



# The Operation Reveille SHOFAR

Equipping Service Personnel for Cross-Cultural Ministry

## God Resorts to Ingenious Methods

*Dr. Bruce Sidebotham*

In most countries where the majority do not consider themselves Christians, local and national authorities prohibit overt evangelism with broadcasting, rallies, literature, and visitation. In these locations, God resorts to methods that are more subtle and ingenious.

In order to get the gospel seen, heard, and understood in hostile places like Afghanistan and Iraq, God orchestrates conditions and deploys emissaries who must be respected and cannot be avoided.

In the Middle East, Balkans, and Central Asia today, no American church representatives are more closely observed and deferentially treated than Christian American soldiers.

Historically, in the course of their daily lives, travelers, businessmen, diplomats, explorers, and soldiers have done more to spread the gospel than people sent and paid full time. Many of the Apostle Paul's most mobile and influential converts, through whom the gospel spread still further, were probably some of the soldiers to whom he had been chained. That the very first gentile believer was a Roman peacekeeping soldier deployed to Palestine (Acts 10) highlights the strategic value of transient vocations in God's plan to "bless all nations."

Charlemagne's armies converted pagan tribes throughout Western Europe. Galley slaves captured in Europe evangelized Viking



"I will make you fishers of men if you follow me."

Scandinavia. Marco Polo shared the gospel in the Chinese court. Those who followed after Christopher Columbus reached American Indians from Canada to Argentina. As a courageous explorer, David Livingstone took the gospel to the interior of the "dark continent." William Carey, who established evangelical Christianity in India, maintained his presence in Calcutta as a shoe maker. Robert Morrison, who translated the Bible into Mandarin Chinese, was a British diplomat. Hudson Taylor, who launched the gospel into inland China, did so as a medical doctor and school teacher.

And the Apostle Paul, that first great evangelist to the gentiles, often

supported himself and gained respectable community access by making tents (Acts 18:1-3; 20:17-18, 34). As a result of this precedent, when vocation blossoms into cross-cultural ministry we call it "tentmaking."

All Christians demonstrate their faith within spheres of vocational influence, but tentmakers do so cross-culturally.

"Trading" is the foundation of tentmaking. Goods and services or expertise get traded for things of value in all cultures. The trader role establishes an outsider's value. When outsiders offer something valuable and receive fair exchange, both sides benefit and grow in respect for one another. The more

*continued on page 2*

**I have become all things to all men so that by all possible means I might save some (I Cor 9:22).**



**3 Afghan Leaders 4 Muslim Studies 5 Mauritania 6 Assyrians 7 Baghdad Church**

valuable outsiders become, the more influence they exert, and the more tolerance they experience. Tent-maker proficiency and professional excellence are not only hallmarks of Christian integrity but result in Christian testimony among people who would otherwise have none.

In the Middle East, Central Asia, and the Balkans, American soldiers are offering one of the most valuable commodities on the face of the earth – security. The Christian faith lived by many of these unswervingly diligent soldiers paves the way for unprecedented gospel ministry.

Cross-cultural witness of this kind has some noteworthy advantages over that offered by full-time missionaries.

- ♦ It enhances credibility, integrity, and respect for the outsider.
- ♦ It projects the gospel into areas which would otherwise never see it.
- ♦ It facilitates indigenous leadership of any fruits of the tentmaker's testimony, because the tentmaker is not expected to be a religious professional and direct religious activities.



"Pray to the Lord of the harvest for laborers."

- ♦ It provides financial support, reducing monetary burdens on sending and receiving communities.

On the other hand, tentmaking also presents some significant challenges.

- ♦ Secular work environments provide little to no encouragement and emotional support for ministry endeavors.
- ♦ Ministry activities by employees may threaten agendas and profits (the bottom line) of employers. For example, overzealous soldiers could compromise unit and even national security.

- ♦ Effectiveness requires double education in both faith and profession and places double demands upon time to pursue excellence in both ministry and work.
- ♦ The self sufficiency inherent in tentmaking breaches accountability for ministry endeavors to ministry organizations. For example, independently acting soldiers could unwittingly intensify persecution experienced by indigenous believers.

Because of these risks and benefits and due to this convergence of divinely orchestrated events, we, as an American church, need to recruit, equip, and emotionally support our "army" of tentmakers. We must train them for ministry proficiency while at the same time motivating them to professional excellence. We must establish networks for providing encouragement, advice, and accountability. God is doing something totally amazing in our day. Will we participate knowingly and enthusiastically, or ignorantly and reluctantly?

## additional reading

# **SEND ME!** *Your Journey to the Nations*

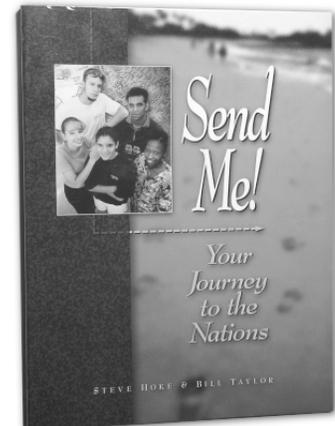
by Steve Hoke & Bill Taylor

This interactive manual gives individuals with a desire to serve God overseas a comprehensive overview of what "longer-term cross-cultural service" is all about. It is an ideal resource for every returning service member who is asking the question, "What about full time long-term missions?"

Key sections of this manual include:

- ♦ assessing your fitness for missions ministry and counting the costs
- ♦ identifying and pursuing needs for further education
- ♦ discovering your call and finding supporting organizations
- ♦ career path models and expectations from candidacy to retirement
- ♦ uncovering resources for ministry, fund raising, and training

*Send Me* is co-published by the World Evangelical Fellowship Missions Commission and William Carey Library.



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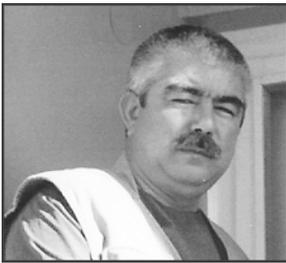
\$8.00/copy, manual format, 136 pages

# Warrior Leaders of Afghanistan

## General Abdul Rashid Dostum

- ♦ Uzbek
- ♦ Deputy Defense Minister

Together with forces loyal to him, Dostum controls an area around Mazar-e-sharif about the size of the state of Massachusetts.



He encourages women to work freely. He promotes music and sports, and he allows alcohol. He is tolerant towards people of other religions.

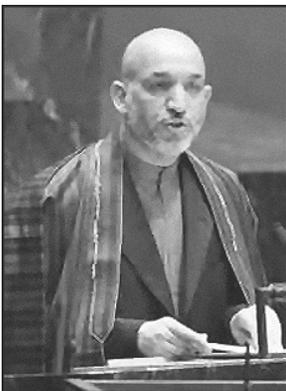
## Ustad Atta Mohammed

- ♦ Tajik
  - ♦ director of Afghan Special Forces and a leader of Jemiat-e-Islami
- Atta Mohammed and the Tajik militia he leads support the Karzai interim government and the US led coalition, but they are in bitter and frequently armed rivalry with Rashid Dostum's Uzbeks.

## Hamid Karzai

- ♦ Pashtun
- ♦ interim President of the transitional administration

Karzai was born in Kandahar on 24 Dec 1957. He comes from the powerful Populzai clan which has produced and supported many Afghan kings. Karzai speaks six languages; Pushtu, Dari, Urdu, English, French and Hindi. Initially a supporter of the Taliban when they began consolidating power, Karzai became disillusioned with them. In 1997 he began working from outside the country to reinstate the former king, Zahir Shah.



## Gul Agha Shirzai

- ♦ Pashtun
  - ♦ Federal Minister of Urban Affairs
- Shirzai brutally governed Kandahar Province before the Taliban took it over and stepped back into governing Kandahar as the Taliban were deposed. He is anti-Taliban, and pro Karzai, but his human rights record is one of the most notoriously brutal.

## Gulbuddin Hekmatyar

- ♦ Ghilzai Pashtun
- ♦ head of the Hizb-i-Islami Afghanistan

Hekmatyar seems to be leading an anti-coalition alliance with Taliban leader Muhammad Omar and al Qaida remnants. He is thought to be the one behind assassination attempts on interim President Karzai. He speaks several languages (including English), has three wives and many children.



## Ismail Khan

- ♦ Tajik
  - ♦ governor of the province of Herat
- Khan liberated Herat from the Soviets and keeps the loyalty of a 25,000 man provincial army. He had a moderate profile in the Northern Alliance, supports the US role in Afghanistan, and has a reasonably good human rights record.

## Amanullah Khan

- ♦ Pashtun
  - ♦ Regional Military Commander
- Amanullah Khan is pressing for minority Pashtun representation in Herat's Tajik dominated provincial government. Forces loyal to him frequently clash with those loyal to Ismail Khan.

## Abdurrab Rasul Sayyaf

- ♦ Pashtun
- ♦ head of the Islamic Union for the Liberation of Afghanistan (Ittihad-i-Islami Barai Azadi Afghanistan)

Second to the Taliban, Sayyaf leads Afghanistan's most radical Islamic group. He and his followers desire strict implementation of Wahabi style Muslim law. Sayyaf is being shut out of the new coalition ruling Afghanistan though he may have support from hundreds of thousands who think he should rule. After the 1979-89 war against the Soviets, Sayyaf founded the University of Sawal al-Jihad outside Peshawar, Pakistan. Some of its graduates went on to found the radical Abu Sayyaf group in the Philippines.

## Burhanuddin Rabbani

- ♦ Tajik
  - ♦ political head of the United National and Islamic Front for the Salvation of Afghanistan
- Rabbani heads the Northern Alliance which successfully ousted the Soviets from Kabul. He was President of Afghanistan in Kabul from 1992 until pushed out by the Taliban in 1996. He holds several degrees in Islamic law and theology including a masters degree from the University of Al-Azhar in Cairo.

## Karim Khalili

- ♦ Hazara
- ♦ Deputy President and head of the pro-Iranian and mostly Shiite Hizb-i-Wahdat party

Khalili was one of the first warlords appointed by President Hamed Karzai's into the transitional cabinet. He has supported American efforts in Afghanistan and is one of the most moderate in his religious convictions.



Organization	Program/Course	Dates
Horizons International Boulder, CO  1-303-442-3333 main@horizonsinternational.org www.horizonsinternational.org	Islam & Muslims: Foundations for Understanding	2 - 9 Jun
	Christianity & Islam: Similarities and Differences	9 - 16 Jun
	Breaking Islam's Strongholds: Clash of Kingdoms and Power Encounter	16 - 23 Jun
	Transforming Muslims and Restoring the Image of God	23 - 30 Jun
	Training for International Christians	27 Jul - 3 Aug
Summer Institute of Muslim Studies The Hideaway, Colorado Springs, CO (2 classes each week) 1-719-597-0609 katebryant@cs.com	Conference for Muslim Converts	4 - 11 Aug
	Looking at Islam through Christian Eyes / Winning and Discipling Muslims	19 - 23 Jul
	Church planting among Muslims / Evangelism & Contextualization of Muslims	26-30 Jul
	Creative Entries to the Muslim Mind / Apologetics: Overcoming Muslim Arguments	2-6 Aug
Columbia Institute of Muslim Studies Columbia, SC 1-800-777-2227 muslimstudies@ciu.edu	Ministering to Muslim Women / Folk Islam	9-13 Aug
	Introduction to Islam	5 - 9 Jul
	Folk Islam	12 - 16 Jul
	Approaches to Islam	19 - 23 Jul
Southwestern Baptist Theological Sem. 1-817-923-1921	Revelation, Qur'an, and Muslim Traditions	26 - 30 Jul
	week & two week short courses at the World Mission Center in Fort Worth	May & Jun
Fuller Theological Seminary 1-800-235-2222	week long short courses in Pasadena, CA	Jun & Jul
Arab World Ministry (AWM) 1-781-334-4072 training@awm.org	Summer Institute on Islam in Philadelphia intro to Islam and methods of cross-cultural communication	25 May - 5 Jun
CHRISTAR 1-800-755-7955 www.christar.org/short/shrtstop.htm	Summer Training and Outreach Program (STOP) in the New York metro area morning classroom instruction, afternoon practical application	3 Jul - 2 Aug
Crescent Project 1-888-446-5457 www.crescentproject.org	Sahara Challenge in conjunction with Pioneers, Orlando, FL one week orientation, two week trip stateside or to a Muslim country	13 Jun - 4 Jul
Assembly of God Theological Seminary 1-417-866-3313, www.cmmequip.org	Islamic Institute, two week seminar in Springfield, MO	24 Jul - 4 Aug

## Seminars and Workshops That Will Come to You

Organization	Program	Contact
Zwemer Institute for Muslim Studies	Muslim Awareness Seminars	1-219-452-2245
Crescent Project	Sharing the Hope one day seminars	1-888-446-5457, www.crescentproject.org
Operation Reveille	Missions Perspectives on the War on Terrorism	1-719-572-5908, bside@oprev.org
The Navigators	Lectures by Dr. Nabeel T. Jabbour	1-719-578-8973, njabbour@bigfoot.com
Perspectives on Wld. Chr. Mvmt.	Perspectives on the World of Islam	www.perspectivesonislam.org
Operation Mobilization, UK	Markaz Tehqiq Al-Haq	MTH@care4free.net

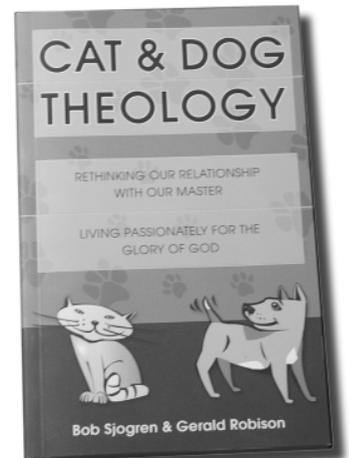
## Insights for Relating to Your Master

There's a joke about cats and dogs that conveys their differences.  
A dog says, "You pet me, you feed me, you shelter me, you love me, you must be God."

A cat says, "You pet me, you feed me, you shelter me, you love me, I must be God."

The traits of cats and dogs can teach us about our theological views and the attitudes we have towards God and our relationship with him. Using the differences between cats and dogs in a light-handed manner, Bob Sjogren and Gerald Robison challenge us in profound ways. This life-enhancing book will give you new perspective on prayer, worship, and service and will lead you to deeper delight in the God who delights in you.

Available from [www.gabriel-resources.com](http://www.gabriel-resources.com).



# MAURITANIA

The latest move in taking war on terrorism to the terrorists finds soldiers being sent to Mauritania.

Mauritania bridges the “no-mans-land” between Africa’s light-skinned north and dark-skinned south. It, and other isolated “bridge” countries of the West African Sahel (Mali, Niger, Chad), have become the latest “soft spots” in which Al Qaida cells are finding refuge.

## Peoples

The majority people of Mauritania are the Moors, or Maure, for whom Mauritania is named. These are descendants of original Berber inhabitants who, together with the descendants of their 15<sup>th</sup> century Arab conquerors and the descendants of their black African slaves, all speak one language – Hassani Arabic. It is the language of the Hassan tribe of Yemen. This dialect is very close to the classical Arabic of the Quran and quite distinct from Arabic spoken in the Mahgrib.

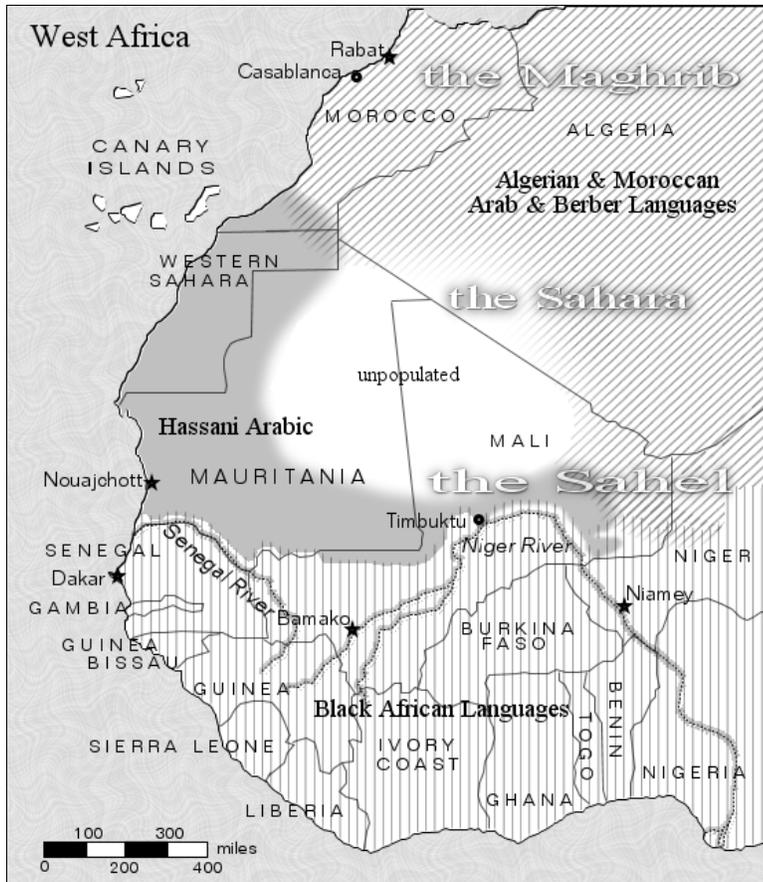
Roughly one third of Mauritians live on coveted farm land along the Senegal River. These are black skinned people of the Tukolor, Fulbe, Wolof, Sonike, and Bambara tribes whose population centers lie outside of Mauritania.

A small minority are expatriates. Most are French, many are Korean, and the rest come from other European and African countries. Both French and Hassani Arabic are official national languages.

## Religion

Mauritania’s constitution stipulates that Islam is the national religion and Muslim law is the foundation for all civil affairs. Muslim schools provide most of the country’s education. Officially, Mauritians follow the Maliki branch of Sunni theology. Unofficially, most Mauritians follow pre-Islamic mystical beliefs accomodated by various Sufi cults which hold their primary allegiance.

There are no Bible translations and no gospel broadcasts in Hassani Arabic. There are no churches of



native Mauritians. Roman Catholics have the only recognized church, and its members are all foreigners – mostly French. A small group of expatriate Protestants meets unofficially in the national capital. The last Protestant mission agency to work officially in Mauritania withdrew in 1965.

## Conditions

Mauritania is one of the most impoverished nations on earth. Thirty percent of its children are malnourished. Infant mortality is 0.84%. Men usually die by the age of 54, women by 57. 63% of adults are illiterate. One in four households have television.

Drought struck the region hard in the 70s. Winds drove off top soil turning the once ranch friendly Sahel into Sahara desert and forcing a full third of the people who were nomadic herders into cities.

Race based discrimination abounds. Slavery was widely practiced as recently as 1960, and though it was outlawed again in 1980, “Jim Crow” style treatment persists. Though over half the population is black, these are linguistically and culturally divided. The black Moors speak Arabic and blend more smoothly with their former masters. Besides their different tribal tongues, the blacks along the Senegal River all speak French.

people name	language	est. % of 2.6 mil.	notes
White Moor	Hassani Arabic	42	Berber/Arab
Black Moor	Hassani Arabic	28	former slaves
Fulbe & Tukolor	Pulaar	16	over 2 mil. in Senegal
Wolof	Wolof	8	over 3 mil. in Senegal
Sonike	Sonike	4	nearly 1 mil. in Mali
Bambara	Bambara	1	nearly 3 mil. in Mali
Expatriates	various	1	mostly French

# Assyrian Remnant Fears Extermination

Elizabeth Kendal

Fikret Bila reports for the Turkish Press (12 Jan), "Kurdish leaders in northern Iraq are pushing for an ethnic-based federation. They are planning a dual federation based on the Kurds and the Arabs. The ethnic Turkmen and others would not be taken into consideration."<sup>1</sup>

The civilian administrator in Iraq, Paul Bremer, announced however that the U.S. would agree on establishing federalism in Iraq, but based on geographic and not demographic, ethnic partition, although he would be happy for the Kurds to control the northern regions with the exception of Kirkuk.<sup>2</sup>

Saddam Hussein's Ba'ath regime pursued Arabization. It moved Arabs into regions dominated by ethnic minorities in order to change the demographics. The Kurdish claim is for an ethnic federation and a reversal of Arabization. One thing that is not being talked about is the effect such a situation would have on the other minorities of northern Iraq, such as the Assyrians (also known as Chaldeans and Syriacs).

## A Christian Remnant

According to Nineveh.com, "The Assyrians of today are the indigenous Aramaic-speaking descendants of the ancient Assyrian people."<sup>3</sup> They have their own language, culture and heritage which can be traced back at least 6750 years.

Peter BetBasoo summarizes Assyrian history on the Assyrian International News Agency (AINA) website. He says Assyrians are "a Semitic people indigenous to Mesopotamia." He locates historic Assyria in north Mesopotamia, spanning four countries - from the Euphrates River in north-eastern Syria, through the eastern corner of Turkey, western edge of Iran, and northern Iraq to about 100 miles

south of Kirkuk. The plains of Arbil and Nineveh (Mosul) were the breadbaskets of the Assyrian people.

The Assyrian Church of the East was founded in 33 A.D., and the Assyrians converted from Ashurism to Eastern Christianity in the three centuries after Christ. They became a great religious empire with a missionary movement that took the gospel into China.

Arabs captured Mesopotamia in 630 A.D. and subjugated the Assyrians to Islam.

Kurds swept into Assyria in 1261 A.D. after King Salih Isma'il ordered them to emigrate from the mountains of Turkey to the Nineveh plains. Assyrians left their homes and fled to Arbil. Many lost their lives.

When Timurlane the Mongol arrived in 1300 A.D, he found the Assyrian people traumatized and decimated. He massacred and drove them out further until only a fraction remained.

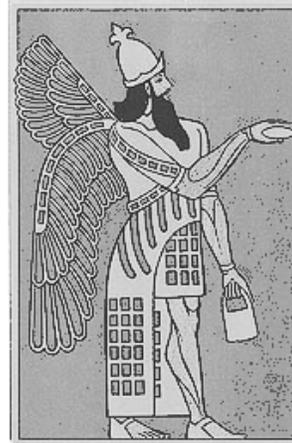
Only a decade after the genocide of the Armenians (1915-23), the Assyrians suffered another major massacre in Iraq during the post-WW1 mandate period (1933).

Since Islam arrived, the the Assyrian people have faced frequent massacres and almost continual oppression.<sup>4</sup>

## Present Threat

The AINA reports that the present Kurdish proposal "to establish an ethnically based autonomous area beyond the current occupied northern provinces has alarmed various Iraqi communities including Assyrians, Arabs, Turkmen, and Yezidis."<sup>5</sup>

Escalating fighting along ethnic lines in northern Iraq causes great



concern. AINA quotes Mr. Abgar Maloul of the Assyrian Democratic Organization (ADO) as saying that "ethnic federalism built on the premise of the subjugation by one ethnic group of other minorities is not what we envisioned a liberated Iraq would resemble. We have long stood for a free, sovereign, secular, and democratic Iraq for all Iraqis."<sup>5</sup>

Ashor Giwargis, born in Beirut in 1970, does research and writes out of concern for Iraq's Assyrian Christians. He claims, "Before the coming of the Ba'ath regime to Iraq in 1968, Assyrians constituted 65% of the population of the northern region, and the Kurds were about 15% and Arabs about 20%. . . . today we have some 3.2 million Assyrians in the Diaspora. The Assyrians make up 30% of Iraqi immigrants."

He points out, "In Iran the Assyrians were more than 150,000 before the coming of Khomeini in 1979, but now they are only about 30,000."

This is a situation to watch very closely. Christians worldwide must make it known that we regard the future and fate of our Assyrian Christian brothers and sisters as a very important issue.

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## Notes:

- 1) "Iraq Federation?" by Fikret Bila, Turkish Press, 12 Jan 04. [www.turkishpress.com](http://www.turkishpress.com)
- 2) "Washington And TheKurds." Abdullah Al Ashaal. Al-Hayat. 19 Jan 04.
- 3) [www.nineveh.com/whoarewe.htm](http://www.nineveh.com/whoarewe.htm)
- 4) [www.aina.org/aol/peter/brief.htm](http://www.aina.org/aol/peter/brief.htm) and [www.aina.org/releases/2004/karkukaut.htm](http://www.aina.org/releases/2004/karkukaut.htm)
- 5) "Kurdish Autonomy Proposal Threatens Iraqi Territorial Integrity," AINA, 8 Jan 04. [www.aina.org/releases/2004/karkukaut.htm](http://www.aina.org/releases/2004/karkukaut.htm)

## Further Reading:

*Middle East Quarterly* (Summer 2003) "Iraqi Assyrians: Barometer of Pluralism" by Jonathan Eric Lewis. [www.meforum.org/article/558/](http://www.meforum.org/article/558/)

# Vision for Baghdad Becomes Reality

[www.cmalliance.org](http://www.cmalliance.org)

It's a full house at The Christian and Missionary Alliance Church in Baghdad, Iraq. Regular worshipers have learned to arrive early for a seat in the crowded sanctuary, where believers and seekers are packed together on every bench.

Those who come later stand in a semicircle around the perimeter of the room, and the overflow crowd spills into the corridor.

This is no special event but a weekly service at this vibrant Christian center. Hundreds of people come to hear the good news that God loves them and sent his Son to die for them.

## Vision

The vision for a C&MA church in Iraq began during the Persian Gulf War.

A Lebanese church leader took relief teams right into Baghdad. As a result, hundreds of Iraqis who had fled to Jordan came to know Jesus Christ. Among them were men who received biblical training and discipleship. Today, they lead congregations of believers throughout the Middle East.

One of these pastors gave his heart to Christ after hearing this church leader preach in Jordan. Later he felt called to full-time ministry and attended Bible school in Beirut for three years before returning to Baghdad.

Because of the oppression of Saddam Hussein's regime, the man was unable to open an evangelical church. Instead, he and his wife operated a nursery school where a small group of Iraqi believers met during the weekend.

## Fulfillment

Within a week of the fall of Baghdad last year, this church held its first open meeting. It had only 70 chairs available; many who attended had to stand. Later, the church acquired a two-story facility in central Baghdad. "We have made



A voice is calling, "Clear the way for the Lord in the wilderness; Make smooth in the desert a highway for our God." (Isaiah 40:3)

the tallest cross in all Baghdad with the name of the church underneath it along with the words 'Jesus is the light of the world,'" the pastor said.

Several days later, a threatening note with the name of a local organization was left at the church. Immediately, the pastor went to the headquarters of this group to talk about this message. His boldness was rewarded by the leaders, who told him not to worry about the note.

There are plans for the Bible school in Beirut to open a branch campus in Baghdad. According to the pastor, 20 Iraqi men and women

have applied. Twenty two Iraqis are now taking classes. Teachers from the school will travel to Baghdad for modules of training during a two-week period.

## Problems

Unexpected problems have surfaced. "Many church groups are coming to Baghdad, and they want to start their own churches," the Lebanon leader said. "Because they neither have followers nor any idea where to start, they are running after the people I have taught for 12 years." So far four families have left.

One group offered the C&MA pastor thousands of dollars if he would let them claim the work he is doing. "We realize there is a harvest field here. Please pray that the Lord will give us wisdom to know how to deal with other groups."

## Pressing On

A spirit of unity seems to be breaking out among evangelicals in Baghdad. After the open-air ordination service of an Alliance pastor, a C&MA minister (who had traveled from Jordan for the event) invited leaders of the city's

evangelical congregation to a meeting. They recognized the need to work together in witnessing about Jesus and discussed the possibility of forming an

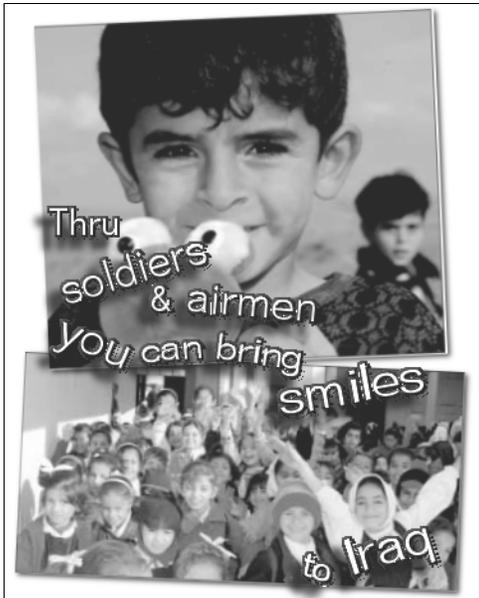
evangelical synod.

In the meantime, the C&MA church continues to thrive. As many as 500 people fill the church each Sunday.

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Many church groups are coming to Baghdad, . . . they are running after the people I have taught for twelve years.

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These children received toys and school supplies donated from Americans across the United States and delivered by soldiers and airmen in uniform. They can laugh, sing songs, and play with their new toys. Thousands of others still cannot.

The chapel staff and volunteers at this air base are asking for help to bring smiles to needy Iraqi children.

To find out how you can help, contact Operation Reveille.



Please Support &/or Attend the AMCF

## WORLD CONFERENCE

### What is it?

A gathering of Military Christians from all over the world  
When: 14-18 September 2004  
Where: Seoul, Korea

### Who will Attend?

Military Believers from over 100 nations  
Many will be from restricted countries

### What are the goals of the conference?

To encourage and facilitate Military Christian Fellowships  
To help get MCFs started where they don't yet exist  
To foster chaplain training and chaplaincy formation

### Why is support needed?

Many attendees from poor countries cannot afford the expenses.

### How can I help?

Pray for God to use this World Conference mightily.  
Give so that delegates from poor countries may attend.  
Consider attending to represent your own fellowship.

### For more information please contact:

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AMCF is an association of indigenously organized, interdenominational national military Christian fellowships. ACCTS is helping AMCF to organize and fund conference scholarships.



## Training and Equipping Service Christians for Cross-Cultural Ministry

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