

# Africa Inland Mission's Prayer Sheets



## Who are the Bara people?

The Bara live in small village communities of 50 to 300 people, scattered across the grasslands of south-central Madagascar, not very accessible by road. Much of their lifestyle revolves around the care of their cattle and their rice fields, however changes are taking place due to the discovery of sapphires in their area. Many other tribal groups have come to dig for gemstones. The traditional Bara authority structure gives power and respect to the Lonaky, a family and community leader responsible for the spiritual and material well-being of the village.

Number over 500,000 and are subsistence farmers



Live in south-central Madagascar



Their way of life is changing with the discovery of gems in their area



Every detail of their lives is determined by ancestor spirits.



## What is being done to reach them?

In 2013, an AIM team arrived in Betroka to begin language learning and building relationships with the Bara. Betroka is a strategic centre from which to reach out. The team aims to live out the gospel among the Bara and share Jesus with them. Plans include:

- \* Women's ministry to support abused and vulnerable women
- \* Money management to aid community development
- \* Farming God's Way
- \* Bible story-telling



Watch a video: [aimint.org/ew/bara](http://aimint.org/ew/bara)



002-April 2005

## Give thanks:

- \* For the AIM team that is working amongst the Bara. Give thanks for their boldness in living amongst the Bara, learning their language and seeking to make the transforming news of Jesus Christ known.
- \* For the transformational development training the team have received. Pray they can put this into practice, living lives rooted with an identity in Christ, using the gifts he has given.
- \* For SIL's Bible Translation. Pray for those sharing the word with the Bara, that they would have wisdom in using the written word with an oral people group.

## Please pray:

- \* For the Bara, all decisions revolve around ancestor spirits. Many have never heard the gospel. Pray for Christ to break these strongholds and the truth to set people free.
- \* Pray for women who have few rights and are often abused. Pray they will have the courage to come for help, as the team develops a ministry to support them.
- \* For the Adult Literacy Training programme that the team have set up, teaching literacy by using the Bible. Pray that this would meet a need and also be a tool for evangelism and discipleship for the growing church.

## About AIM

Africa Inland Mission is a missionary organisation that helps churches send gospel workers to work amongst African people.

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## Who are the Ik?

The Ik (neighbours call them 'Teuso') are a small farming and hunting community in North East Uganda, squeezed between the large, powerful Karamojong and Turkana pastoralist tribes. They struggle to survive amidst droughts and floods and have been displaced from their land to create a national park. Consequently they've suffered from famine; their small numbers make them very vulnerable. They fight against isolation and marginalization to overcome difficult circumstances and enter Ugandan national life with their own culture and voice.

## What do they believe?

An Ik legend tells how God created herders by letting cattle down to them from heaven by a rope and giving them spears. To the Ik, he gave only the digging stick, with the order never to kill. They are very proud of their peace-loving culture. Only in recent years have they acquired firearms for hunting and protection against raiders. The most important annual event is the 'blessing of the seed ceremony', which begins the agricultural year. Another ceremony marks the 'opening of the harvest'.

## What is being done to reach them?

The Rauchs from Germany will lead a TIMO (Training In Ministry Outreach) team to live and work among the Ik. They will begin work in mid-2015, to prepare for the team's arrival in mid-2016. We're looking for people with a passion for church planting among the unreached; almost any skill set will fit - practical skills, health-care, education, linguistics. Do you or does someone you know fit that description?



Live in the mountains of northeastern Uganda near the border with Kenya

The Ik are traditionally a peace-loving people



A small farming and hunting community known as 'Teuso' by their neighbours



Each December, the blessing of the seed ceremony marks the beginning of the Ik's agricultural year



002-December 2014

## Give thanks:

- \* That leaders of the Ik community are positive and open about a TIMO team coming to live amongst them.
- \* That a location for the team leaders' house has been found. Negotiations were made with the local land owner for a plot of land.
- \* For the willingness of Christoph & Heidi Rauch to lead the TIMO team.

## Please pray:

- \* For churches' willingness to send men and women to join the Ik team. People with skills in agriculture, teaching and health care would have great opportunities to integrate with the community.
- \* For the love of Jesus to dwell in the hearts of the Ik. To drown their misery, many drink maize beer and spend the little money they have on cheap gin. This has a devastating effect on their society, especially families, where children often aren't cared for properly.
- \* For the Ik to be open to the saving work of Christ. They live along the border with Kenya and are often caught up in cattle raids between the Karamojong and the Turkana. As a result, they are often beaten and plundered.

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003 - April 2015



Photo: ©Barry Mann

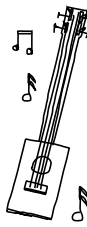
## Who are the Lesotho shepherds?

The shepherds live high in the mountains of Lesotho - the Kingdom in the Sky - caring for flocks and herds, which belong to wealthy owners down in the valleys. They live in marginalised, isolated communities outside the reach of the local churches. From five and six years old, these boys and young men work away from their families with no education or literacy skills. But they have a very well-developed oral culture of songs and stories, which are handed down from generation to generation.



The Shepherds live in small communities in the mountains.

They have little formal education, but often master complex skills to tell narratives and compose songs.



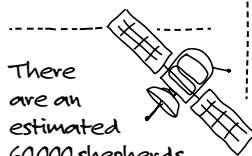
## What do they believe?

Shepherds are deeply grounded in the ancestor cult and witchcraft. They are seldom welcome in churches and lack the literacy skills to be integrated into church services and ministries, but they have given a warm invitation to an AIM TIMO (Training In Ministry Outreach) team. The chief shepherd said, 'I've heard of missionaries going to my home village, but I have always felt left out. But now you are coming to us, we are very happy!'

## What is being done to reach them?

In order to tell them the good news of Jesus, a TIMO (Training In Ministry Outreach) team of young men has gone to live amongst the shepherds. They are learning their language and submerging themselves in their culture. They are working with the shepherds as apprentices, which means living with them, as they do, in their huts with none of the privacy or modern conveniences the team members are used to.

There are an estimated 60,000 shepherds but because they live in remote areas, they can be hard to locate.



Watch a video:  
[aimint.org/ew/shepherds](http://aimint.org/ew/shepherds)

## Give thanks:

- \* That the TIMO team amongst the shepherds has started!
- \* For Sam & Leanna Williamson and their family, living on the South Africa/Lesotho border, who are operating as TIMO team leaders, providing spiritual and pastoral support.
- \* For team members Chris Klompas (UK), Mark Eekhoff, Spencer Hoyt, Caleb Fetterhof (US) and Tobias (Ger) and their willingness to put aside Western comforts in order to reach the shepherds.

## Please pray:

- \* For opportunities for the team to share the good news of Jesus.
- \* That God would continue to equip the team physically, emotionally and spiritually for the tough challenges they encounter through daily life amongst the shepherds.
- \* Above all, that God would open the hearts of the shepherds to welcome not just the team, but Jesus himself into their lives, and that they would become shepherd-evangelists across the mountain region.

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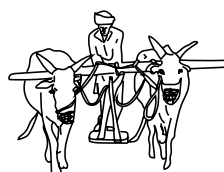
002-April 2015



The Alagwa TIMO team

## Who are the Alagwa people?

The Alagwa live in 15 villages in a geographically remote area in the hills and mountains of central Tanzania. Although the Bubu river runs through the lower lands, the higher regions suffer from lack of water and they often must walk miles to find water to meet the needs of their families. They are subsistence farmers, growing maize and millet. They also keep cows, goats and sheep. They are very community oriented, living in houses made of burned brick with roofs of thatched grass. The Alagwa speak both Alagwa and Kiswahili.



Are subsistence farmers, growing maize and millet. They also keep cows, goats and sheep.



Live in hills and mountains of central Tanzania.

## What do they believe?

They believe they are descended from Habesh, the 10th generation from Noah's son Ham, and are still living with the curse put on their ancestor. A tribal legend says that some Alagwa once visited Mecca but were rejected by the Muslims for having 'no religion' - only animistic beliefs. They later embraced Islam; now, over 90% are Muslims. However, they seamlessly blend traditional beliefs with Islamic ones. Allah, Mungu and Lala'a are all used to refer to God.



They have blended traditional beliefs with Islamic ones.

## What is being done to reach them?

From 2010 to 2013, a multi-cultural TIMO (Training In Ministry Outreach) team lived and worked among the Alagwa, learning their language and culture and helping with a project to provide a reliable community water supply. The TIMO team has ended, but several members have remained. The beginning of a church has been planted. The Pugh family from the UK, returned in September 2014 to continue serving amongst the Alagwa.



They live in houses made of burned brick with roofs of thatched grass.

## Give thanks:

- \* For the handful of Alagwa believers meeting each week with AIM members in people's homes.
- \* For the Pugh family and other members of the TIMO (Training In Ministry Outreach) team who have stayed on in the Alagwa community.
- \* For progress with the water project.

## Please pray:

- \* That new believers would grow in their faith and remain strong in the face of opposition from their families and the wider community.
- \* For the Pugh family as they cope with separation. Two children (Imani & Cerys) are with their parents, the older two (Ella & Charlie) are studying at Rift Valley Academy.
- \* For more Alagwa people to respond to the gospel and the establishment of a Christ-centred church in their community.
- \* For individuals who have decided to follow Jesus but have moved away for different reasons. Pray that they grow in grace, love and the knowledge of God's word and that, one day, they would have the chance to strengthen and encourage the believers in the Alagwa villages, where following Jesus is hard going.

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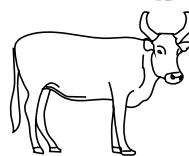
## Who are the Samburu?

The Samburu are a semi-nomadic people living in the arid areas between Mount Kenya and Lake Turkana in central northern Kenya. They number nearly 240,000 people. Traditionally the Samburu are a pastoralist community that depends heavily on cattle, sheep, goats and occasionally camels. They are related to the better-known Maasai people. Their culture is set up in a way that encourages a strong adherence to its traditions. Samburu people are generally friendly and hospitable, however, it is difficult for them to leave their traditions and shift their loyalty to Jesus.

They live north of the equator in Samburu District, Kenya.

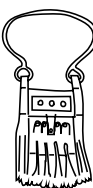


They adorn themselves with necklaces, bracelets and anklets, like the Maasai.



The Samburu are semi-nomadic pastoralists who herd mainly cattle.

The name 'Samburu' is derived from the word 'Sambur' which is a leather bag they use to carry things.



## What do they believe?

Most Samburu practise their traditional religion, which focuses on their multi-faceted divinity (Nkai). It is not uncommon for children and young people, especially women, to report visions of Nkai. A few children gain a reputation for prophecy throughout their lives. Samburu also have ritual diviners, called 'loibonok', who divine the causes of individual illnesses and misfortune, and guide warriors. Although ritual life focuses especially on cattle, other livestock figure in ceremonies.

## What is being done to reach them?

Recent years have seen the fast growth of a variety of Christian churches, but the congregations are often small and the really committed members are few. Typically the remote areas have been left behind and remain very traditional and mostly unreached. In 2014, a Training in Ministry Outreach (TIMO) team arrived to live and work in Lchakwai, led by Martin & Joy Koch (Germany) and including Frazer Mayhew (UK).



## Give thanks:

- \* For the growth of churches among the Samburu and especially for those believers who are truly committed to following Jesus.
- \* For the dedication and love shown by the TIMO team working amongst the Samburu.
- \* For the children's clubs that the TIMO team have run to share the gospel with the young people. Pray that seeds sown would take root.

## Please pray:

- \* That the team would continue to grow in understanding of Samburu language and culture and that the skills that they have already would build bridges with the community.
- \* That God would open the hearts of many to respond to the gospel and to break with their traditional religion; there is a tendency to follow culture and tradition when a conflict occurs between culture and Christian teaching.
- \* For more boys and men to turn to Christ; in areas where churches are coming up, it is mostly women and children (especially girls) who attend the services.
- \* For male believers to show greater unity; it seems that men find it difficult to work together in cooperation and mutual submission for an extended time.

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002-April 2015



## Who are the Lopit?

They inhabit the Lopit hills in Torit district, South Sudan, and practise traditional agriculture, as well as rearing livestock. They also harvest forest products, such as honey and shea nuts. They have been marginalized and politically excluded by the Lotuka elite. The Lopit are proud of their culture, which affects their attitudes and social life. They practice initiation ceremonies: a naming ceremony for a baby, and a second one as a young adult. Every 25 years, in a ceremony called *hifira*, village administration and authority over community affairs is handed to the next generation.



They live in round houses with roofs of thatched grass.

The Lopit have different dances for different occasions with drums playing an important part.



Numbering 70-80,000, the Lopit inhabit the Lopit hills in Torit district, South Sudan.

As well as agriculture and rearing livestock, they also harvest forest food such as honey and shea nuts.



## What do they believe?

They believe in a supreme god, spirits and the spiritual sphere. Worship celebrations are accompanied by dancing and drinking, and alcoholism is a problem amongst the Lopit. The rain-maker and other mediums hold great power, and gifts are given to seek their favour for rain and other good things to happen to the Lopit. Their culture is transmitted through songs, poems, dramas and music that express feelings and emotions, as well.

## What is being done to reach them?

The first Lopit TIMO (Training In Ministry Outreach) team saw a fledgling Africa Inland Church congregation started in Lohutok village. Praise God that this church has experienced spiritual and numerical growth and outreach work has seen local congregations emerging in several other villages, including Ohilang. The Lopit 2 team began living and working in Ohilang and Iboni villages in December 2013.

## Give thanks:

- \* For the TIMO (Training In Ministry Outreach) Team: two Kenyan families, with four and two children respectively, a Brazilian couple and two ladies from USA and New Zealand
- \* For the welcome they received from the local community; there was amazing joy and celebration from the villagers to have visitors
- \* That the team are excited to share the good news of the Gospel.

## Please pray:

- \* For the team who minister in a variety of different areas. Pray that through all of their activities that Christ's glory will be seen.
- \* Pray for Joshua & Justina Musuva from Kenya who are leading the team. Pray for their three children, two of whom who are receiving schooling in Kenya.
- \* For the team's health. Life in the bush can be challenging physically, emotionally and spiritually.
- \* For good relationships between villagers and the TIMO team, that through these relationships they would understand more about the Lopit and share Christ in appropriate ways.
- \* For openings to introduce Christ, who alone can bring salvation to this difficult to reach people.

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## Where are the Islands?

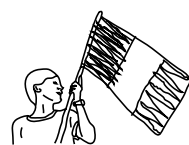
That's a question we can't really answer for security reasons. Suffice to say, they're in the Indian Ocean! They're strongly influenced by Islam and open proclamation of the gospel invites opposition, for our mission partners, and conversion to Christianity can bring persecution for island people. By living and working in these communities, learning local languages and understanding culture, it is possible to develop relationships through which the gospel can be shared. Bringing skills like English teaching and vocational training, lends legitimacy to our mission partners' presence and helps the communities.



The average temperature of the sea water around the Islands is about 25°C (77°F).



In some cases Christianity is outlawed by the Islamic rulers.



Over 80,000 Islanders are living in the city of Marseille, France.



Watch a video: [aimint.org/eu/islands](http://aimint.org/eu/islands)

## What do they believe?

Each island has its own distinctive people group, with their own language, culture and beliefs, but all practise some form of Islam, mixed with a variety of traditional animistic beliefs, occultism, ancestor worship and fear of the spirit world. Some younger people, who have studied abroad, are influenced by more fundamentalist Islam, while others are questioning their traditional beliefs and becoming more materialistic. There are few who follow Jesus.

## What is being done to reach them?

TIMO (Training In Ministry Outreach) teams have lived and worked on the islands in recent years. Now several individuals and families are continuing that pioneering work longer-term. English language classes, literacy & numeracy teaching for women, and medical work are bringing positive benefits to the islanders. Friendships which have been formed enable mission partners to speak about Jesus, pray for people and encourage the reading of Scripture.



001-March 2014

## Give thanks:

- \* For the openings that have been created for TIMO (Training In Ministry Outreach) teams to work on the islands
- \* For former TIMO members who have returned to serve long-term
- \* For those islanders who have come to trust in Jesus, despite opposition from families and friends, and for others who are searching

## Please pray:

- \* That our mission partners would be bold but wise in the way they share their faith
- \* That more islanders would be open to read the Bible and that God would speak to them through its pages
- \* For more women to accept Jesus as their Lord and Saviour; almost all the islands' believers are young men
- \* That the Lord would encourage and uphold island believers, who face rejection from their families and communities for following Jesus
- \* For the AIM team based in Marseille, France who are seeking to share the Good News of Jesus with the Islanders who have moved there
- \* For the local church in Marseille to be proactive in reaching out to the islanders on their doorstep

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## What does 'Creative Access' mean?

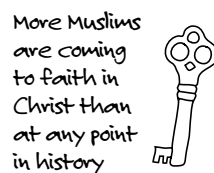
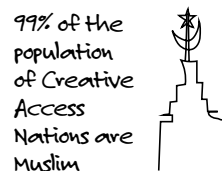
We use the phrase 'Creative Access' to refer to nations, areas or ministries where there is great hostility towards Christianity. In these areas traditional 'mission work' or even declaring yourself as a 'mission partner' is not possible. Workers, therefore, need to be 'creative' on numerous levels. They will often need a viable business reason to be in a country or area, then they will need to be creative in how they go about sharing the gospel. Finally, they need to be careful in how they share updates about their work.



Creative ways to make Jesus known include becoming a student, teacher, business person or medical professional

## What kind of places are they?

More than 200 million Africans live in Creative Access Nations (CANs), the majority of which are 99% Muslim. Creative access areas are also often Islamic strongholds within countries. Consequently, workers there struggle against some of the strongest opposition to Christianity. One of our workers in a CAN recently shared what they'd been told; 'Teacher, before I met you I hated all Christians and wanted to kill them. I don't think that way any more.'



## What is being done to reach the people living there?

To protect the safety of mission partners and national believers we don't share which CANs we are working in. To safeguard our personnel further, we sometimes don't share photographs or identities of those working in particularly sensitive areas. At the moment though, 14 workers from AIM Europe are serving in Creative Access situations, some of whom as part of AIM International teams.



Watch a video interview:  
[eu.aimint.org/creative-access-short-termers/](http://eu.aimint.org/creative-access-short-termers/)



002-March 2016

## Give thanks:

- \* For the commitment of Creative Access workers to follow their calling, even when it leads them to difficult and dangerous places.
- \* For opportunities to place workers in Creative Access situations following new partnerships with suitable organisations.
- \* That through gospel workers, Jesus is being made known in some of the places most hostile to Christianity.

## Please pray:

- \* For safety and security. Many CANs have seen recent unrest and increases in extremism. Pray for those working in the midst of turbulence and fear.
- \* That those working in these situations will be wise and brave in their decisions about how and when to share their faith. Pray that their lives would demonstrate Christ and lead to gospel conversations.
- \* For national believers. Many risk being rejected by their family and community for turning to Christ.
- \* For mission partners financial support. As many can't share specifics about their ministry, they often struggle to raise sufficient support.
- \* That God would raise up more people to reach the unreached in these nations.

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## Who are the Datooga?

The Datooga are an unreached people group of Central Tanzania. Although scattered across this region of Tanzania, their homeland seems to be centred near Mount Hanang, a mountain that they consider sacred and, which plays an important role in their songs and myths. They are a large group of former nomads, who have now settled as farmers. They often keep animals, mainly cattle but also goats, sheep, donkeys and chicken. They are proud of their culture and see no reason to change. Few children go to school and illiteracy is common.

## What do they believe?

The Datooga are animists, respecting and fearing their ancestors. They communicate with them through the spirits, so witchcraft and sorcery is rampant. They believe in a distant creator named 'Aseeta' who has twin sons who they expect to come to rule and judge the world some day. They have many rituals, including worshipping at a special tree, or going to the mountains to call on the ancestors.

## What is being done to reach them?

In 2006 a TIMO team served amongst the Datooga. Resulting from that, there are Datooga believers and some have gone to Bible school. Pray they would be strong in the Lord and anointed evangelists. Simon & Sue French (People & Places page 11) are working amongst them to discipling Datooga believers through Bible teaching and seminars. There are also Bible stories being translated and shared.

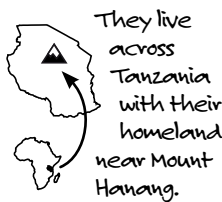


Many Datooga live in arid and hard to access places which often makes them difficult to get to.

A goat project has been set-up to help African evangelists supplement their income.



They live across Tanzania with their homeland near Mount Hanang.



Chronological Bible storytelling has become a useful ministry as Storytelling plays a big part in Datooga life.



## Give thanks:

- \* For those Datooga that have come to a knowledge of Jesus as their Lord and Saviour.
- \* That there is a fledgling church amongst the Datooga.
- \* For Simon & Sue French serving amongst the Datooga, seeking to build disciple-making disciples.
- \* For the Goat Project which is providing a sustainable income for the Datooga evangelists.

## Please pray:

- \* That the Bible stories that are being translated and shared amongst the Datooga, would bear much fruit.
- \* For more faithful men and women to be called to help translate more Bible stories into the Datooga language.
- \* That more Datooga would feel called by God to reach their own people.
- \* That the Lord would continue to build his church amongst the Datooga.
- \* For the women in the community, that they would have boldness to ask questions and attend church meetings.
- \* For more sustainable income initiatives like the Goat Project to help support Datooga evangelists.
- \* For those yet to hear, that God would soften hardened hearts and guide evangelists to those ready to respond to the gospel.

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# Africa Inland Mission's Prayer Sheets



002-April 2015



## Who are the Antakarana?

The Antakarana, who are originally of mixed Austronesian, African and Arab ancestry, settled in the far north of Madagascar in the 12th Century. They are called "People of the White Coral Rocks" as they live in a geographically isolated, rocky place. Some work as coastal fishermen and those inland villages, harvest rice, raise cattle and grow crops on a small scale. Others work in factories and do other work in towns. They see themselves as Antakarana before they consider themselves Muslim and are proud of their history and culture.

## What do they believe?

During the Merina invasion, when the Antakarana were in danger of being wiped out, they hid in caves for over a year. Life was difficult and many died. Their King prayed that if his people should survive, they would embrace Islam. They found refuge on the island of Nosy Mitsio and converted to Islam in the 1840s. Now they mix folk Islam with animistic beliefs, adhering to many 'taboos' in their daily lives.

## What is being done to reach them?

The history of the Antakarana means that they have not accessed the scriptures available in the Merina dialect. At the moment, an organisation called SIL are in the process of translating the gospel of Luke. Pray the Antakarana would have ears to hear the Good News in their own language. A TIMO team went to serve amongst them on the island of Nosy Mitsio in November 2014.

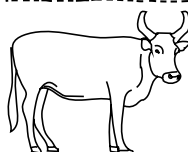


The Antakarana are called "People of the White Coral Rocks".

The tsanga tsaina, is a festival which occurs every five years, in which they commemorate the arrival and commitment to their king. The current king is Tsimiavo III.



SIL are currently in the process of translating the gospel of Luke.



The Antakarana make Animal sacrifices as they believe they help call upon ancestors.

## Give thanks:

- \* That the Antakarana King allowed a TIMO team to settle amongst the Antakarana on Nosy Mitsio.
- \* For the Willard family leading the team, for the preparation they have done amongst the Antakarana, in trying to learn customs, taboos and language.
- \* For the willingness of the TIMO team members to go and live amongst the Antakarana, giving up home comforts and they seek to share the Gospel.

## Please pray:

- \* A cow sacrifice was made recently to call upon the ancestors through spirit possession to communicate to them about the TIMO team that will be living on Nosy Mitsio. Pray that God's truth and power be made known so that the Antakarana people may be set free from bondage to their ancestors.
- \* That God would reveal himself to the Antakarana, that they would know the one who has made himself a sacrifice for them.
- \* For the villages of Antanimivony, Andavakabiby, Antsakoia & Marimbehely where the team members live. Pray that the people and especially the headman in those locations, would have their hearts softened by God, that they would be able to receive the news of Jesus.

## About AIM

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# Africa Inland Mission's Prayer Sheets

002-April 2015



## Who are the Zande?

Variant spellings of this people group include Azande, Zandeh, A-Zandeh and Sandeh. The Zande live in an area approximately 800 kilometers long by 400 kilometers wide spread over three countries, namely South Sudan, the Democratic Republic of Congo and Central African Republic. Their territory extends from the fringes of the Upper Nile basin in South Sudan to the semitropical rain forests in Congo and into the Central African Republic. The word 'Azande' means the people who possess much land, and refers to their history as conquering warriors, now, the Azande are mainly small-scale farmers.

Many Azande continue to follow a complex witchcraft system.



The Zande live in an area about 800 kilometers long by 400 kilometers wide spread over three countries.



## What do they believe?

A church has been established in the Zande area for many years. Despite this, however, many Azande continue to follow a complex witchcraft system. Fetishes and charms are still displayed and worn secretly, even by professing Christians. At meetings of Zande church leaders from the three countries in 2007, ordained pastors confessed to using oracles and drinking potions prepared by specialists for protection or healing.

A church has been in the Zande area for many years. The long term plan is to help the Zande reach the Mbororo; their unreached neighbours.



## What is being done to reach them?

The Episcopal Church of Sudan began its work amongst the Zande in 1899, with AIM missionaries arriving in 1913. Since then, we have seen numerical growth of the church, however this growth has not been matched by numbers of mature believers. Now we are sending a team amongst them to work with the church in discipleship and in turn for those disciples to reach out to their neighbours, the Mbororo.

The word 'Azande' means the people who possess much land



## Give thanks:

- \* That the Zande are a reached people group and have a church amongst them.
- \* For recently delivered Zande Bibles. Pray these would have an immediate impact on Zande Christians.
- \* For Bible schools in the region that continue to train leaders for strengthening and purifying of the church as they learn to "rightly understand the Word of truth."
- \* That a team has gone out to minister amongst the Zande and for the warm response of the local church.

## Please pray:

- \* For peace in the Zande region as various rebel forces are destabilizing the area where the Azande live.
- \* Especially for those who have recently escaped from the Lord's Resistance Army and have returned to their homes.
- \* That local churches, especially those pastors and lay people trained in trauma healing, will come along side those caught up in fighting to help them find in Jesus the healing needed for the wounds of their hearts.
- \* For the team who are working amongst the Zande, that they will be able to clearly share God's word.
- \* That one day this people group will reach out to their unreached neighbours, the Mbororo.

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# Africa Inland Mission's Prayer Sheets



002-September-2015



## Who are the Laarim?

The Laarim live in the Boya Hills of South Sudan, a rugged and hilly terrain with rich savanna, high grasslands and scrub bushes. They live in small settlements, with social and cultural life centered around cattle, with livestock being their only known natural resource. They breed them, eat their meat, use them as dowry to get a bride, drink their blood and milk, and sleep on their hides. Raiding and stealing of cattle is a question of honour and valor. Because of this, they are involved in long standing feuds with their neighbours.

## What do they believe?

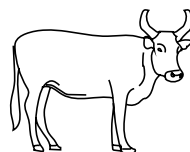
They practice African Traditional Religion with some Catholic influence. They are highly aware of spiritual forces, and believe in a supreme being who controls all of life, including the health of their cattle. They believe spirits of their departed ones roam the earth and they can communicate with them through prayers and offerings which they perform collectively in designated ritual places. They also believe in a rainmaker and perform rain-making rituals.

## What is being done to reach them?

Jacob Borgelt has been serving a small group of believers who are meeting regularly in the town, encouraging them in discipleship and further outreach. Andrew Wallace from AIM Europe has recently join Jacob ahead of a Focus team due to go out in 2016 to continue the work of making Jesus known amongst the Laarim.



The Laarim are a Nilotic people living in the Boya Hills of South Sudan



Social and cultural life is centered around cattle, with livestock being their only known natural resource.

The Laarim practice Africa Traditional Religion with some Catholic influence.



They live in small settlements, with the main town being Kimatong.

## Give thanks:

- \* For the small group of Laarim believers who know and love the Lord.
- \* For Jacob from Canada, who until recently has been serving on his own in this remote part of South Sudan so that more may hear the gospel. Give thanks for his language skills and experience that he can now pass onto the team.
- \* For Andrew Wallace and the gifts of music that he has been given that he can share with the Laarim.
- \* For Phil & Linda Byler who will be leading the Focus team starting in mid-2016 and for the team members who have already signed up to go to the Laarim.

## Please pray:

- \* That Andrew and Jacob will work together well as they seek to share the gospel and display Christ's love in action.
- \* Pray for the cycle of violent cattle raids to be broken. Pray that the younger generation of the Laarim would see and follow the example of Christ rather than that of some of their elders who raid cattle and fight against their neighbours.
- \* For the Focus team members as they look to find prayer and financial support to allow them to go to the Laarim in mid 2016.

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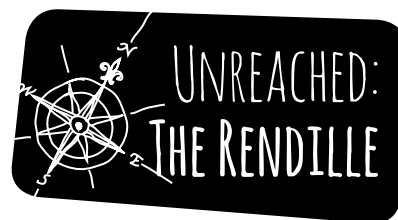


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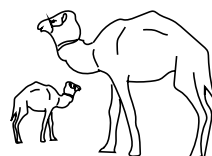


001 - March 2015



## Who are the Rendille?

The Rendille live in the Kaisut Desert east of Lake Turkana, Northern Kenya as semi-nomadic pastoralists. There are two distinctive groups: the northern Rendille, who herd camels, and the southern Rendille who herd cattle, and are related to the Samburu with whom they intermarry. They live in 'manyattas' or homesteads of 70-100 houses, dress in bright colors and wear beads. The men undergo various rites of passage to bring them into adulthood; young girls are often spoken for at an early age and marry very young.



The Northern Rendille herd camels. Those in the South also herd cattle



They dress in bright colours and wear beads



On the night of a new moon, the first born of each family blows a horn



Watch a video:  
[eu.aimint.org/rendille](http://eu.aimint.org/rendille)

## Give thanks:

- \* For the work of Nick & Lynne Swanepoel amongst the Rendille for over 30 years, in particular the Tirrim (meaning Cornerstone) Project initiated by them and now run by the local Church that has facilitated development work.
- \* For the Bible translation work that means that the Rendille have the gospel in their heart language.
- \* That on Sundays the growing church amongst the Rendille is full and is led by local men. Many of the church leaders, translators and school teachers went to schools set up by the Tirrim Project.

## Please pray:

- \* For the Rendille still bound by ancestor worship. Pray for Christ to break these strongholds and the truth to set people free.
- \* For wisdom and discernment for the Rendille church leaders. Pray that they would be servant-hearted and dedicated to their communities.
- \* For new Christians amongst the Rendille, that they become disciple-making disciples.
- \* For Christian teachers in the Tirrim schools. Pray that they would be godly mentors and leaders for the young people.

## What do they believe?

They practice a traditional, animistic religion. There is a place in every village called 'nahapo' where men gathering every night to pray around a fire, which is never to be allowed to go out. They pray to the moon, which plays an important part in their religion as well as animal sacrifices and worshipping ancestral spirits. They consider themselves descendants of Jews, and practice a traditional Passover-type ceremony.

## What is being done to reach them?

In 1982 the Swanepoel's began living in Korr amongst the Rendille. During their time there they created an alphabet for the unwritten Rendille language, which led to a translation of the New Testament. They were also involved in developing water resources, two primary schools, and one secondary school. Since then, short termers have gone out to support their work and a fledgling church has been established by Rendille Christians.

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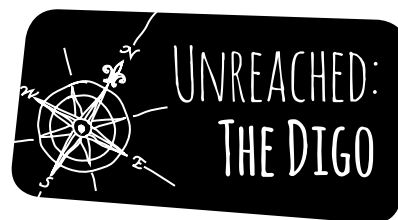
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# Africa Inland Mission's Prayer Sheets



001 - March 2015



## Who are the Kenyan Digo?

The Digo are an East African tribe, concentrated on the southern coastal strip of Kenya between Mombasa and the border of Tanzania. They have gained income through trade with Muslim Arabs as well as farming and fishing. Their principal crop is 'manioc', a small shrub with thick roots that are eaten like potatoes. They also grow sesame, corn, rice, and beans. 'Palm wine' is a popular drink produced from the palm tree.



Their principal crop is 'manioc', a small shrub with thick roots that are eaten like potatoes

## What do they believe?

Islam is widely accepted among the Digo but tied in with traditional practices, such as animism and ancestor worship. Blood sacrifices are very significant to the Digo, especially in the exorcism of evil spirits and witchdoctors are also consulted regularly. Most Digo people only have a superficial knowledge of Islam's principles and doctrines. Although they know no religious significance for wearing the black veil, Digo women wear it to show respect for their husbands.



They live on the southern coastal strip of Kenya between Mombasa and the border of Tanzania



For many years the Digo have been involved in trade with Muslim Arabs.

## What is being done to reach them?

The entire New Testament was successfully translated into Chidigo, the language of the Digo people, in 2005, and now there is a need for literacy training to put the gospel in their heart language to use. An AIM Focus team has just begun amongst this people group, seeking to reach the Digo through various types of development work.



In a village, the huts of elders are round, while those of others are rectangular

## Give thanks:

- \* That the Digo are prepared to allow a Focus team to live and work amongst them. For the Focus team and their commitment to reaching the Digo. Give thanks for the various skills they can offer which will be a benefit to the community and a means of creating relationships.
- \* That the Digo have access to the New Testament in their heart language. Pray that those who read it will respond to the word of God.

## Please pray:

- \* That God will cause the Digo people to become dissatisfied with their traditional religions and begin searching for the truth.
- \* For God to soften the hearts and open the ears of the Digo people to the gospel as it is presented to them.
- \* Pray that Christian broadcasts will be made available in the area of Kenya where the Digo tribe is located.
- \* Pray that the relationships established by the Focus team lead onto opportunities where the gospel can be shared.

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# Africa Inland Mission's Prayer Sheets



## Who are the Mwani people?

The Mwani live along the coast of northern Mozambique. Influenced by sea-faring Arab merchants centuries ago, their culture is defined through fishing and folk Islam, Mwani literally means 'beach' and life is tied to the ocean. Most Mwani are very poor, those who don't make their living through fishing, transport people by sea as well as through trading, baking, and some farming. They value peace and harmony, relationships and family bonds and respect the elderly. However, divorce and polygamy is common and many women have been married several times, so family units are difficult to discern.

## What do they believe?

They have an awareness of God and are very aware of the supernatural world, believing in spirits and magic, and fearing demons. Though fiercely Islamic in name, their worldview is strongly influenced by the animistic world of ancestors and the use of mediums such as witchdoctors. Women are more connected to the spirit world, holding 'punge' (séances) which can last all night. Many ceremonies are tied up with protecting the rice harvest from demons.

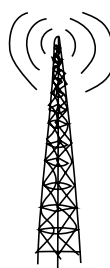
## What is being done to reach them?

Most Mwani are illiterate in the Kimwani language and speak only a bit of Portuguese but many love to listen to 'Radio Nuru' a Christian FM radio station broadcasting in Kimwani. Various teams have gone to the Mwani to reach them with the gospel. Now, three couples are seeking new ways to support Mwani believers and continue to reach those as yet unreached, with the gospel.



The word 'Mwani' means 'beach' in their language.

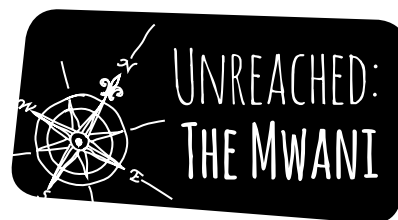
Though fiercely Islamic, they are strongly influenced by mediums such as witchdoctors



Radio Nuru is a Christian radio station, seeking to help reach the Mwani



Watch a video:  
[eu.aimint.org/mwani](http://eu.aimint.org/mwani)



001 - March 2015

## Give thanks:

- \* For the three families sharing their life with the Mwani, the Heaton's, the McClenahens and the Chang-Youngs.
- \* For the small number of Mwani believers
- \* For Radio Nuru and the impact that it has in the districts where it is broadcast. Give thanks too for its presenters who are keen to share the gospel
- \* That the Bible has been completed in Kimwani. Pray that the Mwani would have a real hunger and thirst for the Word.

## Please pray:

- \* That God would open the eyes and hearts of more Mwani to the gospel. Pray that they would see the light and truth that the gospel brings.
- \* For perseverance, wisdom and strength for the mission partners working amongst the Mwani, it can be difficult working in environments where there is little, obvious, fruit.
- \* That the Mwani believers would share the gospel with their own families and friends.
- \* For the country of Mozambique, struggling with poor infrastructure that is often made worse in bad weather.

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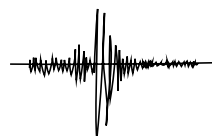


001 - September 2015



## Who are the San people?

The term San is commonly used to refer to a diverse group of migratory hunter-gatherers living in southern Africa who share historical and linguistic connections. It is believed that the San have lived in the area of the Kalahari desert for thousands of years and may be the first humans to have occupied this region. Their language is known for characteristic "clicks" that can be heard in their pronunciation. Traditionally they have lived in small family groups however in recent years, many San have begun to settle into larger groups around water sources.



Their dialect is known for its "clicks", heard in their pronunciation.



San rock paintings are among the oldest forms of art found on the African continent.

The San have vast knowledge of flora and fauna and have a reputation as skilled trackers and hunters.

The San have a ritual dance that they believe brings healing.



## Give thanks:

- \* That Zeka & Anita Tjiwana are willing to lead the a TIMO team in such a remote location, especially considering they have a young family (two sets of twins!).
- \* That during the process of building homes for the TIMO team, that Zeka was able to start building relationships with some of the men in Tsumkwe.
- \* That the San are pleased to have the TIMO team come and live amongst them. Pray that their curiosity would deepen as they hear of the good news that the team have come to share.

## Please pray:

- \* Many of the San struggle with issues of self-worth, pray that they would come to know their value in God's eyes.
- \* For the TIMO team members, that they would settle in quickly. Pray that they would have God-given abilities in language learning and that they would be able to adapt to San culture.
- \* Pray that the young people would be enthusiastic and willing to get involved with the TIMO team's programmes designed to engage them with the gospel and give them life skills.

## What do they believe?

Generally the San observe the supremacy of one powerful god, while at the same time recognising the presence of lesser gods, and respecting the spirits of the dead. They have extensive oral traditions, and many of their tales incorporate moral lessons. Of prime importance is a ritual dance that serves to heal the community, harnessing a power which causes a trance and can be used to heal both physical and psychological illnesses.

## What is being done to reach them?

Zeka & Anita Tjiwana from Angola and Namibia respectively, will be leading a Training in Ministry Outreach team amongst the San in Tsumkwe, North East Namibia, from October 2015. Their vision is to reach the young people in that community, to raise up young disciples who can go on to be church leaders and pastors amongst the San.

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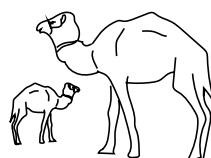


001 - September 2015



## Who are the Fulani people?

The Fulani in Western Niger are sometimes called "Gorgaabe", meaning "People of the west". The majority of them have settled in and around towns and cities in the Departments of Niamey and Dosso, some have become farmers, although owning cattle is still a key part of their ethnic identity. Fulani culture places a high value on self-control and on a certain stoicism which does not allow any demonstration of weakness. When one Fulani wants to express friendship towards another, he will lend him a cow. The person receiving the cow takes care of it until it has a calf, and then he returns it to the owner.



13 million of the Fulani are nomadic, making them the largest nomadic pastoral group in the world.



Milk, known as kossam is central to Fulbe identity. It is loved as a drink or as yoghurt or cheese.

## What do they believe?

The Fulani are overwhelmingly Muslim; however, their traditional pre-Islamic rituals and beliefs are still followed today and only vaguely linked with Islam. Although it's not fully understood, Islam is part of their ethnic identity, it has been said that it is not possible to be Christian and Fulani at the same time.

## What is being done to reach them?

A joint Training in Ministry Outreach (TIMO) team is being sent by AIM and SIM to the Fulani of Niger in May 2016. The vision is to see Fulani families hear and respond to the gospel and establish a Fulani Church, where Fulani can worship the Lord and hear God's word taught in their own language.



Traditionally, nomadic Fula live in domed houses known as a bukkaru or suudu hudo, literally "grass house".

## Give thanks:

- \* For the joint venture between AIM and SIM that means a team will be going to share the gospel amongst the Fulani next year. Pray that there will be unity of mind and vision between all team members and that by having one purpose they will demonstrate God's love for the Fulani.
- \* That Niger are allowing mission partners visa's to work in their country.
- \* For SIM team leaders Warwick & Natalie Short from Australia and their dedication to sharing the gospel with the Fulani people.

## Please pray:

- \* That the Fulani would come to know an identity in Christ, and realise that it is possible to both be Fulani and a Christian.
- \* That the Fulani would be open to the gospel and be willing to listen to the TIMO team as they share with them truths from God's word.
- \* For the team as they seek to raise the prayer and financial support that will allow them to go to the Fulani.
- \* That the team would settle in quickly and learn language easily and well. Pray that the reserved Fulani people would be welcoming and adapt to the team's presence.

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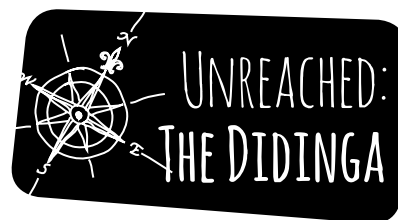
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# Africa Inland Mission's Prayer Sheets



001 - September 2015



## Who are the Didinga people?

The Didinga live in the Didinga hills of South Sudan, in the valleys, on the plateaus and slopes, and on the adjacent plains of the region. They are primarily focused on raising cattle but they also farm, with the area having sufficient rainfall to grow two crops per year. They live in homesteads based on their clan; in round houses with cone-shaped roofs. They also enjoy making music and various crafts. Although there is a Didinga chief, decisions are made by the community, and younger people have the right to question the elder.

The Didinga enjoy making music and various crafts



The rainmaker is an important person who performs certain rituals and carry's great influence

At 2000m, the Didinga have sufficient rainfall to grow two crops per year



They live in homesteads by clans, in round houses with cone-shaped roofs

## What do they believe?

The Didinga accept the existence of a supreme being, and the sphere of spirits interacting with the living. They worship and sacrifice to spirits and gods and place great importance on the worship of dead ancestors, of whom they live in fear. The rainmaker is an important person in the community, who performs certain rituals and is seen to carry great influence and power.

## What is being done to reach them?

Our vision is to see maturing churches planted on the Didinga mountains, encouraged and equipped by the Africa Inland Church South Sudan, as those in the lowland areas begin to reach their own people. However, the mountain people have been resistant to receiving the gospel so we are sending a Focus team to support the South Sudanese church in the summer of 2016.

## Give thanks:

- \* That Pat Hartley, supported by her husband Geoff (Unit Leader for South Sudan) is prepared to lead the Focus team going to reach the Didinga with the gospel.
- \* For the church in South Sudan. Pray that as the church matures they will develop a passion for reaching unreached people groups with the gospel.
- \* For the Focus team members who are willing to go to South Sudan to share the hope they have in Christ.

## Please pray:

- \* For open hearts and minds for the Didinga. They have been resistant to hearing the gospel, so please pray for a breakthrough.
- \* For church leaders in South Sudan that they would catch the vision to send mission partners from their churches to the Didinga.
- \* For the country of South Sudan, struggling with civil wars and unrest, that it's citizens would know both political peace and the ultimate peace that comes through knowing Jesus.
- \* For the team members who are seeking to raise prayer and financial support. Pray that they will inspire and involve others in their journey to reach the Didinga with the gospel.

## About AIM

**Africa Inland Mission** is a missionary organisation that helps churches send gospel workers to work amongst African people. **TIMO (Training In Ministry Outreach)** is a two-year cross-cultural training programme to equip people for a life-time of ministry.

*If you are interested in going yourself, giving to help send gospel workers or want more prayer info, please feel free to contact us.*

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# Africa Inland Mission's Prayer Sheets

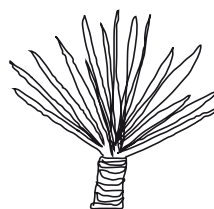


001 - December 2015



## Who are the Zigua people?

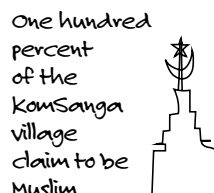
The Zigua are found in a small coastal region in northeastern Tanzania, near to Dar-es-Salaam. Numbering around 631,000 they are part of the Bantu linguistic group with their own language called Zigula. Like many Bantu people the Zigua can trace their history back thousands of years, with their history recounting the story of their flight east to the coast of Tanzania as they avoided the slave trade. Today many Zigua are involved in the farming and harvesting of sisal, which is cultivated for its fibre used in ropes and mats.



The Zigua are involved in the farming sisal, which is used for its fibre in ropes and mats.

## What do they believe?

In 2011 the Africa Inland Church Tanzania (AICT) Bagamoyo carried out research among the Zigua of KomSanga village and found them to be absolutely unreached with the gospel. One hundred percent of the village claim to be Muslim. There is no primary or secondary school, water source or medical clinic in the village. The Zigua live desperately in need of both social and spiritual help.



One hundred percent of the KomSanga village claim to be Muslim.

## What is being done to reach them?

The first step for AIM will be to send a two-year Training in Ministry Outreach (TIMO) team into the area in September 2017 which will be made up of the AIM team leaders (Jeremy & Leah Krahn), three AIM households and two AICT families. The team will work together to meet some of the physical and social needs in the community as way of introducing the gospel message and sharing the love of Christ.



There is no primary or secondary school, water source or medical clinic in the village.

## Give thanks:

- \* For team leaders, Jeremy & Leah Krahn who are willing to begin this work among the Zigua.
- \* For the vision of the AICT in seeking to reach this people group.
- \* That the Zigua welcome the idea of a TIMO team working among them.
- \* For the TIMO team members who are willing to go to Tanzania to share the hope they have in Christ.

## Please pray:

- \* For team members, that those whom God is calling will be supported well in their journey to the field.
- \* That the team will be able to share the gospel effectively through offering education, medical and community development services to the community.
- \* For a team member willing to homeschool the other team members children. Without homeschool support the team will struggle to go ahead.
- \* Pray that the Zigua would come to know the hope and joy to be found in Jesus and that many would come to into a relationship with him.
- \* Pray that in time an indigenous church would be planted with leaders from the Zigua.

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# Africa Inland Mission's Prayer Sheets



## Who are the Karimojong people?

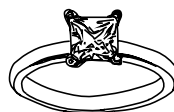
The Karimojong live in Karamoja, northeast Uganda. Historically they are a people who have been marginalised and ignored. An isolation brought about through their reputed fierceness. Until recently, they have been defined by high levels of internal conflict and cattle raiding, leading to them being widely feared. This, along with Karimojong resistance to agriculture, has contributed to a general lack of development. More recently Karamoja has been considered to be a safe area, and the Ugandan government are encouraging the Karimojong to engage in farming practices.



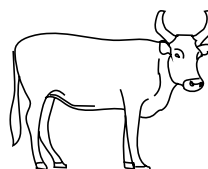
They live in circular huts made out of mud and wood and capped with grass-thatched roofs.



They traditionally dress in plaid wraps they call sheets.



It is a polygamous society where a man may have more than one wife.



The Karimojong believe that all the cattle in the world are their property.

## What do they believe?

While many of the Karimojong will say that they are 'Christian', this is usually not a reflection of a transformed life. For the most part, Christianity is viewed as another way to protect oneself from evil or to bring prosperity, alongside their existing African religions. The Karimojong are a religious people, believing in spirits and many gods. Primarily they believe in a supreme god, but this god is mysterious, not personal, and is responsible for bringing evil into the world as well as good.

## What is being done to reach them?

Leaders (Lyle & Ingrid Lathrop) are already in place, and they will have members joining their Focus team in early 2017. That includes Paul, Helen, Esme and Martha Shepherd and Ruth Mahood from the UK. The team will work in varying ministry platforms and venues, taking advantage of any open doors of opportunity, while building relationships and modeling incarnational living among the Karimojong.

## Give thanks:

- \* For team leaders, Lyle & Ingrid Lathrop, and the work they have done already among the Karimojong.
- \* For Paul & Helen Shepherd and their two children Esme and Martha, and Ruth Mahood, who plan to go out to join the team among the Karimojong in early 2017.
- \* That the Bible is available in full in the Ngakarimojong language.

## Please pray:

- \* For the team members who have been called to the Karimojong as they raise prayer and financial support, and spiritually prepare themselves to leave their friends and family.
- \* That the team will be quick to learn the language and culture so that they can effectively share the gospel with the Karimojong community through the way they live among them. Pray for meaningful relationships to be built.
- \* For the Karimojong to be set free from darkness, to be set free from the bondage of destructive traditions, to be transformed into the full measure of Christ.
- \* Pray that in time there will be Karimojong believers who are able to disciple and shepherd their own people in a Biblical way.

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