



THE Voice OF THE Martyrs



VIETNAM

BLESSED ARE THE MEEK

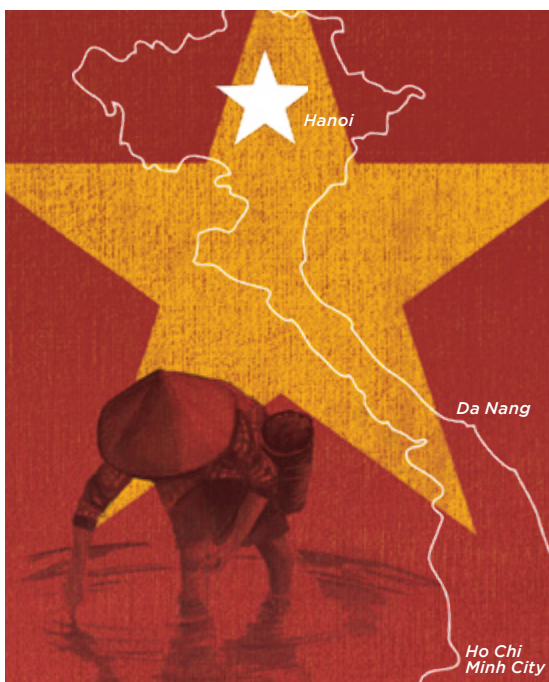
PEACE IN
A PIGPEN

LOSING FOR
GOD'S GLORY

RUN AFTER
HIM



"Remember them that are in bonds, as bound with them." Heb 13:3



James 4:7-10

Please pray for us!



Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up.

Persecution of Vietnam's Christians Is Not Old News

I estimate that roughly half of you who read this newsletter may have lived through the global expansion of Communism and the resulting Cold War that continued into the late 1980s. As one who experienced that era, I wonder how many of us still consider the plight of Christians in Communist Vietnam - a significant ongoing situation. And I also wonder if we have done a good job explaining to the younger generation that more than three decades after the end of the Cold War, Vietnam's Communist regime continues to severely persecute our brothers and sisters in Christ.

Though it will require hard work on our part, we must resolve to ensure that the larger body of Christ understands the ongoing persecution of Christians in Vietnam. This task is complicated in part by the understandable media focus on Islamist terror and persecution, which have proliferated around the world in recent decades.

Communism in Southeast Asia may seem like old, or insignificant news in light of the violent spread of radical Islam. ***But that is exactly how Vietnam's Communists intend to win — by convincing the world that oppression does not exist in their country. After all, their constitution guarantees that "all individuals have the right to freedom of belief and religion."***

The core of the Communists' strategy in Vietnam is to hide their oppression. Instead of openly arresting Christians for activities of their faith, the

Communists have become experts at deceitfully punishing Christians through land seizures and imprisonment on false charges or no charges at all. As you may notice in this month's newsletter, we do our best to share the stories of our Vietnamese brothers and sisters in Christ while providing them protection from their own government, which falsely claims to guarantee their freedom. That is why we have covered their faces in photographs throughout the newsletter and have altered or omitted certain identifying details in the text.

As we seek to meet the needs of persecuted Christians in places like Vietnam, we are at times limited in the material assistance we can provide; their persecutors patiently but persistently oppress them, denying their access to land, electricity, education and other community services. But even when we are unable to provide much tangible help, we can *always* serve them in the way that means the most to persecuted Christians: By sharing their stories with other members of the body of Christ, we can provide encouragement and prayer.

You can be "The Voice of the Martyrs" this month by making sure our persecuted brothers and sisters in Vietnam are remembered by your family, friends and church. May you be richly blessed with the peace and joy of the Lord as you do so!

Ashley

About the cover: *When Christians in Vietnam's remote tribal groups place their faith in Christ, they often lose their homes, jobs, crops and even access to education and health care for their children.*

Please pray about giving to the Persecuted Church. Our brothers and sisters in Christ need encouragement. Most of them no longer have access to a Bible. Help us get Bible's into the hands of Christians throughout the world.

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God's Presence in a Pigpen

After abandoning traditional tribal beliefs for faith in Christ — and subsequently losing her husband, son and home — an ethnic-minority Christian in Vietnam looks to the Lord for provision and protection.



When Ninh's husband, Doan, told her that he had become a Christian, she was more confused than angry.

"What does that mean?" she asked, wondering why Doan would abandon their traditional Hre tribal religion of ancestor worship and sacrifice to spirits. Ninh had never even met another Christian.

"It means I am not a slave of Satan, of sin or of worshipping idols anymore," he explained. "I am now a son of God, and when I die I will go to my Father in heaven."

In the weeks that followed, Ninh saw how Doan's freedom in Christ had changed him. And soon, she too placed her faith in Christ.

The family began attending a church in a distant village, walking hours each way every Sunday. But after noticing their weekly journey, curious neighbours began asking questions. "Isn't Christianity an American religion?" they asked. In Vietnam, the atheistic Communist government views Christianity as a tool of the West and a threat to its power and control.

"I've never met an American," Doan answered. "A village pastor shared about the love of Jesus, about salvation and about the Bible. I just believed." Doan often took these opportunities to share the Gospel with his inquisitors. And after three more families joined them in following Christ, Doan and Ninh formed a small Christian fellowship that met in their home.

Warnings, then Action

When village authorities learned about the small group of Christians meeting every Sunday, they tried to stop them. First, Doan and Ninh received a written notice: "This religion is from the U.S.," the letter warned. "It is not Vietnamese. This is your first warning. If you continue to worship Jesus, we will beat you."

Next, the government confiscated their land. Every time Doan and Ninh ventured into unincorporated areas to clear new land for themselves, authorities took that too. Their experience was not unusual; new Christians in tribal areas of Vietnam are often evicted from their homes and villages.

The couple hired themselves out as farm labourers to support their family, but Doan had a heart for evangelism.

“We never expected the loss we would have to bear.”

He continued to share the Gospel with anyone who would listen, and the church still met in their home every week. The persecution soon intensified, however, and men began following Doan everywhere, trying to pick fights with him by insulting his faith and family.

Ninh's faith was also tested by the growing pressure. “At first I thought that being a Believer would mean that we have a good life,” she said, “that we would have no arguments with our neighbours and no problem with our government. We never expected the loss we would have to bear. Sometimes, with persecution like that, I felt like I was almost losing my faith. But whenever I read the Bible, especially when I read God's promise that He will never leave or forsake us, ... I had more strength to stand up and continue to follow Christ.”

Cruel Blows

At about 8pm on 19 April, 2022, Doan and Ninh's neighbours heard shouting outside the couple's home. According to witnesses, someone was angrily demanding that Doan give up his Christian faith. “We are going to take your faith from you,” a man said. “We are beating you because you won't listen.”

By the time help arrived, Doan was on the ground. Seeing that he had fallen and hit his head on a wooden ladder, the villagers carried him into his house. Ninh was late coming home from work, so a neighbour ran to meet her on the road. He told her to hurry because something had happened to her husband.

When Ninh arrived, she could see that Doan was in desperate need of medical care. He was bleeding heavily from a head wound, and his body was covered with darkening bruises. Doan was taken to the local hospital, but doctors gave him no hope. He never regained consciousness, and by 1am he was dead.

Grief-stricken and exhausted, Ninh arranged to have Doan's body returned home. She then began planning for his burial with the help of Christians in nearby villages.

Ninh, along with her 16-year-old son, Thai, and 5-year-old daughter, Mira, struggled in the weeks following Doan's death. Ninh had difficulty eating and sleeping, and she was too exhausted to work. Her young daughter, Mira, was also suffering from lack of food.

Police, after learning that Doan was a Christian, refused to

This picture is no longer publishable due to security reasons.

▲ Ninh (*center*) and her young daughter, Mira, lived in this converted pigpen after Doan's death. Doan's parents took Ninh's son, Thai, to live with them in a village almost two hours away.

investigate the murder. And adding to the family's troubles, Doan's parents demanded that Ninh return the home they had given the couple as a wedding gift. They also took Thai to live with them in their village, almost two hours away by motorbike.

Within a month of burying her husband, Ninh had also lost her home and her son. She lived with her mother and sister for two months, but they soon became angry about her Christian faith and kicked her and Mira out of the house.

A compassionate neighbour then rented Ninh his empty pigpen as temporary shelter. And with help from the local and global body of Christ, Ninh cleaned and repaired the structure to make it livable for her and her daughter.

Encouraged to Keep Going

Thai visits as often as he can, but Ninh's goal is to reunite her family in one home. “My prayer request is that we can be together,” she said. Local Christians have helped her purchase land, and a small house is being built for her and her children.

Ninh plans to start a small business to support her family. She dreams of a day when they will have a home that can once again serve as a church. “I want to continue what my husband and I did before His death,” she said.

Until then, she is reminded of God's presence in her life by the love and support of his people. “When I am at the church, I receive care, help and support from brothers and sisters in Christ,” Ninh said. “I feel more encouraged ... and more secure in my heart to keep going and following Jesus.” ■



Losing for God's Glory

Hien's gentle demeanor and soft voice belie the boldness of her Christian witness. While her husband, Cai, was imprisoned in northern Vietnam because of his faith, Hien, a mother of three, was questioned by police who taunted her

with a lie.

"Your husband gave up his faith, and now he is no longer a Christian," they told her. "What are you going to do? Are you going to give up your faith now?"

Unshaken, she replied, "I will only believe that when I hear it from my husband. But no, even if my husband gives up his faith, I won't refuse Christ."

Hien's steadfastness and Cai's perseverance in prison were undergirded by a commitment to Christ that had been tested through many trials.





Good News from Buffalo Traders

With a population in Vietnam of more than 1 million people, the Hmong are one of the larger ethnic minorities in the country. Most live in the mountains of northern and central Vietnam, but large Hmong populations are also found in Laos, Cambodia and China.

Like most Hmong, Cai and Hien were animists, worshiping the spirits of their ancestors as well as spirits believed to inhabit the world around them. They consulted fortune tellers and witch doctors to ensure their health and success, but they were told that their ancestors had done wrong in the past and there was no way to avert misfortune.

“We had a lot of oppression from the dark, evil spirits,” Cai said. “They tortured us and punished us.”

Then, they found a glimmer of hope on the internet. “While we were in the depths,” Cai said, “we heard that there is a God, the Christians’ God, who is a powerful God. But we didn’t know how to come to Him.” The Lord showed them in an unexpected way — through Good News delivered by water-buffalo traders.

In 2021, a group of Hmong Christians sensed God calling them to share the Gospel in northern Vietnam, so they used their business as traders to get into villages unnoticed. When the traders entered Cai and Hien’s village, Cai and his friends told the buffalo traders they were living under the curse of evil spirits. The traders, in turn, took the opportunity to tell them about Jesus Christ, the God who could liberate them from spiritual oppression.

After the buffalo traders returned to their home village, they called Cai and continued to share the Gospel with him and Hien. Over time, they and five other families placed their faith in Christ. And

◀ Cai and Hien heard the Good News from evangelists doubling as water-buffalo traders. This Hmong woman lives in a remote mountain village, where such tactics are often necessary to spread the Gospel.



“We accepted Christ, and we wanted to worship God,” Cai explained, “but we didn’t know how to worship God.”

soon afterward, under cover of darkness, Cai and Hien tore down the spirit altar in their home and burned everything connected with their former beliefs.

When neighbours noticed the couple’s altar missing, they knew something had changed. At first, Cai remained quiet about his faith. “I had seen the severe persecution of other Christian families when they opened up their faith to others,” Cai said, “so I was very careful in sharing the Gospel with other people.”

Still, Cai and Hien wanted to be faithful to Christ. “We knew that other Christians had been persecuted,” Cai said, “but in our situation it is still much better to believe in Christ so that we have Him to help us in our life.”

They soon learned that keeping quiet about their faith was no guarantee of peace with local authorities. When the village’s chief witch doctor learned that their shrine was missing, he sent someone to their home to rebuild it against their will.

As soon as the worker had left, Hien tore down the altar again and threw it into a fire. She and Cai were committed to

living for Christ. And the first step, they decided, was to join other Christians in their village in publicly expressing their faith as a church.

Registered but Persecuted

Cai, Hien and the other new Believers weren’t sure what it meant to be a church, but they were eager to learn.

“We accepted Christ, and we wanted to worship God,” Cai explained, “but we didn’t know how to worship God.” At first, the Christians began meeting early in the morning or late at night to avoid the watchful eyes of government officials. “They controlled us so tightly,” he said. “They followed us everywhere.”

The Christian families soon decided that the best way to gain more freedom was to register with one of the official Christian denominations in Vietnam. They thought government registration would put local officials at ease, ensuring them that the Christians were following the law and being good citizens.

It had the opposite effect. The registration was accepted at the provincial and district levels of government, but it prompted an angry backlash from their village’s local

“Whatever we had received up until that time, they took away everything,” Cai said. “It is not only that you cannot join the programme or that they take your right to receive anything new, but they take away what you had before.”



▲ Despite their losses and ongoing threats, Hien and Cai (faces covered for security) have a joyful vision of transforming their village and region with the Gospel.

government. Cai, Hien and the other Christians were repeatedly summoned to meetings and interrogations during which authorities demanded that they renounce their faith and return to ancestor worship.

When the authorities' demands didn't yield results, they began confiscating the families' property — land, seeds, even recently harvested produce. They stole wood that a family had collected in the forest to expand their home, they roped off a field Cai had already planted and sent soldiers to harvest the crops, and they stole a pig that Cai and Hien had raised for more than a year and slaughtered it for a spirit festival.

Many minority groups like the Hmong receive land grants, financial support and other government assistance to help them survive. The authorities stripped these families of any assistance, claiming the Christians and their “foreign” faith are disloyal to the Vietnamese people.

“Whatever we had received up until that time, they took away everything,” Cai said. “It is not only that you cannot join the programme or that they take your right to receive anything new, but they take away what you had before. If they helped you buy a buffalo or a tree to plant in the field, they took the buffalo, the trees, everything.”

Police searched the Christians' houses, looking for even the smallest evidence of wrongdoing or of withholding anything they believed should belong to the community. Then the situation grew even worse.

“They disconnected us from the electrical system,” Cai said. And the night after the power was cut, someone threw a large stone onto their thatch roof, breaking part of the structure and terrifying their children, who were 3, 4 and 6 years old at the time.

The other Christian families suffered similar treatment. One Christian reported that soldiers sexually assaulted his 18-year-old sister and his sister-in-law during their search. Police refused to consider their complaint, saying the Christians no longer belonged to the village and were therefore not entitled to protection.

Accepting Imprisonment

Local leaders were not satisfied with cutting off the Christian families from the community and robbing them of their livelihoods. They had a special punishment in store for the three men who had tried to register their church.

On 26 October, 2022, police arrested Cai and two other Christians. They were held for more than two months before being formally charged, and their families received no information regarding their whereabouts or well-being.

“Before our arrest, we were already living through a very difficult time,” Cai said. “They did all kinds of evil things to us even before we went to jail. But when I was taken to court and into the prison, it was even more difficult for us. I was in jail, my wife didn't know what happened to me, and I didn't know what was happening to my wife and my children at home. That was a very dark and scary time for us.”

Eventually, the three men were charged with theft.

“The chief of the village told the judge that we took the rice and the field from the villagers,” Hien said. “When I was attending the court hearing, I asked, ‘Who are the villagers that we are taking the rice from?’ They said, ‘In general, you are taking it from the people.’”

The village chief argued that the Christians did not have a right to government support. Therefore, any government-supplied goods they possessed — even those they had received before becoming Christians or those they had grown or gained from their own work and investment — were considered “stolen” from the people of the village.

The three men asked for legal representation, but their

request was denied. And when they asked to see evidence and to cross-examine witnesses, that too was refused.

“When we asked who we stole from or what other things we had done,” Cai said, “the village chief could not give even one piece of evidence. Still, he asked the judge to put us in prison for five years.” After their eventual conviction, the judge sentenced each man to one year in prison.

Cai knew he could appeal to higher courts or human rights organizations, but another thought was competing with his desire for justice. “We talked to each other, and we said that we could not win them over by arguing with them,” Cai said. “So we decided that we would accept the loss and go to prison so that the Lord will shine through us. We had no one to help us, humanly speaking, but God is with us. The Lord will help us during our time in the prison. We said that we will lose so that the Lord will win.”

Cai was imprisoned about 210 km’s from his home, so Hien was finally able to visit him regularly. Although Cai was relieved to see and hear from his family again, their visits did not always ease his mind. He knew that Hien, now raising their three children alone, was ostracized from the community, living without electricity and struggling to acquire basic needs.

“The thing I worried about the most was that my wife and my family would give up their faith if they were too scared,” Cai recalled. “I needed to follow Christ and I was not going to change. From my side, I knew that, but I was worried for my wife and for my family outside.”

Some of the Christians fled across the border into Laos, urging Hien to follow them, while others suggested she abandon her faith. Then, Hien began to hear the authorities’ lies — that Cai had recanted his faith in prison — repeated by other villagers. But Cai need not have worried for Hien.

“Even if Cai stays in prison, we believe in Jesus and have eternal life,” she told doubting friends. “If he is free here and doesn’t believe in Jesus, we don’t have eternal life. What is more important? We want to have eternal life, so we can accept any suffering in our life.”

As Hien awaited her husband’s release, she taught her children to keep their eyes fixed on Jesus Christ. “I explained to my children that their father was in the prison because he had become a Christian, but God was with him,” Hien said. “I told my children, ‘Now we will stay together and God will be with us, and God will help to release your father soon.’ God is with me even when I am suffering, and God understands me. That is why I don’t cry or feel sorry about it.”



Hope and a Future

In November 2023, Cai — the last to be released — was set free after 13 months in prison. The Christians in his village, however, remained in the same oppressive situation they were in when he was arrested: They had no land, no electricity and no access to community services or protection. Some of the families had been refused birth certificates for their children, and Cai and Hien’s children were denied enrollment in the local school. Nevertheless, they were happy to again worship God as a family.

Cai said his faith in Christ has been strengthened by the persecution, giving him a bold vision for his community. “The Hmong people who are Christians in the area where I live are persecuted,” he said, “and they flee to Laos, they flee to the south. But I don’t want to leave, so that I can be a witness to other people about Christ and win other people to Christ in this area. I don’t know what kind of persecution is coming to me, but I told God that I will stay. I pray that God will help me to do that.”

Cai asks for prayer that their small church, which meets in his home, will continue to serve God and that he will have the opportunity to be a witness to other villagers in the area,





“We will lose so that the Lord will win.”

including those who persecute his family.

“I strongly believe that physically they can persecute me, they can harm me, they can do anything to me,” Cai said, “but spiritually they cannot do anything to me. I have God with me, and I will be with God. I know that after this life on earth, I will be with Him in heaven forever.

“The people who are persecuting me don’t know that, and they don’t know God,” he continued. “That is why they persecute me. My hope and my prayer is that I will continue to suffer the persecution ... and that many people in the land where I am living now will become Christians in the near future.”

Equally committed to her faith in Christ, Hien’s courage and generosity surprised some of her hostile neighbours. In order to feed her family, Hien regularly harvested wild roots and fruit in the forest. And despite the great needs of her own family, she tried to gather enough to support an older woman in the village who did not have anyone to care for her.

“She said by living with love for the others, we can win them to Christ,” said a Front-Line Worker. “Instead of selling the food to get money, she wanted to give it to the lady to show kindness.

▲ The families of the three men who were imprisoned continue to gather for prayer and fellowship, looking for opportunities to tell their neighbours about Christ. (Faces covered for security.)

So in her difficult situation, she is still thinking of helping the others.”

Hien has a passion to share Christ with others and wants to help Cai get formal Bible training. Aware of the hardships a life of Christian ministry could hold for them, she summarized the longing she and her husband share: “We want our lives to shine so that the other people in the villages can know Christ.” ■

“My hope and my prayer is that I will continue to suffer the persecution ... and that many people in the land where I am living now will become Christians.”



Together in Service and Suffering

In more than 25 years of ministry, a Christian couple in Vietnam have faced persecution for their faith as well as serious health problems, but nothing can stop them from proclaiming the Good News of Christ among the country's ethnic minorities.

Binh and Thanh were not the most likely missionaries to serve the indigenous people groups of Vietnam's Central Highlands. They were city people, had a city education, and were accustomed to city conveniences that did not exist in the remote villages.

Growing up, neither Binh nor Thanh imagined a life in Christian ministry. Though raised in a Christian family, Binh was an angry young man at age 19, drinking too much and getting into frequent fights. But after having a dream about

Christ, Binh recommitted to following Him faithfully.

Two years later, Binh met Thanh in a Christian youth group, and after getting married they dedicated their lives to serving the Lord as partners in ministry. While Binh was in seminary, he shared his lessons with Thanh each evening after returning home from classes. And later, when police summoned Binh to headquarters for questioning about his Christian faith and seminary studies, Thanh accompanied him, sharing in the beatings and humiliation he suffered.

“We offered our whole lives for ministry,” Thanh said. “We studied the Bible together, we worked together, so we were also beaten together.”

Then, in 1997, the Lord led the young couple to proclaim the Gospel among tribal groups in the Central Highlands, one of the most geographically isolated and challenging areas of the country. Many communities in this area are impoverished, with poorly developed roads and only rudimentary utility services. Authorities are also wary of outside influences in the region, accusing foreign-based dissident groups of supporting violent attacks against the government.

* * *

Having begun their Christian faith and ministry within youth groups, the couple’s first instinct was to reach out to other young people.

They were saddened to see how youth were influenced by pressure from local authorities. When confronted with the dilemma of renouncing their faith or being kicked out of school, many stopped attending church. Some even avoided speaking to Binh and Thanh in fear that teachers and school administrators would associate them with Christians.

Binh and Thanh pressed on, and there were many faithful young people who wanted to see the church thrive. As the church grew, however, so did persecution.

“Many times when we were having the worship service together, the police came and brought all of us to the police station,” Binh said. Those who didn’t recant their faith in Christ were fined.

Since the church members were mostly students with little money, Binh and Thanh sold their personal belongings, even their rice, to help pay the fines. Binh worked off the remainder of the debt by doing menial labour for the government.

The couple quickly realised they needed a new approach to ministry. Communist authorities in Vietnam are generally skeptical of Christian evangelism, and the heightened security and scrutiny in the Central Highlands required them to be especially careful.

“We could not go as Bible teachers, because we would be threatened,” Thanh said. “Instead, we went as businesspeople.” Their cover provided opportunities to build relationships and share the Gospel — teaching, training and encouraging Believers.

“We could not invite people to our house, and we couldn’t have a fixed meeting place,” Thanh said. “Instead, my husband and I went to other Believers’ houses. We would have two people stay out front to watch for the police and pray, while the rest would stay in the house and learn the Bible.” As the church grew to 150 members, Thanh said they began training new leaders to go into other villages and start new churches.

Today they lead a team of 25 evangelists working with 10

different tribal groups in three provinces. But the evangelists that Binh and Thanh trained are now facing more persecution than the couple faced as young missionaries.

One of the most challenging changes has been the government’s new approach to persecution. “The government realised that persecution in the form of beatings doesn’t work,” Binh said, “so they changed how they persecute Christians.”

Authorities now coerce Christians to leave the faith by depriving them of essential needs and privileges. Binh said he knew of an older Christian who, after working for the government for many years, lost his pension because of his faith in Christ. When authorities learned of the man’s Christian faith, they threatened to withhold his pension unless he renounced Christ. He chose Christ and lost his livelihood.

Other ethnic-minority Christians have lost social support, medical care, land grants and educational opportunities. In impoverished communities like those in the Central Highlands, these deprivations can be a matter of life and death. Still, Binh said, their love for Christ enables them to persevere in the faith.

“When I teach them the Bible,” Binh said, “I always encourage them that whatever happens to each of us is in God’s control, and God is our hope. We just commit everything to God and wait for His answers.”

They have seen God provide answers in a variety of ways. Christians in other parts of Vietnam have provided help to their brothers and sisters who have lost much because of their faith in Christ. And government restrictions have eased somewhat to allow ministry work in the area.

“They see that when the Word of God touches people’s hearts, they have a better life and do not make trouble for the government,” Binh said.

In 2011, Thanh received a cancer diagnosis that led to multiple surgeries, difficult treatments and months of hospitalization. But being stuck in a hospital did not stop Thanh from sharing the Gospel. She estimates that she helped lead more than 100 people to Christ during her treatments.

Thanh can’t travel as often or as far with her husband now, but they still regard their ministry work as a joint calling. Although Binh travels alone into the mountains for in-person training, they both participate in online discipleship. And Thanh, with Binh beside her, still conducts prayer and worship services in the hospital, connecting newly discharged patients with churches near their homes.

“Please pray for us so we continue our calling,” Binh said. “Pray that God provides for us and our workers as we continue to evangelize. Pray for the government to see the power of God.” ■

Prayer Diary

November/December 2024

NOVEMBER 2024

| | | | |
|---|----|------------|--|
| S | 17 | ISRAEL* | Pray for Bible distribution, evangelism, discipleship and church planting efforts. |
| M | 18 | LEBANON | Pray for an active witness for Christ among Hezbollah, al-Qaida and the self-proclaimed Islamic State (ISIS). |
| T | 19 | IRAN | Pray that local pastors will receive the practical and theological instruction they need to lead their house-churches. |
| W | 20 | CHINA | Pray that shepherds of house-churches will have the wisdom and grace to lead well and inspire bold faith. |
| T | 21 | CAR** | Pray for churches that are caring for the hundreds of thousands of displaced people. |
| F | 22 | BANGLADESH | Pray that God will meet the needs of Christians driven from their homes because of their faith. |
| S | 23 | TUNISIA | Pray for the wisdom of Tunisian church leaders as they lead their small congregations. |
| S | 24 | KAZAKHSTAN | Pray that Believers will not be discouraged, but will remain joyful and well equipped to grow in faith. |
| M | 25 | EGYPT | Pray for the wisdom and courage of Christians who take risks to disciple Christian converts from Islam. |
| T | 26 | MYANMAR | Most Burmese Bibles are smuggled into the country. Pray that every Christian receives a copy. |
| W | 27 | DRC*** | Pray that Islamic militants will lay down their arms and turn to Christ. |
| T | 28 | MAURITANIA | Pray that the country's Islamist leadership will repeal laws that prohibit conversion to Christianity. |
| F | 29 | DJIBOUTI | Ask the Lord to inspire Christians to share the Gospel with their Muslim neighbours. |
| S | 30 | KENYA | Pray that many Somalis living in Kenya will hear the Gospel and come to know Christ. |

DECEMBER 2024

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|---|----|--------------|---|
| S | 1 | BAHRAIN | Pray that ongoing political, religious and economic tensions will allow evangelism and discipleship to go undetected. |
| M | 2 | MALDIVES | Front-Line Workers take many risks to share the Gospel. Pray for their wisdom and grace. |
| T | 3 | UAE**** | Pray that Christian foreign workers will have opportunities to share the Gospel with Emiratis. |
| W | 4 | IRAQ | Pray for evangelism efforts among the Shabak, a Muslim people group yet to be reached with the Gospel. |
| T | 5 | LAOS | Pray for young people like 18-year-old Rung who have to flee their homes after placing their faith in Christ. |
| F | 6 | SOMALIA | Pray that members of al-Shabab will see through the lies of Islam and turn to Christ. |
| S | 7 | KUWAIT | Pray for increased access to God's Word in both digital and print formats. |
| S | 8 | OMAN | Pray that persecutors will be drawn to Christ through the forgiveness and love of Christians. |
| M | 9 | BENIN | Pray that a local witch doctor who tries to cast spells and disrupt church services will find peace in Jesus Christ. |
| T | 10 | QATAR | Pray that the Lord will lead new Christians into fellowship with other Believers so they can receive discipleship. |
| W | 11 | SYRIA | Pray that Islamist groups will not go unchecked in their oppression and abuse of Christians. |
| T | 12 | ALGERIA | Pray for efforts to help Algerian Christians who have been expelled from their homes. |
| F | 13 | TURKMENISTAN | Pray for Front-Line Workers who distribute Christian literature throughout the country. |
| S | 14 | UZBEKISTAN | Ask the Lord to raise up and equip a new generation of Uzbek church leaders and evangelists. |

*(INCLUDING WEST BANK & GAZA)

** CENTRAL AFRICAN REPUBLIC

*** DEMOCRATIC REPUBLIC OF THE CONGO

**** UNITED ARAB EMIRATES

Christian Mission International



The Voice of the Martyrs
Die Stem van die Martelare

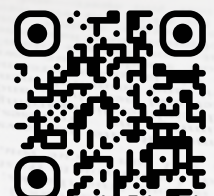
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