportations. And in Nepal, where Christianity is growing, a bill criminalising “hurting religious sentiment” was signed into law on 20 September 2017 and will come into force in September 2018. This means that any Christian in Nepal who shares their faith with a Hindu or Buddhist risks a prison sentence.

Conflict can also bring about sudden changes in religious liberty. When Mosul fell to Islamic State (IS) forces in Iraq in June 2014, the militants immediately imposed full sharia law on the territory. The intensification of long-term conflict can also cause slower deterioration over many years.

Other more gradual changes include the growth in anti-Christian violence in parts of Nigeria by Boko Haram Islamist terrorists or by ethnic Fulani Muslim herdsmen.

The ongoing violence in the Central African Republic has seen Christians repeatedly and deliberately targeted by Muslim militia. In May 2018, a church in the capital Bangui was attacked by gunmen who then rampaged through a Christian-majority neighbourhood, looting shops and shooting. Churches offering shelter to the displaced have been threatened and attacked. The violence began in 2013, when Seleka Islamist groups briefly overthrew the government, and continues despite Islamist rebel groups signing a UN-backed ceasefire in 2017.

In Pakistan violence against Christians was very rare in the year 2000, but has increased considerably since then. A number of horrendous attacks against churches, killing scores of Christians, have taken place in the past ten years. Attacks on individuals have also resulted in many deaths. In 2018, a Christian man was beaten to death for defending his sister in hospital and a young Christian maid, Kainat Masih, was murdered by her employers.

A slower erosion of religious freedoms is taking place in Western countries including the UK, New Zealand and Australia where persecution incidents are gradually increasing in frequency and beginning to form patterns.

The UK has seen a spate of “breach of the peace” arrests for street preaching and evangelism in recent years in cities including Newcastle, Bristol and London, often prompted by false accusations, which are typically later thrown out of court.

Christians in public life in Australia are increasingly facing intimidation and threats because of their beliefs. IBM’s Sydney-based managing partner Mark Allaby was forced to resign from the board of the Lachlan Macquarie Institute in March 2017 because of his links to the Christian based organisation.

In Nigeria’s Middle Belt, hundreds of Christians have already been killed in 2018, as Muslim Fulani herdsmen continue their decades-long campaign of violence against Christian farming communities. In the three-year period up to 2016, more than half a million people were displaced in the majority-Christian Benue state alone, leading to desperate poverty and the disruption of communities and families.



Ten-year-old Cyrus is being cared for and schooled at the Barnabas Fund-supported Agape ministry after his father, and other relatives, were shot by Muslim Fulani militants. His home was burnt down and his mother now struggles to make a meagre living by subsistence farming after losing most of the family’s land



Nauman Masih was walking through Lahore city, Pakistan, when he was stopped in the street by two Muslim men on their way to Friday prayers. They asked him what his religion was. When he replied he was a Christian, the men began beating the 14-year-old and then threw kerosene oil on him and set it alight. He died 14 April 2015, four days after the attack, as he was being treated in hospital for 55% burns



During a postal survey on same-sex marriage in 2017, Australian Christians suffered a barrage of threats, including social media outbursts and public graffiti inciting violence against Christian “no voters” scrawled on a church wall in Victoria

Seven ways that our brothers and sisters are persecuted for Christ's Name in the early twenty-first century:

1. False accusation

Christians face persecution through false accusations that can lead to imprisonment and violence, and which are also used to bar believers from politics and public life.

The threat of being imprisoned on trumped-up political charges is used as way of punishing and intimidating Iranian Christian converts. Iranian Christians from Muslim backgrounds are frequently detained under political charges and falsely accused of crimes such as threatening state security. It is difficult for Christians to prove their innocence, as the Iranian judicial system is not independent and they can face torture in prison. In 2018, the authorities announced that political prisoners would no longer be allowed to choose their own legal representatives and would be allocated government-vetted lawyers.

Since legislation was amended in 1986, Christians in Pakistan have become very vulnerable to being falsely accused under their country's notorious "blasphemy law". Many have spent years in prison and some have been sentenced to death. Although no one (of any religion) has yet been executed under the law, several accused Christians have been murdered by zealous Muslims. Whole Christian neighbourhoods have been attacked by angry mobs after some of these accusations.

False accusations are also used to intimidate church leaders. Pastor Marat Niyaziliev, leader of a church in Kyrgyzstan, has been unable to get a job since police concocted a false sexual accusation against him. Many churches are too poor to be able to pay their pastors, so they often support themselves with other work. Barnabas Fund is enabling the pastor to start up a farming business so he can feed his family. He believes the Kyrgyz authorities are trying to harass him into leaving the country.

Christians in high profile positions in countries where they are a minority are extremely vulnerable to false allegations and rumours which can swiftly end political careers. The first Christian governor of the Indonesian capital Jakarta was imprisoned for two years in 2017 as a result of a false accusation of "blasphemy". He remains in jail, even though Indonesian authorities subsequently charged his accuser with hate speech. "Ahok" Tjahaja Purnama had been ahead in the polls and predicted to secure a second term as governor until the accusation, which led to mass street protests by Islamists calling on Indonesian Muslims to vote only for Muslim politicians.

2. Spread of extremist violence and teaching

The twenty-first century has seen a considerable intensification of extremist violence. Radical Islam has gained a foothold and spread in various parts of the world, as militant terrorist groups seek to establish Islamic caliphates. A process of radicalisation is also taking place in many Muslim-majority countries, as extremist



Pastor Albert Badol's now destroyed family home was also the meeting place for a local congregation

In June 2018, the son of a pastor in Bangladesh was falsely implicated in a local murder. The innocent 22-year-old was arrested by police, while a Muslim mob torched the pastor's house (which also served as a meeting place for his church) and threatened his wife and the wife of another of his sons. The mob had originally attempted to kill the pastor, but he managed to escape.



US Pastor Andrew Brunson was imprisoned in Turkey after being falsely accused of terrorist activities

In 2016, US pastor Andrew Brunson was imprisoned in Turkey based on false accusations reportedly made by a Turkish convert from Islam who had at one time been a strong Christian but later fell away. The 50-year-old pastor from North Carolina faced the possibility of 35 years in prison on charges of "committing crimes on behalf of terror groups" and "espionage". In response to US diplomatic efforts, Pastor Andrew was released to house arrest earlier this year. It is hoped that his court hearing in October 2018 will exonerate him and bring about his complete release.

In 2014, Boko Haram kidnapped 276 mainly Christian girls from their school in Chibok. They were violently coerced to convert to Islam and marry the jihadists. Some have escaped or been released but over 100 remain in captivity.

teachings spread, often with the help of Muslim missionaries from the Middle East. Politicians may compete to prove their Islamic credentials to the voters, and thus policies and laws become Islamised. For Christians, this means suffering more intolerance, more restrictions and more violence.

The Islamist terror group Boko Haram, which is allied with Islamic State (IS), is spreading out from Nigeria into northern Cameroon, killing and kidnapping, with Christians its primary target. Many tens of thousands of Christians have fled their homes as they advance, burning villages and slaughtering their inhabitants.

In Somalia, where Islam is the state religion, Al Shabaab jihadists hold swathes of territory and have made incursions along the border into north-east Kenya, perpetrating a series of brutal attacks. In February 2018, Al-Shabaab militants murdered three Christians in an attack on a primary school compound in the village of Qarsa, north-east Kenya. Al-Shabaab's repeated targeting of Christian teachers seems to be part of a deliberate effort to disrupt school attendance, making children more vulnerable to recruitment by the terrorist group.

Militant Islam is also gaining a foothold in Asia. Jihadists from the Maute group, linked to IS, seized Marawi city in the southern Philippines in May 2017. Marawi was only retaken after a five-month siege, during which Christians were singled out for persecution. Some were murdered, while others were abducted, forced to make bombs and used as human shields. Christian women were kept as sex slaves.

3. Suppressing the faith of the next generation

A highly effective way to destroy the Church is simply to make sure the next generation grows up without faith or knowledge of the Gospel. In recent years, children of Christian parents have been increasingly targeted by governments in several countries with the apparent intent of preventing them from learning about Christianity.

Since 2011, the government of Tajikistan has prohibited anyone under the age of 18 from taking part in public religious activities, a restriction seemingly designed to stop children from Christian families from growing up in their faith. In April 2018, authorities in west Kazakhstan, officially a secular country, demanded that churches provide them with the names, ages, places of study and state ID numbers of all children who attended Christian meetings.

China has banned children from entering churches in several provinces since 2017, and strictly enforces a law against teaching Christianity to children.

But these are not the only difficulties that Christian children face. Where Christians are a persecuted minority, children always suffer. At school they may be marked down or failed in their exams, they may face pressure to convert to the majority religion and in some cases they even face violence at school. In Communist Cuba, Christian children can be denied meals in government schools and parents who have tried to bring their children up in the Christian faith by home-schooling have been prosecuted.

4. Restricting access to Scriptures

Faith comes from hearing (Romans 10:17) and authoritarian governments always seem to recognise the power of God's Word, with many seeking to restrict access to Bibles and Christian



Somali-based Islamist group Al-Shabaab have repeatedly targeted Christian teachers in Kenya. Al-Shabaab are known to make extensive use of child soldiers and the group is reported to have recruited children as young as nine

Many suicide attacks against Christian targets have been claimed by IS in variety of countries including Pakistan, Indonesia, Syria and Iraq.

There has been a deterioration in attitudes towards Christians over the past two decades in Indonesia and a sharp rise in persecution, as well as jihadi violence. On Sunday 13 May 2018 three Indonesian churches were targeted by suicide bombers, all from the same family. Islamic State later claimed responsibility for the bombings which killed 13 and injured over 40.

On Sunday 17 December 2017, two Islamist terrorists attacked the morning service at Bethel Memorial Methodist Church in Quetta, Pakistan, killing nine Christians and injuring more than 50. Among those affected were some of the poor and needy families who receive monthly food parcels from Barnabas Fund. Many more of the congregation might have died had it not been for the courageous efforts of two men who managed to lock the church gates and delay the attackers; grandfather George Masih (63) and 36-year-old Sultan Masih (not related) were both killed.



Nine Christians died and over 50 were injured when jihadists, one of whom detonated a suicide vest, deliberately targeted a well-attended pre-Christmas service in Quetta last year

Police in the South-East Asian country where “Naomi” comes from are known to confiscate and destroy Bibles. But the army are worse, burning entire Christian villages to the ground while claiming to be targeting rebel militia. Naomi has been displaced since 2011. “We just ran with what we were wearing,” recalls the 54-year-old. “We have no money, no food, no hope, no Bible, no place to stay, no church, nothing at all.”

Barnabas Fund provided Naomi and hundreds of other displaced believers with Bibles. “As soon as we received the Bibles, all the people started reading and started worshipping God ... they start to have happiness in their lives. They can start to smile again.”



Displaced, destitute, but no longer downcast – Naomi now has a Bible from Barnabas Fund, “My life changed from sorrow to joy. I never received this kind of joy and peace in my life. Only the words of God make me joyful and give me meaning in life. Now I have hope and understand that God has a special plan for me”

Twen, an Eritrean Christian, has been imprisoned for 13 years. She was arrested for holding a New Year’s night vigil with Christian friends. She refuses to sign a statement that she will not engage in Christian activities and therefore she continues to be detained. And in Iran, Christian prisoners are sometimes released on condition that they promise not to meet with other Christians.

literature. Countries like Saudi Arabia, Cuba and Iran have severe restrictions on owning and distributing Bibles.

On 3 November 2013, North Korea executed some Christians who had been caught in possession of a Bible. In the strongly Muslim Maldives, a Christian convert found with a Bible in their home can be imprisoned. In several Communist countries, the Bible is viewed as a subversive text. When five Christians were arrested in Phin district in Laos, in December 2017, a local official said Christians were “not allowed to teach from the Bible or to spread their religion to others, because Christianity is the religion of the Europeans and Americans”.

Today in China, the government allows only a certain number of Bibles to be printed each year and they must be distributed only through registered churches. China’s Communist government has a history of trying to suppress the Scriptures. Until the end of the Cultural Revolution in the 1980s, printing and distribution was illegal. Then the authorities relaxed their enforcement, and Bible were sold in ordinary bookshops and online. But there has been a recent return to stricter enforcement, preventing Bible sales from physical bookstores and, in 2018, authorities also clamped down on online selling.

Access to the Scriptures is problematic in many countries in the Former Soviet Union. When police raided a church service in Dushanbe, the capital of Tajikistan, in June 2017, they confiscated all Bibles and Christian literature, with eyewitnesses reporting that officers tore books out of the hands of the congregation.

In Algeria, prosecutions for carrying Bibles or Christian materials have been increasing since 2017. In November, a Church was closed by authorities who claimed its bookshop had been used to “illegally print gospels and publications intended for evangelism”.

5. Hindering fellowship, teaching and worship meetings

This insidious type of persecution attacks the faith of Christians and isolates believers by forbidding or hampering Christians from meeting. Until July 2006, it was completely illegal for Christians to meet together in Saudi Arabia. Now it is supposedly permitted in private homes but even those meetings are sometimes raided by the police.

A very practical way to stop Christians meeting together is to prevent them from having anywhere to meet. Registration requirements for church buildings are a significant barrier to Christians freely gathering to worship and pray in a number of countries. This used to be a very serious issue for the Christian community in Egypt, who had to get presidential permission for new church buildings, and even for minor repairs to existing buildings. Getting this permission was such a slow and uncertain process that there were not nearly enough places of worship for Christians. But since 2016, a new law has been introduced relaxing the requirement to get approval for building or repairing churches. President Sisi is now actively enabling Christians to register all the buildings they need and formed a government committee to help speed up the process.

Other countries have seen the opposite trend. Increasingly, authorities are demanding congregations register to be allowed to meet legally, but then either refuse applications or make requirements almost impossible to meet. Church groups can get caught in an endless loop of registration delays.

In the Former Soviet Union, requirements to give the names and addresses of church members places people at risk of targeted



This church building was destroyed in Khartoum, capital of Sudan in 2013, when police stormed a gathering with bulldozers during a prayer vigil



In 2013, hundreds of Christians in Joseph Colony, Lahore, were left homeless after a mob ransacked the community, torching 178 homes, as well as Christian-owned shops. Local Muslims were incited to attack the Christian community after a 65-year-old man was accused of insulting Muhammad. Mosque loudspeakers broadcast calls to “kill the blasphemers”

persecution. In several Central Asian republics a minimum number of church members are required by authorities before a church can register. Effectively this prevents most congregations, which are typically small, from meeting legally.

In Indonesia, a law introduced in 2006 requires applications for places of worship to be supported by signatures from 60 local non-Christians households, fuelling Islamist opposition to churches. More than a thousand have been closed or demolished since the legislation was introduced.

In some countries congregations can be persecuted for not having official approval, even when the law does not require them to have it! Buddhist extremists in Sri Lanka frequently claim that churches which have been meeting for years must register to be allowed to worship, but this is untrue. The 2008 government paper they allude to only required new Christian places of worship to get state approval.

Government-coordinated opposition to Christian places of worship is a serious problem in Sudan, where the Islamist government has bulldozed multiple churches in an apparent effort to eradicate the Christian presence in the country. A Christian leader wrote to Barnabas in 2016 stating, “There is no more recognition of other religions in the country except Islam.” In Algeria, authorities have used the pretext of health and safety regulations to seal church buildings, and also claiming some do not have proper authorisation. Chinese authorities have recently demolished a number of churches, alleging they violated building codes.

6. *Inciting mob violence*

Incitement of mob violence against Christians occurs in many countries. Attacks on Christian individuals or communities are often closely connected to other forms of persecution, such as false accusations, hindering of fellowship and faith meetings, or as a reaction to conversions and sharing the Christian faith.

The November 2016, police in riot gear marched into the desperately poor Christian Santal community in Gaibandah District, Bangladesh. Helped by local Muslims, they evicted the Christians and set fire to their homes. Three Christians were killed and at least 5,500 made homeless. Their land, which is near to a government-owned sugar factory, was seized to cultivate sugar cane.

In Pakistan, allegations of “blasphemy” have been used to incite mob violence against Christian communities on multiple occasions. In February 2018, hundreds of Muslims blocked the roads in Shahdara district, Lahore, and urged on by messages broadcast on mosque loudspeakers, set tyres alight and threw stones at Christians’ homes. The rioting, which led to as many as 400 Christian families fleeing their homes, followed claims that a 16-year-old Christian boy had posted an allegedly “blasphemous” image on social media.

Mob violence also occurs in Hindu and Buddhist cultures. Indian Christians suffer frequent attacks from Hindu extremists, while Buddhist mobs, often led by monks, have targeted believers in Sri Lanka and Myanmar.

In Egypt, actions by the government to grant official status to pre-existing churches have been met with mob violence in several villages. The typical response from local police is to arrest a number of Christians, along with the Muslim perpetrators, to force Christian communities into agreeing to a “reconciliation” in which they waive their right to take legal action.

7. Converts

In many countries, conversion to Christianity can mean a loss of family, friends and livelihood. In some countries the law sets out punishments such as whipping or even death. But more often violence will come from family, community or radical organisations. A convert in Somalia is likely to be murdered by Al-Shabaab who, around 2006, declared their intention of killing every apostate from Islam in the Somali capital, Mogadishu. In Iran, a Christian's conversion from Islam is not legally recognised and they are regarded as enemies of the state and frequently imprisoned on political charges.

The number of Muslim-majority countries who now have an official death penalty for apostasy from Islam now stands at nine, a stark increase from only five countries around ten years ago.

Converts are also increasingly under attack and pressure in the West. In the UK, Nissar Hussain and his wife Kubra, Christian converts from a Muslim background, have suffered an onslaught of violent attacks, threats, verbal abuse and false accusations by the Muslim community, leading to serious health issues and forcing them to move from their home in Bradford.

In Sweden and Germany, a large influx of refugees from Syria and other Muslim-majority countries, is also importing the patterns of persecution of the regions they fled from. In Stockholm, last year, a new Christian convert from Syria was stabbed by fellow asylum-seekers on the same day he was to be baptised.

Bartu Urwan, a 50-year-old Indian Christian convert from the state of Jharkhand, India, died on 20 January 2017 after villagers forced him to spend 17 hours in a cold pond, because he refused to re-convert Sarna Dharam, to the tribal tree-worshipping religion. His wife endured the same ordeal and survived, but became seriously ill. While in the pond, Bartu was repeatedly asked to forsake Christ. He always answered, "I will not deny Christ ... I will continue to believe until my last breath." He and other Christian families had already endured three years of harassment. Murders of Christian converts are, thankfully, rare in India, although violent attacks, especially by militant Hindus, are increasing.

The number of countries with an official death penalty for apostasy from Islam will have doubled in the first two decades of the 21st century from five to ten. (As far as is known, no executions have been carried out since 2000.)

Countries with an official death penalty for apostasy from Islam

Key: ● by 2000 ● by 2018 ○ coming soon



Love ~~not~~ HATE

"We never knew that the thing we were fighting [Christianity] could be a blessing to our village."

Christians in a village in Guinea, West Africa, decided to share the water from the new bore well Barnabas Fund provided with all their neighbours, even though local Muslims had refused the Christian community access to water, forcing them to drink from dirty streams. Villagers who followed traditional African religions had also boycotted the minority Christian community, neither speaking nor trading with them, because they would not participate in ritual sacrifices. This demonstration of love by the Christians led one village elder to express regret for how badly his community had treated Christians.

Christians in Guinea invited all their neighbours, including those who had persecuted them, to use a newly-dug well, funded by Barnabas, in their church compound

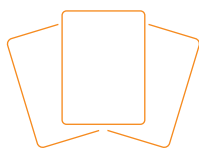
Activities

FOR YOUNG PEOPLE AND CHILDREN

The suggestions below contain ideas for various age groups. Please use whichever are appropriate.

Because they have chosen to follow Jesus, many children and young people around the world face discrimination and even violence. Countless Christian children are trapped in poverty, because their parents are marginalised and discriminated against for their Christian faith. Brick-kiln children are despised and hated. They also experience hunger and sometimes homelessness.

You can learn more about the experiences of children from brick-kiln families in Pakistan through the game below.



The brick-kiln game

Want to know what life is like for Christians working in Brick Kilns in Pakistan?

Now you can experience the challenges poor Christians face every day.

Children aged from six upwards can play this role-play game, although you will need an adult or responsible young person to take on the role of Brick-Kiln Manager.

For details of how to play and to download your **FREE** game pack, visit www.barnabasfund.org/SCAW



You or your youth group could sponsor a Christian schoolchild

Christian children can be victimised in government-run schools in countries where Christians are a despised minority. Classmates and even teachers can verbally or physically abuse them and Christian children often come under pressure to convert to the majority religion. Sometimes Christian children are marked down or failed in exams.

You or your church youth group can sponsor a Christian schoolchild by joining *Living Streams*. Through your support they will be able to attend a Christian school, safe from persecution, where they can get an education and grow in their faith. Through a regular monthly donation you can help provide for school fees, other educational expenses, and in many cases food too.

On average* it costs **£18** per child per month .

If you choose to sustain a family or sponsor a child, we will also send you a prayer card with a photograph and details of persecuted believers you are helping.

*The amount needed varies from school to school. A regular gift of any amount will make you a Living Streams sponsor.

Please note that we cannot normally arrange for the exchange of letters between a donor and those they are sponsoring. This is because of security issues in areas of persecution and to keep down our administration costs, so that we can maximise the help given to the needy Christians.



Raising awareness through social media

Go to our Facebook page: www.facebook.com/BarnabasFund. On Facebook, you will find the SCAW post pinned to the top of our page. Please like our page and share the SCAW post with your friends and family – ask them to do the same!



To help you pray

You can use the *Barnabas Prayer* leaflet – enclosed in this magazine and available online www.barnabasfund.org/prayer-diary – to guide you or your youth group as you pray.



Look in *Barnabas Prayer* at the items for 18 and 28 October for prayers that specifically relate to young people and children.

For other prayer resources see the Getting Involved with Suffering Church Action Week on page 20



Arif Masih with his wife Martha, son Sharoon (aged 10), and daughters Angel (13) and Shakina (8). The family was freed from their debt burden of £636 by Barnabas Fund

“Hated because of love”

JOHN 15



This sermon outline can be used at a *Suffering Church* service or meeting. It can be read out as it stands, though you may want to add some illustrations of your own or take some from the information on pages 9-14. You might also find helpful material in the **small group Bible study** on page 18 or the **eight-day devotional booklet**. Alternatively, the outline can be used as a framework for your own ideas and applications.

Introduction (JOHN 15:18-21)

John wrote his Gospel towards the end of the first century, at a time of intense persecution. It could well have been during the reign of the Roman emperor Domitian (81 to 96 AD) who was a ruthless tyrant, very active in persecuting Christians.

Christianity was illegal in the Roman Empire at this time. Anyone who admitted in court to being a Christian

was handed down a sentence, sometimes a death sentence.

But no Christian could say that they had not been warned. For Jesus had explicitly told His followers that they should expect to be persecuted. “If the world hates you, keep in mind that it hated me first ... If they persecuted me they will persecute you also.” (v.18,20). There is no reason or cause for this hatred (v.25), nothing but the love of Jesus.

1 Chosen to be His friends (JOHN 15:1-17)

A We did not choose Jesus. He chose us (v.16). In His grace and love, He made us the amazing offer of friendship.

B “You are my friends, if you do what I command. I no longer call you servants” (v.14-15). These words would have been even more meaningful to their first hearers than to us.

- In a society of slaves or servants, status depends very much on who your master is. A *doulos* (servant or slave) of God was not a title of shame but of highest honour. Paul and James used it of themselves (Titus 1:1; James 1:1). Moses, Joshua and David were each called a servant of the Lord (Deuteronomy 34:5; Joshua 24:29; Psalm 89:20).
- But a friend of God is even greater than a *doulos* of God. Jesus offers an intimacy which no one knew before. Abraham was called the friend of God (Isaiah 41:8) but even he did not know the closeness that Jesus now offers. Jesus’ first hearers lived at a time when Roman emperors were surrounded by a very select group of confidantes called “the friends of the emperor”. These men had more access to the emperor than did generals and governors. They could see him at any time, and he would talk with them before talking with anyone else. Jesus

welcomes us into His inner circle of friends.

- As friends of Jesus, we do not need to gaze longingly from afar. We are not like slaves who have no right to enter His presence. We are not like the crowd who just glimpse the emperor passing by at some grand occasion. We are not even like those senior statesmen who could meet the emperor by appointment at a particular time and place. We are His dearest and closest friends, who can come into His presence at any time.
 - Jesus shares His mind with us, His friends (v.15). A slave is only told what to do, without any reason given. But we are His friends, and he tells us what is in His heart.
 - Jesus sends us out, not as slaves obeying their master’s bidding, but as friends who are partnering in His task.
- C** An important part of any friendship is staying in touch. But abiding in Christ, remaining in Him, is even more important than that. For our Friend, the Lord Jesus, can keep us from falling. We cannot bear fruit in the tasks He gives us, we cannot glorify Him through our lives, unless we cling to Him moment by moment, and allow Him to abide in us (v.1-10).

2 Causes us to be hated (JOHN 15:18-21,22-25)

We have seen that friends of Jesus are normally hated by the world, that is, by “human society organising itself without God”.

A Many Christians are persecuted by their governments. When Roman emperors were worshipped as gods, all

Roman citizens had to join in this worship at least once a year. Not much was asked – just offering a pinch of incense was sufficient. But those who say “Jesus is Lord” cannot say “Caesar is God” even for one day. Christians were seen as disloyal citizens, a threat to society, even

traitors and possible leaders of rebellions, because they put King Jesus first. Offering that incense was what made a person belong to Roman society. Christians do not belong to the world (v.19).

B Many Christians are persecuted by society at large. Tacitus¹ wrote of the people “hated for their crimes, whom the mob call Christians”. But Christians were not criminals; they followed the King of love. Sad to say, there was much slander against them in Roman times.

- They were accused of being cannibals because their worship included the words “This is my Body ... this is my Blood .”
- They were thought to be immoral – they greeted one another with a kiss and they called their meetings *agapes* (loves) making non-Christians think of orgies.

- They were suspected of starting fires. This was because they were known to be waiting for the Second Coming of Christ, which was to come with fiery destruction (2 Peter 3:10 and many Old Testament prophecies about the Day of the Lord).
- They were felt to damage family relationships. This was the only accusation that had some basis of truth. For Jesus Himself said that families would be divided as some believed in Him and others rejected Him (Matthew 10:34-36).

C Now in the twenty-first century, the world still hates Christians because of their loyalty to Christ. The triggers may be different from those in the first century, but the hatred and persecution are just as real (see examples on p9 -14).

3 Called to be His witnesses (JOHN 15:26-27)

When we are hated, we often want to retreat and avoid those who hate us. But Jesus tells us to do the opposite. We must go out into the world and testify about Him.

A This is the task which Jesus sends His friends out to do.

- A witness must speak from personal experience. So we testify to what the Lord has done in our own lives.

- A witness must speak from inner conviction. Ours comes from our intimacy with Jesus.
- A witness must speak what they know to be true. Our Friend is full of grace and truth. He *is* the Truth. (John 1:14; 14:6)

B We are helped and empowered in this task by the Holy Spirit, the Spirit of Truth (v.26).

4 Consequently we are persecuted (JOHN 16:1-4)

By the time John was writing, some Christians had already fallen away because of persecution. Elsewhere he records the Lord's condemnation of the cowardly and unbelieving (Revelation 21:8). Pliny wrote to the Roman Emperor Trajan² about apostate Christians who had left the faith 20 years earlier. These are the ones who did not abide in Christ, unfruitful branches of the Vine, which are cut off and burned (John 15:5-6).

A Some Christians were excommunicated from the synagogue, that is, thrown out of their community (v.2).

- Isolation and ostracism are very hard to bear for most people, but this is often the price that believers have to pay for being a follower of Christ, especially if they are converts from another religion.

But Christians can endure this loneliness with Jesus as their intimate Friend.

- Persecuting authorities today go to great efforts to prevent Christians meeting together. They know the importance of fellowship and teaching, and they try to prevent it happening (see pages 8-14).

B People thought they were offering a service to their god when they killed Christians (v.2). In our day, there are devout followers of other religions who sincerely believe that their god wants them to kill Christians. These are the beliefs of terrorist organisations such as Boko Haram and Islamic State. Countless thousands of Christians have suffered or been martyred in the twenty-first century because of these beliefs.

Conclusion

Our Friend and Lord was hated without reason (Psalm 25:19; Psalm 69:4). His character, message, life and death are summed up in one word: love. He was hated because of love.

But what about us, His followers? It is true that some people are uncomfortable being around “good people” who have higher standards of honesty, kindness, self-control or self-sacrifice. They may react with suspicion, resentment or even hatred. We must ask ourselves if this

is ever true for us it. Is my life *really* Christ-like enough to challenge others?

Sadly, Christians and the Church have all too often failed to live up to their calling, failed to abide consistently in Christ. Then we have been hated with good reason.

We should strive and pray that our lives will be Christ-like, so that there is no reason to hate us except that we bear the Name of Christ.

1 A Roman historian, who lived about 56 to 120 AD | 2 Ruled 98 to 117 AD

Love not ~~HATE~~

Small Group Bible Study



READ JOHN 15:18-25

1. Jesus speaks about the world hating His followers. What does "the world" mean here?
2. In the Greek New Testament, the word translated "church" is *ekklesia*, literally meaning "called out", that is, called out of the world. We who belong to Christ no longer belong to the world, and that is why the world hates us. Which feels more like home to you – the world or the Church (the Christian community)?
3. Why do some non-Christians hate some Christians?
4. Would those same non-Christians hate Christ Himself?
5. Have you ever experienced hatred or persecution because you follow Christ? How did it make you feel? Did you say or do anything in response?
6. Jesus told us to love our enemies and pray for those who persecute us (Matt. 6:44). How can we love our enemies? What should we pray for those who persecute us? (For some ideas, look at Luke 23:34 and Rom.12:14.)
7. Jesus was hated without cause or reason (v.25). Sadly, there are times when Christians behave in a way that gives good reason for others to hate them. But Romans 12:18 tells us that, if it is possible, as far as it depends on us, we should live at peace with everyone. What can we do to try and live at peace with others? Are there any situations when we cannot live at peace with others, for example, if it would mean compromising our Christian faith? Discuss where you think the line should be drawn between standing for Christ and having harmonious relationships with other people.



READ JOHN 15:12-17

8. How does it make you feel to know that Jesus is your friend?
9. What is the thing that specially marks out the friends of Jesus in their relationship with Him? (v. 14)
10. What is the thing that specially marks out the friends of Jesus in their relationship with each other? (v.12,17)
11. John says more about the importance of Christians loving each other in his first letter. In 1 John 3:15 he tells us that anyone who hates a fellow Christian is a murderer. How can we understand

This study is on the same theme as the sermon outline (p16-17) and looks at some of the same verses mentioned in it. It can be used before or after hearing the sermon. If it is used without the sermon, it may be helpful for the group leader to read through the sermon outline beforehand. You may also like to read the SCAW 2018 eight-day devotional booklet, which is enclosed with this magazine and can be ordered from: www.barnbasfund.org/scaw. Or contact your nearest Barnabas Fund office (details inside front cover).

The section headed "Digging Deeper" is intended for those who would like to explore the theme in more depth.

this startling statement? Think about the inner attitude and the outer action – which controls the other? Compare what John wrote with what Jesus said in Matthew 5:21-24.

12. With Jesus as our friend we can face hatred and persecution. But we need to abide and remain in Him (John 15:4-5). What can we do to help ourselves to abide in Christ? A little book called *The Practice of the Presence of God* records how a monk in the 17th century tried to love God, seek Him and converse with Him continually through the day. What advice would you give to busy Christians in the 21st century about how to dwell in the presence of the Lord moment by moment?
13. Is there a danger of getting too "matey" with our friend Jesus? What can we do to nurture an attitude of reverence and awe towards the King of kings and Lord of lords?



WRITE A SONG OR PRAYER

14. You may know the hymn *What a friend we have in Jesus* (source given on p20). It was written as a poem in 1855 by Joseph M. Scriven to comfort his mother who was living far away in Ireland while he was in Canada. Write a few lines to express what it means to you that Jesus is your friend and how that helps you cope when you are lonely, rejected or hated.

Digging deeper

15. Is hatred ever justified? If so, is it still hatred, or something else? How does this compare with the concept of righteous anger?
16. Are there any things we ought to hate? (Ps. 97:10; Prov 13:5; Eccles. 3:8; Rom. 12:9) Are there any people we ought to hate?
17. We know that God is love, and yet there are things that He hates. (Ps.11:5; Isa. 1:13-14; Zech. 8:17) Do we hate what God hates and love what God loves? If not, why not? (Rom. 12:2; 1 Cor. 2:16)
18. Jesus warned His followers of persecution not only during the Last Supper in the upper room, as recorded in our passage here, but also on earlier occasions. (See for example Matt. 10:17-22 and Mark 13:21). If you are not already living in a context of anti-Christian persecution, are you ready for persecution? If not, how can you prepare yourself?

Encouraging the persecuted Church

THE SON OF CONSOLATION!

The son of consolation by Maude Coote, often sung to the tune of SS Wesley's *Aurelia*, was written about Barnabas, a Levite from Cyprus and early Church leader, whose name means son of consolation, or son of encouragement, (Acts 4:36).

Barnabas sold his land and gave all his "earthly riches" to the Lord's work (hymn verse 1, Acts 4:37) in his first Biblically recorded act. He also courageously supported Paul (often called the apostle to the Gentiles), after his dramatic conversion. When the former persecutor of Christians arrived in Jerusalem to find the other disciples of Christ distrusted him, Barnabas brought him to the apostles and spoke up for him (hymn verse 2, Acts 9:27). From Jerusalem, Barnabas was sent to Antioch (modern-

day Antakya, Turkey) where his great faith was an encouragement to Christians to remain steadfast. His ministry there saw considerable numbers added to the Church (Acts 11:22-24).

We are justified by our faith alone; our good works cannot save us (Galatians 2:16). However, Barnabas' discipleship is a shining example of how we treat other Christians is considered evidence of true faith by the Lord Jesus (Matthew 25:40), as Hymn verse 5 celebrates with: "Ye did it unto Me!"

The circumstances of Barnabas' death are unknown, although early Christian tradition suggested he may have been stoned to death in Salamis, Cyprus, in 61 AD, by Jews who were angered by the success of his ministry there.

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'"
(Matthew 25:40)

Aurelia

Samuel Sebastian Wesley 1810-76

76. 76. D

(alternative tunes: Penlan, Rutherford, Morning Light)

- 1 The son of Consolation!
Of Levi's priestly line,
Filled with the Holy Spirit
And fervent faith divine,
With lowly self-oblation,
For Christ an offering meet,
He laid his earthly riches
At the Apostles' feet.
- 2 The son of Consolation!
Oh, name of soothing balm!
It fell on sick and weary
Like breath of heaven's own calm!
And the blest son of comfort,
With fearless, loving hand,
The Gentiles' great Apostle
Led to the faithful band.
- 3 The son of Consolation!
Drawn near unto his Lord,
He won the martyr's glory,

- And passed to his reward.
With him is faith now ended,
Forever lost in sight,
But love, made perfect, fills him
With praise, and joy, and light.
- 4 The son of Consolation!
Lord, hear our humble prayer,
That each of us Thy children
Such blessed name may bear!
That we, sweet comfort shedding
O'er homes of pain and woe,
Midst sickness and in prisons,
May seek Thee here below.
- 5 The sons of Consolation!
Oh, what the bliss will be,
When Christ the King shall tell them
"Ye did it unto Me!"
The merciful and loving
The Lord of life shall own,
And as His priceless jewels
Shall set them round His throne.

You can download a larger version of this score at www.barnabasfund.org/scaw

Getting involved with **SUFFERING CHURCH ACTION WEEK**

Show love for your suffering brothers and sisters

There are many ways to show your love for persecuted Christians around the world this Suffering Church Action Week. You may wish to commit to praying regularly for a project (some examples can be found on p4-5), a country, or Christians in particular context of persecution (explored on p8-13). Every *Barnabas Aid* magazine includes a Prayer Diary to aid and inspire your prayers each day.

Barnabas Fund offer free resources to help you plan a Sunday service or Bible study session. There are also activities for youth groups, including a role-play game through which young people can experience the injustice suffered by Pakistani Christians who work in brick-kilns (p15).

Prayer for the Persecuted Church

*Lord, why were You forsaken, abandoned
On that tree of curse and shame?
Why were You left alone,
Bereft of Your Father's love
and care?*

*Today Your people seem forsaken,
Left alone in cruel hands,
Persecuted, violently abused, martyred.
Make real to them Your presence
and Your love.*

*For hope is near,
Glory descends and darkness
is banished.*

*Death's sting is no more.
Resurrection triumphs o'er the grave.
Christ lives for evermore.*

*Lord, Victim, Priest and King,
Come to Your suffering people,
Heal their brokenness,
Bind up their wounds,
Remove their distress,
And be for them a hope and a future.*

**In Your Name we ask,
Lord Jesus Christ.**

Amen

Patrick Sookhdeo

Helping suffering Christian brothers and sisters all year round

Another way to bring comfort and hope to Christians under pressure beyond Suffering Church Action Week is to join Living Streams. Turn to page 21 to find out more.

You can request the following resources from Barnabas Fund free of charge:

- Posters (A3) to promote your Suffering Church Action Week service or event
- *Living Streams* leaflet
- Eight-day devotional booklet to help you pray for suffering Christians during the week
- An booklet guide to *Praying for the Persecuted Church (2018)* covering 39 countries
- Professionally produced DVD to aid in sharing about the work of Barnabas Fund
- SCAW 2018 prayer bookmark
- Money box and Gift Aid envelopes
- Extra copies of this SCAW issue of *Barnabas Aid* magazine

Order extra devotional booklets or our prayer bookmarks to hand out at your event.

For more resources, simply get in touch with your nearest Barnabas office (details inside front cover) or visit www.barnabasfund.org/scaw to order extras of any of the items listed above.

A Sunday service: "Love not hate"

Among the resources that may be helpful for your "Love not Hate" themed service or meeting are our sermon outline (p16-17), overview of trends in Christian persecution (p8-13), suggested hymns and songs, and also our encouraging hymn for 2018: "The son of consolation" by Maude O. Coote, to the tune of SS Wesley's *Aurelia* (p19). Your service could be on Sunday 28 October or Sunday 4 November (or any another Sunday that suits your church calendar).

Hymns and Songs for your 'Love not hate' church service

The son of consolation

(score and lyrics on p19)

Maude O. Coote SS Wesley

A new commandment

Anon. Small church music 787

You are the vine, we are the branches

Danny Daniels and Randy Rigby

Complete Mission Praise 792

In Christ alone

Keith Getty and Stuart Townend Lift Up

Your Hearts: psalms, hymns, and spiritual songs 770

Teach Me Thy Way, O Lord

B. Mansell Ramsey

Great Hymns of the Faith 337

What a friend we have in Jesus

(in Bible Study p18)

Joseph Medicott Scriven

Praise! Our Songs and Hymns 412

O the deep, deep love of Jesus

(in Devotional Booklet p3)

S. Trevor Francis

Lift Up Your Hearts: psalms, hymns, and spiritual songs 796

Show your love in a practical way with a church offering

If you wish to give it to a particular project or need, your church could make a donation to our Victims of Violence Fund. Or you could choose a specific project that helps victims of violence, such as the Santal Christians in Bangladesh whose homes were burnt down by police in riot gear. Barnabas Fund is building new houses for them, on safe, church-owned land. Alternatively, you could give to our General Fund and we will use your gift wherever the need is greatest. This funding enables us to react quickly to emergency situations, and to meet needs that are too sensitive to publicise.

You might like to fundraise to help suffering Christians by holding a coffee morning at your church, asking members of the congregation to donate cakes and sandwiches. You can find out about how an art sale by supporters in New Zealand is helping Christians in Pakistan on our In Touch page (p26).

Join LIVING STREAMS

**Committed giving to
persecuted Christians**



**£20
a month**

**Sustain a family
with food**

Samia's family from Pakistan were hungry, we fed them. £20 a month* could provide a food parcel to help sustain a family.

Suffering Church Action Week is a great opportunity to learn about and bring to the attention of others the plight of our persecuted brothers and sisters. But you can help support, strengthen and sustain them, not just for a week, but all year round by pledging a monthly gift to become part of an essential, continuous life-flow to needy Christians living with pressure and persecution across the world.

By joining Living Streams you can **sustain** a family living in poverty, **support** an evangelist or pastor in their ministry, **sponsor** a child throughout their school years, or **strengthen** suffering Christians through the grace of God's Word by investing in the gift of a Bible each month.

You can join Living Streams or find out more by visiting our website barnabasfund.org/LivingStreams or contact us on sponsorship@barnabasfund.org or **01672 564938**. Barnabas Fund will give regular news updates to all who join Living Streams by committing regular support. If you choose to sustain a family or sponsor a child, we will also send you a prayer card with a photograph and details of persecuted believers you are helping.

He will remember that you showed your love to him by helping his people and that you continue to help them
(Hebrews 6:10 ERV)

Please note that we cannot normally arrange for the exchange of letters between a donor and those they are sponsoring. This is because of security issues in areas of persecution and to keep down our administration costs, so that we can maximise the help given to the needy Christians.

*Suggested amounts are based on typical costs. But you can join Living Streams by giving any regular amount, large or small

**£30
a month**

**Support an
evangelist or pastor**

Charles and Grace are sharing the Gospel amongst Muslims in their home country, Kenya. £30 a month* could support an evangelist or pastor.



**£5
a month**

Strengthen with the Scriptures

"Rachel", 61, who cares for 10 grandchildren in a refugee camp in South-East Asia, is delighted with her Bible. £5 a month* could provide regular Bibles to strengthen the faith of Christians living under pressure and persecution



**£18
a month**

Sponsor a schoolchild

"Tabitha" goes to a Christian school in India, thanks to Barnabas. £18 a month* could sponsor a child to grow in body, mind and spirit.



No Christians among 1,112 Syrian refugees resettled in UK in first quarter of 2018

UK



Barnabas Fund has helped Syrian Christian families who are unable to return home to resettle in Australia and other countries

The UK home office agreed to resettle 1,112 Syrian refugees in the UK in the first quarter of 2018, none of whom were Christians. The UN High Commission for Refugees (UNHCR) recommended 1,358 Syrian refugees for resettlement in the UK, only four of whom were Christians. Of these, the UK Home Office only accepted 1,112 all of whom were Muslims.

The figures paint a worsening picture from the previous year. In 2017, the UNHCR recommended a total of 7,060 Syrian refugees, including 25 Christians, for resettlement. From these, the Home Office accepted 4,850 refugees, comprising 4,828 Muslims, 11 Christians, five Yazidis, five Druze and one non-specified.

The statistics were obtained by Barnabas Fund through a Freedom of Information request, in the face of what appeared to be a sustained attempt by Home Office officials to avoid their release.

It is widely accepted that Christians, who constituted around 10% of Syria's pre-war population, were specifically targeted by jihadi rebels and continue to be at risk. But Christian refugees continue to be grossly underrepresented in UN resettlement recommendations and in the numbers accepted by the UK Home Office.

Hundreds of Christians saved from Fulani by Muslim imam

NIGERIA



Fulani herdsmen are waging a campaign of violence against Christian farming communities in Nigeria. The country has a mixed agrarian economy with Christian farmers coming under attack from mainly Muslim nomadic herdsmen

A group of 262 Christian farmers fleeing an attack by Fulani herdsmen on 24 June were saved when they were given shelter by an imam.

Around 300 armed men, Fulani cattle herders, attacked a village in Plateau State, killing scores of Christians and setting fire to homes and the local church. Some Christian families escaped to a mainly Muslim village nearby. A local imam (leader of a mosque or Muslim community) took in 262 people, hiding women and children in his home, and taking the men to the mosque.

The armed attackers stormed into the Muslim-majority village in pursuit of the Christians, confronting the imam and threatening to burn down his house and mosque. The imam refused to allow the gunmen in, insisting everyone inside was Muslim. Other villagers joined him in pleading with the Fulani until they left the area. The imam told the BBC he had wanted to help because, 40 years ago, Christians in the area had allowed Muslims to build the mosque. He said it was the first time he had experienced such "an ugly incident" in all the years of Muslims living in a neighbouring village to the Christian farmers.

Around 200 people died in attacks on eleven Christian villages over the weekend of 23 and 24 June.

Christian beaten to death by police who tried to extort money from his family

PAKISTAN

Police in Punjab beat to death a 24-year-old Christian called Waqas Masih on 29 May, after he confronted officers who tried to extort money from his family.

Three policemen accused Waqas and several members of his family of being drug dealers and stated they had come to raid Waqas' uncle's house to search for narcotics. According to reports, the three policemen have a reputation in the neighbourhood for extorting money from local poor people.

When Waqas tried to run, the officers chased after him. He was punched, kicked and beaten to death with rifle butts. When his cousins tried to intervene the police threatened them.

Waqas confronted the officers and a scuffle broke out. The policemen then threatened to file false charges against the Christians. When Waqas tried to run, the officers chased after him. He was punched, kicked and beaten to death with rifle butts. When his cousins tried to intervene the police threatened them. They left Waqas' body in the street and then told his uncle that he should check on him, because he was "pretending" to be hurt.

The officers were eventually arrested after the Christian community announced they planned to protest. But at the time of writing, Waqas' family are being pressured to agree to a "reconciliation" by police. It is likely that if the family agree, the policemen who murdered Waqas would escape prosecution.

Kurdish Regional Government introduce discriminatory tax on Christian-majority areas

IRAQ



A Christian refugee camp in Erbil, Iraqi Kurdistan

Business owners in the predominantly-Christian neighbourhood of Ankawa in Erbil, Iraqi Kurdistan, have been ordered to pay an extra fee when they renew their businesses licences. The tax has only been imposed on Ankawa and Semel (a majority-Christian town) but not in places where Muslims form the majority.

Local sources have compared the levy to *jizya*, the traditional

tax imposed on subjugated Jews and Christians by an Islamic state, according to classical Islam.

Christian residents and business owners claim they are also charged 10% tax when they sell their properties, compared with only 6% in other towns, and say they face other kinds of discrimination including harassment by KDP Kurdish political police.

Three churches allowed to reopen after protest campaign

ALGERIA

Three Algerian churches, which had been shut down by authorities, were allowed to reopen on 11 June 2018. Two churches in the north-western district of Oran had been closed in February after authorities claimed they did not have state approval, while a church in Ain Turk had been shut down since November 2017 over claims its bookshop had been used to “illegally print gospels and publications intended for evangelism”.

“This is a reopening without conditions. Praise the Lord,” said a Barnabas contact. “We are grateful for your unwavering support in prayer.”

However, police sealed a church building in the port city of Bejaia on 11 July. They stated that the church did not have official approval to meet. The congregation is in the process of affiliating to the officially registered EPA (Algerian Protestant Church).

Pressure on Christians in Algeria has increased in recent months, with authorities launching a committee to carry out “safety inspections” of churches. Algerian Christians are free to worship, but church buildings must have official recognition, which can be difficult to obtain. The number of Algerian Christians is estimated to be in the high tens of thousands.

Mob burn down house church after pastor's son falsely implicated in murder case

BANGLADESH



A Muslim mob destroyed the pastor's family home, which was also the meeting place for a local congregation

Pastor Albert Badol's house in Gouripur, northern Bangladesh, was burned down by a Muslim mob on 1 June, after his 22-year-old son was falsely implicated in a local murder.

After police arrested the pastor's son, a mob of local Muslims set fire to the pastor's house and attempted

The house also functioned as a meeting place for a 35-strong local congregation who do not have a church building

to kill him. Although he managed to escape, his house was burned to the ground. The pastor's wife and the wife of another of his sons were threatened but not harmed by the mob. The house also functioned as a meeting place for a 35-strong local congregation who do not have a church building.

Christians make up 1% of the population in Muslim-majority Bangladesh. The country's constitution gives religious minorities the right to practise and share their faith, but Islam is the state religion.



To view our most current news scan this with your device

Charities under scrutiny

Earlier this year, the Charity Commission for England and Wales published its *Trust in Charities 2018* report, which finds that charities now have an average score of 5.5 out of 10 on trust. Previously, charities were rated consistently at 6.7. The Report also compares trust in charities with other key contexts, finding that charities are less trusted than doctors (7.4), the police (6.4), and the average person in the street (5.7).

As a Christian charity, Barnabas Fund seeks God's guidance to be good stewards of His money, generously and sacrificially given by His people, and entrusted to us to give help His persecuted Church.

Overheads

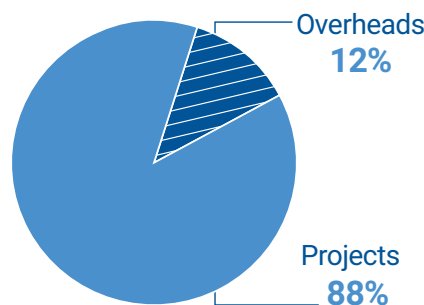
We operate in the same way as Barnabas and Paul did when they took gifts from the church in Antioch to the church in Judea at a time of famine (Acts 11:27-30). Barnabas Fund channels money **from** Christians **through** Christians **to** Christians (local churches or Christian organisations already established in the places of pressure, harassment and persecution).



Barnabas Fund has provided tarpaulins so Kachin Christians in northern Myanmar who have been displaced by the army's campaign of violence can construct weatherproof temporary shelters

For every £1 we receive in donations, we send more than 88p to be used for our charitable work globally. Charitable work refers to the projects developed by the local persecuted Christians we are supporting, which means that more than 88p of every £1 directly helps the beneficiaries. This does not include our work in Western countries to raise awareness, encourage prayer and provide advocacy for persecuted Christians; all of these activities, as well as our general administration costs, are included in our 12% global overhead costs.

Some other charities present their figures differently, making their overheads look lower by including activities such as raising awareness and advocacy in charitable work costs. In this way, they appear to be giving



more to their beneficiaries than what is happening in reality.

If you allocate your donation to Barnabas Fund to a specific project, 100% of your donation will be used for that project and its costs. *Nothing* will be deducted from your donation for Barnabas Fund's overheads. The costs of overheads are taken from donations to our general fund.

Some ask whether we could cut our overheads even further by using more unpaid volunteers instead of paid staff. However, the level of professional skill and specialist knowledge required to process hundreds of project requests and grant allocations every year means that we do need a central body of full-time paid staff. We must also be compliant with all statutory requirements. We do not pay the shockingly high salaries that some charities give their senior staff.

How we raise income

We receive the vast majority of our funding from Christian individuals and churches. We are also thankful to a small number of Christian trusts who support us.

Barnabas Fund **does not** receive government funding, apart from Gift Aid in the UK i.e. tax already paid by donors, which is reclaimed by the charity. This

means that we can remain entirely independent of government restrictions on who our beneficiaries can be and Barnabas Fund can continue directing aid *only* to Christians.

We **never** "cold call" people to ask for money. We are registered in the UK with the Fundraising Regulator and fully GDPR compliant.

Recent charity scandals

Barnabas Fund uses the money raised by donations to fund projects developed by local Christians in their own countries or regions. The funds go to them directly as the beneficiary. We do not set up our own structures to run projects and we **do not** send people to deliver or administer projects in a foreign country. This avoids the damaging situations that have affected some other aid agencies.

Additionally, Barnabas Fund has a robust Safeguarding Policy, which covers children, vulnerable adults and women. We require our project partners globally to ascribe to its minimum requirements as a prerequisite to receiving funding. Our Regional Coordinators monitor its implementation.

Transparency and relationships

We aim to be fully transparent in all that we do. Because we specifically help Christians, donors in Australia cannot reclaim their tax. Neither can donors in New Zealand unless their donation is for the running of the Barnabas Fund office in New Zealand.

We aim to act as equal partners with the persecuted Church, whose leaders often help to shape our overall direction. We encourage, strengthen and enable the existing local church and Christian communities, so they can maintain their presence and witness.

We hope, trust and pray that you, our supporters, remain assured that Barnabas Fund uses your generously donated money efficiently and responsibly, that we respect our beneficiaries as brothers and sisters in Christ, that we remain true to our values and Christian ethos, and that we operate with full transparency.

GAINING MOMENTUM



www.OurReligiousFreedom.org | #FoRB

Barnabas Fund's CEO Hendrik Storm gave a presentation on the call for a religious freedom Parliamentary Bill to the Church of England's General Synod's sessions Fringe Meeting in York in July. A Private Members Motion for Synod members to sign in support of a call for the Bill was heard at the meeting. Hendrik Storm highlighted the need to protect freedom of religion in all spheres of life, not just "freedom of worship" as politicians and the media increasingly seem to say, with the assumption that you should only be a Christian on a Sunday morning.

In July, Barnabas Fund reported on the case of Allan Coote, an ordinary Christian from East London who believed God wanted him to read the Bible in front of St Paul's cathedral. The street preacher was arrested while reading the verses from the Bible. What happened to Allan can be seen as slippage on a two-decade long slippery slope toward losing precious religious liberties, including the freedom to read the Bible in public.

After Barnabas Fund publicised Alan's story it was carried by national newspapers including the *Mail on Sunday*, the *Sunday Times* and the *Daily Telegraph* and even by media in countries such as the USA and New Zealand.

Reclaiming Our Religious Freedom

With your help, we are reclaiming religious freedom in the UK. Barnabas Fund's campaign, launched in February 2018, is seeking a new Act of Parliament to guarantee seven fundamental aspects of Freedom of Religion, consistent with the United Nations Universal Declaration of Human Rights (UDHR). These freedoms have developed through various mechanisms over the last five centuries of UK history but are now under threat. A law to protect and guarantee them is urgently needed.

PETITION DEADLINE EXTENDED

At the time of writing, **over 62,000** supporters have now signed the petition on Our Religious Freedom calling for a new UK law specifically guaranteeing full religious freedom. The deadline for this petition has been extended to 31 December 2018. So **ACT NOW**. Download a copy of the petition from www.OurReligiousFreedom.org or contact our Coventry office* for as many copies as you want. Gather signatures, and return the sheets to Barnabas Fund* You can also sign online.

Pray for the campaign and take action

We are encouraged that many supporters have been **praying for the campaign** and have **sent letters with *Turn the Tide* booklets to their MPs**, including to a number of Cabinet ministers. Please continue to pray for the campaign, individually and in prayer groups, and that the government will make this positive step to affirm religious freedom in British law.

- **Sign the Our Religious Freedom petition**
- **Send a copy of the *Turn the Tide* booklet to your MP or local councillor** asking them to support the campaign and a new law on religious liberty – and let Barnabas Fund know how they respond
- **Form an Our Religious Freedom prayer group** to intercede on religious liberty issues why Barnabas Fund are doing this
- **Request *Turn the Tide* booklets** to donate to your local secondary school, public library etc.
- **Tweet/post** on Facebook/social media that you've signed the petition
- **Email** to your friends the link to sign the petition

What freedoms?

Tracing the heritage of religious liberty takes us back more than 800 years to Magna Carta, the agreement signed between King John of England and his barons in 1215.

Magna Carta's affirmation that "the English Church shall be free" was gradually worked out over the centuries into seven specific aspects of freedom of religion:

- Freedom to read the Scriptures in public (achieved 1537)
- Freedom to interpret the Scriptures without government interference (achieved 1559) Freedom of worship (achieved 1689)
- Freedom to choose, or change, your faith or belief (achieved 1689)
- Freedom to preach and try to convince others of the truth of your beliefs (achieved 1812)
- Freedom to establish places of worship (achieved 1812)
- Freedom from being required to affirm a particular worldview or set of beliefs in order to hold a public sector job, stand for election, work in professions such as teaching and law, or study at university (achieved between 1719 and 1888)

Most of these freedoms were achieved by repealing various restrictions, rather than by legislation that positively affirmed freedom of religion. These freedoms are therefore vulnerable to being eroded, as we see happening in many Western countries and especially the UK. Full details are in our free *Turn the Tide* booklet, available from the Barnabas Fund office in Coventry or order online.

For more details, go to www.OurReligiousFreedom.org
*9 Priory Row, Coventry CV1 5EX

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and others

In Touch

Barnabas Fund speaking tour of the UK

1-22 September 2018

From Saturday 1 September 2018 to Saturday 22 September 2018 Barnabas Fund will be holding a series of events across England, Wales and Scotland. Barnabas speakers will give an overview of the challenges the Church is currently facing internationally and in the UK. You can hear more about how Barnabas Fund is supporting the global persecuted Church and there will be an opportunity to hear an update on Barnabas Fund's *Our Religious Freedom* campaign.

Pastor Umar Mulinde will be speaking in person at the events before 16 September*. Pastor Umar, from Uganda, was badly scarred in an acid attack by Islamists for preaching the Gospel. Barnabas Fund supported him through this period. He remains a pastor and runs a centre which helps Ugandan converts to Christianity who have suffered persecution in their communities. This will be a wonderful opportunity to hear Pastor Umar's testimony and learn about the work with our Christian family in Uganda.

You are welcome to attend the Barnabas Fund event at any of the following venues:

LEICESTER Sat 1 September*, 2-4pm

Knighton Free Church, Brinsmead Road, LE2 3WB

EDINBURGH Tuesday, 4 September*, 7pm-9pm

Duncan Street Baptist Church, 13 Duncan St, EH9 1SR

GLASGOW Thursday, 6 September*, 7pm-9pm

Allander Evangelical Church, Douglas Street, Milngavie, G62 6PB.
*Parking would be *in Douglas Street car park, opposite the Post Office.*

COLCHESTER Saturday, 8 September*, 2pm-4pm

Greenstead Evangelical Church, Essex, CO 4 3LQ

CLITHEROE Wednesday, 12 September*, 7.30pm-9.30pm

Clitheroe Community Church, The King's Centre, Millthorne Avenue, BB7 2LE

ALPHINGTON Thursday, 13 September*, 7pm-9pm

St Michaels Church, Rectory Drive, Exeter, EX2 8XJ

SHEFFIELD Saturday, 15 September*, 2pm-4pm

Wycliffe Church, Hickmott Road, S11 8QF

LEVENSHULME Sunday, 16 September, 11am-1pm

St Peter's Levenshulme, A6 Stockport Rd/Barlow Rd, M19 3BS

SWANSEA Tuesday, 18 September, 7pm-9pm

Ebenezer Evangelical Church, Ebenezer Street, SA1 5BJ

LITTLEHAMPTON Wednesday, 19 September, 7pm-9pm

Angmering Baptist Church, 12 Dell Drive, Angmering, BN16 4HE

SPITAL Saturday, 22 September 2018, 2pm-4pm

Holy Trinity Church, Chorley Way, Spital, Wirral, CH63 9LS

Please note that you must confirm your intention to attend so that we can guarantee you a place at the event. Please do invite other Christian friends as well. Please RSVP at www.barnabasfund.org/en/get-involved/events, email us at info@barnabasfund.org or call our UK office: 01672 564938.

Artists in New Zealand free Pakistani brick-kiln families from debt

A life-changing gift of \$4,860 (£2,500) from the proceeds of an exhibition sale in Hamilton, New Zealand has set free two Christian brick-kiln families in Pakistan. A group of about 30 imaginative Kiwi artists took part, creating 50 paintings the same shape and size as a typical Pakistani brick that bonded brick-kiln workers toil long hours, in all weathers, to make. The funds raised have paid off the long-term family debts that kept them "bonded" to their brick-kilns, almost like slaves. The Hamilton event which used an online auction, as well as live sales, exceeded expectations and the additional money raised will help to free a third family from debt slavery.



A group of talented New Zealand artists created 50 vibrant brick sized paintings to raise funds to pay Pakistani Christian families' debts and free them from bonded labour

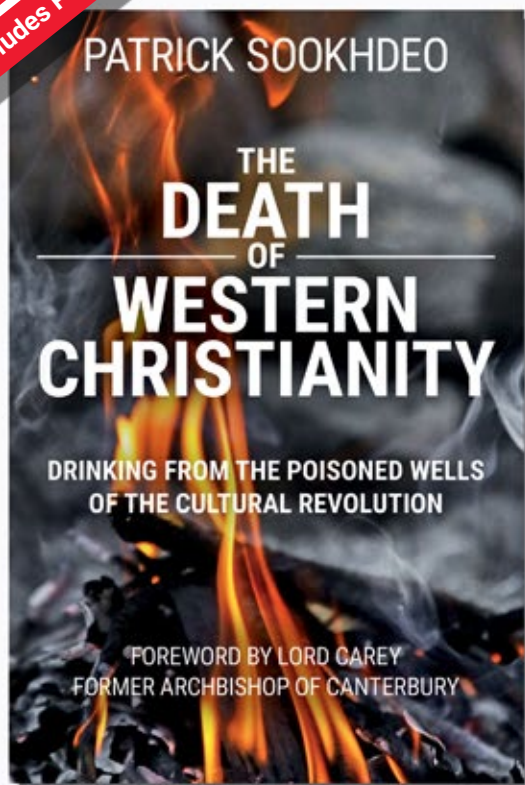
amazon smile
You shop. Amazon gives.

Another way to give to the suffering Church is to make Amazon purchases through **AmazonSmile**. AmazonSmile customers can have the same Amazon shopping selection but the AmazonSmile Foundation will donate 0.5% of the price of eligible purchases to charitable organizations selected by the customer.

The first time a customer logs in, they can select a charity. To donate to Barnabas Fund, simply search for "Barnabas Fund".

Please log in here: www.smile.amazon.co.uk to get started.

£12.06
(includes P&P)



The Death of Western Christianity

Drinking from the poisoned Wells of the Cultural Revolution

The Death of Western Christianity surveys the current state of Christianity in the West, looking in particular at how Western culture has influenced and weakened the Church. It looks also at how Christianity is increasingly under attack in Western society, and becoming despised and marginalised. It points out how faithful Christians are being targeted by legal and other means and advises how they should prepare themselves for greater persecution to come. This is a prophetic book, which is timely.

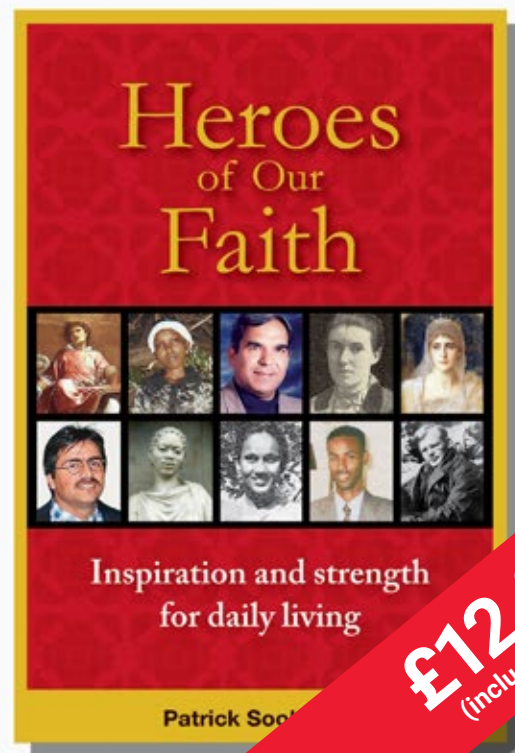
ISBN: 978-0-9977033-4-4 Number of Pages: 224
Cover: Paperback RRP: £12.99

Heroes of Our Faith

Inspiration and strength for daily living

In this outstanding devotional book you will find 366 stories of brave Christians who gave up their lives for their Lord. These believers from the past to those of our own day, witnessed to the truth and power of the Gospel by their faithfulness to Christ. Their stories which inspire us to live wholeheartedly for Him are interwoven with Bible verses, hymns, prayers and words of wisdom and encouragement. Spend a year with these great heroes of our faith and allow God to touch your life.

ISBN: 978-0-9825218-9-2 Number of Pages: 380
Cover: Hardback RRP: £11.99



£12.05
(includes P&P)

To order these books, please contact your nearest Barnabas Fund office (addresses on inside front cover). Cheques for the UK should be made payable to "Barnabas Books".

sales@barnabasbooks.org

barnabasfund.org


barnabasfund
hope and aid for the persecuted church