

On the road to 2033: Stages of a journey to the heart of the Church in Pakistan



By Martin Hoegger

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From November 18 to 25, 2025, a trip took Olivier Fleury and Martin Hoegger through Lahore, Gujranwala, Rawalpindi, Islamabad, and Taxila, opening a window onto the Church in Pakistan. Ten stops revealed a contrasting picture: social fragility and persecution on the one hand, creativity, courage, and hope on the other.

During meetings with leaders of churches, movements, educational institutions, social welfare organizations, hospitals, digital initiatives, and liberation projects, the same question kept coming up: how can we make 2033 not just a date to celebrate, but a path to conversion, unity, and witness in the concrete context of Pakistan?

The ten articles thus present a contrasting mosaic: a warm welcome from communities, a commitment to the formation of young people, concern for the poorest, the search for unity between denominations, the development of new tools—from digital technology to self-help groups—and constant attention to proclaiming the Resurrection in the heart of a predominantly Muslim society. This journey is not just a report; it appears to be a time of shared discernment, where the Spirit already seems to be preparing a future harvest.

1. An amazing first day in Pakistan.



Lahore, November 18. This first day in Pakistan marks the start of several visits as part of the JC2033 initiative. Between a flower-filled evening welcome, meditations, church meetings, and celebrations, it already reveals the lines of strength of this

journey.

Our arrival in Lahore, after a long journey and a stopover in Doha, takes place in the middle of the night. It is half past two in the morning when we (Olivier Fleury, founder of JC2033, and myself, Martin Hoegger) walk through the airport doors. To our surprise, five men were still waiting for us: among them were Obaid Khokhar, Secretary General of the National Council of Churches in Pakistan, and Reuben Qamar, President of the Presbyterian Church. Both are also JC2033 ambassadors.

Their warm welcome, with large bouquets of roses and gladioli, shows a kindness that touches us deeply. We immediately feel the warmth of this relationship, which began at the [JC2033 gathering in Geneva](#) a few months earlier. They take us to the headquarters of the Council of Churches, where we will be staying.

Meeting with the Council of Churches: realities and challenges



On the left, Obaid Khokhar, Victor Azariah.

In the morning, we meet Victor Azariah and Obaid Khokhar, the former and current general secretaries of [the National Council of Churches](#). They present the Christian situation in Pakistan. Thanks to long-standing educational efforts, many Christians have improved their situation, but the contrasts remain stark.

On the left, Obaid Khokhar, Victor Azariah.

In the villages, where the majority of Christians live, families are poor, poorly educated, and relegated to the outskirts, in underserved areas. A form of implicit social hierarchy, similar to the caste system in India (which is found

a few kilometers from Lahore), persists. Education appears to be a major issue. Many pastors have not received theological training, and the Council of Churches is developing accessible discipleship training.

In the city, the situation is different: Christians are better educated, more aware of their rights, and more integrated. The Council collaborates with all Christian traditions and runs a popular retreat center.

An ecumenical commission for justice and service

We then meet James Rehmat, director of the [Ecumenical Commission for Human Development](#). He presents an organization committed to justice and education, humanitarian aid, and human dignity. Its work focuses on young people, children, and orphans.

From left to right: James Rehmat, Obaid Khokhar, Martin Hoegger, and Olivier Fleury



The lack of public structures for orphans creates a void that their mission seeks to fill. Their vision is rooted in Luke 4:18, where Jesus announces Good News that liberates and uplifts.

We then address the perspective of JC2033 in a predominantly Muslim context. Jesus is recognized as a prophet, but not as crucified and resurrected. This requires discernment in considering a national celebration.

Some regions may emphasize the birth of the Church at Pentecost; others may choose a more direct testimony. The key is to allow the local church to discern its own path.

The Scripture Union: a springboard to the Risen One

The meeting with Sharaz Shahzad, secretary of the Scripture Union, and his team brings a lively note to the day. Their ministry, focused on children and young people, aims to lead the new generation to a living relationship with the risen Christ.

The announcement of 2033 arouses real enthusiasm among them. They express their desire to see the Church in Pakistan grow in personal and deep faith. They hope



that children discover Jesus not only in his story, but in his present presence. *Scripture Union* is even considering dedicating an annual theme to the question: "Who knows the risen Christ?"

Worship in a Presbyterian church: what a joy!

The day ends with a service at Goldberg Presbyterian Church in Lahore. The welcome is simple and warm: we are once again presented with flowers and welcomed by children dancing. The liturgy led by Pastor Samuel Massey expresses a clear faith in the Triune God. Obaid, Olivier, and I take turns speaking to encourage a congregation already won over to the importance of the journey toward 2033.

The final prayer, led by young girls, is touching in its simplicity and freshness. The Urdu sometimes slips into a freer, almost heavenly language. This moment concludes the day on a unique note: overflowing joy!

Welcome at Goldberg Presbyterian Church. From left: Martin Hoegger, Olivier Fleury, and Obaid Khokhar



Thus ends this first day, punctuated by sincere exchanges and simple gestures that give a concrete face to the Church in Pakistan. The following days will allow us to meet other communities and discover with surprise and gratitude the path already well laid out by our ambassadors towards 2033.



2. Visit to the Presbyterian Church of Pakistan



Welcome during the General Assembly in Gujranwala

As part of our stay in Pakistan, Olivier Fleury and I were invited to speak at the General Assembly of the Presbyterian Church of Pakistan in Gujranwala. On Sunday, November 23, I also preached in one of its communities in Lahore.

We were invited by the moderator of this Church, Pastor Reuben Qamar, who introduced us as follows: "JC2033 works to network churches in the

worldwide in preparation for the 2000th anniversary of Jesus' resurrection. They are here with us for this purpose, and we thank God for bringing them to Pakistan to share God's Word with us."

Olivier presented his vision of a great celebration at Easter 2033, linking it to the text of Revelation, where people from all nations celebrate the Risen One (chapter 7). He then presented the JC2033 initiative as a strong call for unity. Drawing on the image of the five rivers of Punjab, which separate and then unite before reaching the sea, he recalled Jesus' prayer: "May they be one

." The goal of our approach is to come together to better serve the people of God. Unity gives strength and credibility to Christian witness.

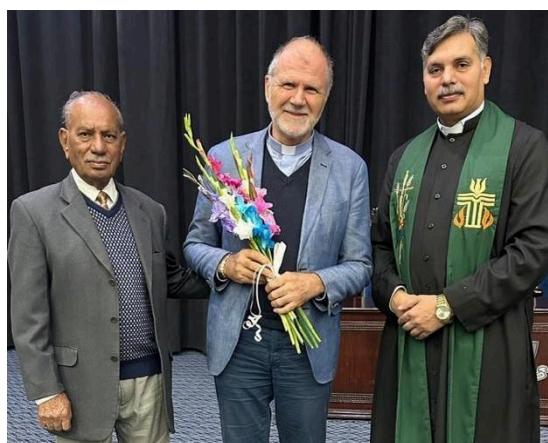
A message of solidarity from Switzerland

For my part, I conveyed a message of solidarity from Rita Famos, President of the Evangelical Reformed Church of Switzerland, expressing her support following the terrible floods this summer and her gratitude for the fraternal ties forged with the Presbyterian Church of Pakistan through JC2033. She concluded by praying that God would strengthen this Church, comfort it, and encourage it in its mission.

I then meditated on two parables from Luke 15, the lost sheep and the lost coin, both of which end with a celebration. This is not a detail: Jesus reveals that God's heart rejoices when human beings return to him. The path to 2033, the 2000th anniversary of the Resurrection, is also a path to a great celebration, which arises from two essential spiritual realities: repentance and perseverance. ([Read my message here](#)).

A service of the Presbyterian Church

On Sunday, November 23, I was invited to preach at the Presbyterian Church



on the campus of *Forman Christian College University* in Lahore. The congregation, which was sparse at first, gradually filled the auditorium until there were nearly 500 people.

The service began with a prayer for Christian educational and health institutions, for political and economic stability in Pakistan, and for peace in the country and in the world. A prayer was

A warm welcome! On the right, Pastor Reuben Qamar

Reuben Qamar then introduced me to the congregation and briefly mentioned the JC2033 initiative, of which he is one of the ambassadors in Pakistan.

The Road to Emmaus

After reading the story of the disciples of Emmaus (Luke 24), I preached on this important text in relation to the three values of JC2033.

I also mentioned our experience of walking the road to Emmaus, the next edition of which will take place from April 10 to 17, 2026. ([See the announcement for this walk here](#))

For the first time, I publicly shared a dream in which the face of the Lord Jesus appeared to me to offer me encouragement. This personal testimony illustrated the theme of the service: trusting through trials. God is close to those who are brokenhearted (Psalm 34:18).

The road to Emmaus in Pakistani culture



The disciples of Emmaus also received this encouragement during their brief but decisive encounter with the Lord. ([Read my sermon here](#)). Following my sermon, Reuben Qamar offered a beautiful prayer that echoed the experience of the disciples of Emmaus:

Lord Jesus Christ, we thank you for the way you filled the lives of these two disciples on the road to Emmaus with comfort and hope.

In the same way, you come to us today on our journey of suffering, discouragement, and doubt. We entrust each one of us here to you: may we experience your presence, hear your Word, and recognize you in the breaking of bread.

Strengthen our faith, give us peace, and make us your witnesses, here in Pakistan and to the ends of the earth. In the name of Jesus Christ. Amen.

After the offering, Holy Communion was celebrated according to a traditional liturgy. The service, accompanied by many lively hymns, concluded with the Lord's Prayer and the final blessing.

On the way out, R. Qamar and I greeted the congregation, blessing the women and children with the laying on of hands, as is traditional.

We then took a walk around the campus of *Forman Christian College University* before being welcomed into the Qamar family home for an excellent Pakistani meal prepared by his wife Nadia and daughter Benaiah.



The large gathering at Forman Christian College University

Conclusion

Participating in the General Assembly and a worship service of the Presbyterian Church of Pakistan was a joy for us. We discovered a welcoming and vibrant church. We were particularly touched by the energy of the singing, the participation of a large congregation, and the warm relationships between people. As we left, we felt united with these brothers and sisters by the same hope in the risen Jesus. This experience of communion remains for us a powerful sign of the universality of the Church and of our common journey towards 2033.

3. Encounters in Gujranwala: Building the Future and Healing Divisions



Meeting with leaders of the Presbyterian Church of Pakistan

Gujranwala, November 22, 2025. At the heart of our visit to Pakistan, the day spent in Gujranwala (north of Lahore) was particularly rich. Between discovering a technical institute supporting disadvantaged young Christians, meeting with leaders from the theology faculty, and sharing the JC2033 vision, we witnessed a dynamic Church that is determined and deeply committed to training, service, and unity. This stage also opened up a space for dialogue and truth about the internal divisions within the Presbyterian Church, in a spirit of reconciliation.

A large part of the Christian population comes from very modest backgrounds and cannot afford to pay for education. The Christian Technical Training Center (CTTC), which is linked to the Presbyterian Church, is a real blessing for them: thanks to partner organizations, financial aid is found and many young people are able to receive training. "The college staff," says Imran Azhar, its director, "perform their duties with faith and self-sacrifice, often for modest salaries, but always in the name of Jesus Christ."

With him, we visit the various training programs and meet students and professors at work in their various fields: mechanics, civil engineering, electronics, electricity, automotive mechanics, architecture, and information technology.

The Faculty of Theology

The campus also houses a faculty of theology, which includes an inter-denominational institute for theological education and research. The faculty offers undergraduate and postgraduate degrees in various fields of study.



With Sharaz Alam and Romella Robinson

The seminary is located just behind the Technical Center. We will visit it: Olivier will speak to the students about the vision of JC2033, and I will share a message based on the story of the disciples of Emmaus.

The commitment of the Pakistani churches

Obaid Khokhar, JC2033 ambassador and general secretary of the Council of Churches of Pakistan, outlines the local strategy for this journey towards 2033 in Pakistan: involving all denominations and movements. The Easter message is essential in a context where death and resurrection are the main points of divergence with the Muslim perception of Jesus. It is also a matter of preparing a generation: today's seven-year-old will be fourteen in 2033, then twenty-one in 2040, ready to bear witness.

A reconciliation meeting in the Presbyterian Church

Obaid Khokhar introduces the second part of the meeting: reflecting on the three values of JC2033: unity, witness, and celebration. "How can a divided Church bear witness to Christ in a coherent way?"

I am invited to speak. I have been asked to address the issue of internal divisions within the Presbyterian Church of Pakistan, which is currently fragmented into four groups.

First, I share the message from Rita Famos, president of the Evangelical Reformed Church of Switzerland, and then I talk about what I call "the key to unity": Jesus crucified.

Read my message here: <https://www.hoegger.org/article/cles-de-lunite/> (in English<https://www.hoegger.org/article/keys-to-unity-2/>)

Olivier then takes the floor and calls for mutual love: to stand humbly before Christ so that he may enlighten what needs to be purified in the ministry. He reminds us that God's love is always full and available.

The moderators' response

The first moderator expresses his gratitude and publicly declares that the Church is ready for reconciliation, "at any cost." He asks us to help bring all parties together and affirms that the Church will accept the formula for peace that we propose.

The second moderator, who is close to retirement, announces that he is ready to do anything to promote peace. He wants to put an end to the conflicts.

He adds that the third moderator—who was unable to attend—shares the same sentiment. All affirm: qu'une seule maison soit réunie, et que cette maison choisisse

its own leaders. And they have asked us to meet with the fourth moderator, which we will do the following day in Lahore.



A call for a clear path to Easter 2026

Olivier concluded by encouraging us to take clear action between now and Easter 2026: that all stages of reconciliation be completed by then.

He emphasized that reconciliation progresses better around a fraternal meal.

This process will be painful, he said, but in the end everyone will be able to say, "I did my part," and the Lord will be honored.

This day in Gujranwala left a lasting impression on us. It allowed us to discover a living Church, sustained by the tenacious faith of its educators, pastors, and leaders. Between the commitment to the most vulnerable young people, the ecumenical momentum around JC2033, and the sincere desire to heal old divisions, we perceived a real hope.

The strong words of the moderators, who are prepared to make sacrifices in order to restore communion, testify to a genuine desire for reconstruction. While the path to renewed unity will undoubtedly be challenging, it is now open.

May this momentum continue until Easter 2026 and beyond, so that the Presbyterian Church of Pakistan may proclaim with one voice the good news of the risen Christ!

4. Meetings with the Pentecostal Churches of Lahore



A visit to the Full Gospel Assemblies seminary.

During our stay in Pakistan, Wednesday, November 19, in Lahore was marked by intense meetings with various Pentecostal churches. Between a time of sharing at the *Full Gospel Assemblies*, a theological exchange with theology students, and a fraternal dialogue with the Assemblies of God, a common thread emerged: spiritual preparation for the year 2033, the 2000th anniversary of Christ's Resurrection.

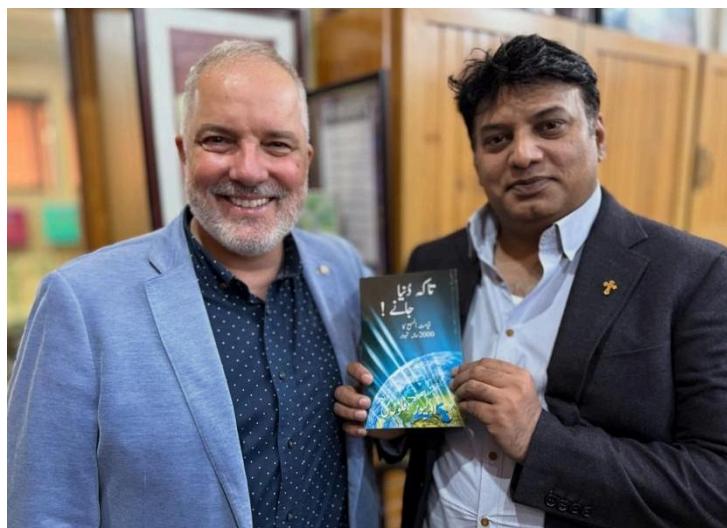
All these meetings were an opportunity for us to re-examine our own callings, to encourage Christian unity, and to rekindle together the desire that every inhabitant of Pakistan may hear: "Christ is risen."

A fraternal welcome at the Full Gospel Assemblies

Accompanied by Obaid Khokhar, General Secretary of the National Council of Churches in Pakistan, and Reuben Qamar, Moderator of the Presbyterian Church, we meet Liaqat M. Qaisar, a distinguished Bible scholar and current director of the Full Gospel Assemblies Theological Seminary.

He expresses his gratitude for our visit, and very quickly the atmosphere becomes friendly, fraternal, and open to dialogue. The seminary, located in the heart of Lahore, trains many pastors and evangelists who are engaged in a demanding context.

Regarding the path to 2033, he highlights a crucial issue: Christian campaigns and gatherings almost exclusively reach Christians. However, in a country



predominantly Muslim country, the challenge is immense: how can the Good News of the Resurrection also resonate with Muslims, while respecting cultural and security limitations?

Olivier Fleury's book on the vision for 2033 in Urdu

Through our discussions, the idea emerged to form an interfaith working group, bringing together leaders from various churches and institutions. Its mission would be to pray together, reflect on a national strategy for 2033, and coordinate an annual ecumenical event at Easter as a sign of unity and public witness.

This initiative, still in its infancy, has been very well received: many feel that the time has come to collaborate more closely towards a common vision.

Teaching "revelation": meeting with theology students

On the same campus, we then meet the theology students of this Church, immersed in the study of the Book of Revelation—the text that opens with the words, "Revelation of Jesus Christ." The theme lends itself perfectly to sharing our own spiritual experiences.

Based on the text of chapter 7 – "After this I saw: It was a huge crowd that no one could count, from every nation, tribe, people, and language" (v. 9), Olivier shares his vision for 2033 received in Australia: the earth seen from afar, crossed by explosions of light bursting forth from all nations, then a huge crowd, of every language and color, worshiping Jesus. An inner voice said to him, "Here are my people praising me for the 2000th anniversary of my Resurrection." He then understood that God was calling him to work so that every language, every people, every person could hear, "He is risen."



I share how the Word of God pierced my heart during my theological studies, leading me from atheism to a living faith. Revelation is not just a mysterious book: it is a call to allow ourselves to be reached by the Risen One, even today.

The students listen with great attention. We sense their spiritual thirst and their desire to understand how God can reveal himself in ordinary lives in order to transform them.

(Read our testimonies here: <https://www.hoegger.org/article/temoins-de-la-revelation/>
- in English: <https://www.hoegger.org/article/witnesses-to-revelation/>)

Assemblies of God: missionary zeal and spiritual partnership

In the evening, we meet with the Assemblies of God, a very dynamic group in Pakistan, at the headquarters of the National Council of Churches. Pastor Davis Shouq, senior pastor, participates in this meeting.

The discussion focuses on missionary projects. Olivier talks about his meeting in Colombia with the continental coordinator of the Assemblies of God, who is leading the MM33 project: planting one million churches by 2033!

Olivier was delighted: "If this is what God is asking you to do, then plant churches!" It is a matter of walking as spiritual partners: each person retains their calling, each remains faithful to their charism, but all decide to give glory together to the risen Christ in 2033.

However, he warns against the temptation of "big brother": large movements must not forget their "little brothers"—minority churches and fragile communities—if the whole family of God is to be united around Jesus.

Intercession for a pastoral couple under pressure

A particularly powerful moment is the time of prayer for a pastoral couple threatened by Muslim extremists. They have been under pressure for two years and are also hoping to receive the blessing of a child.

We pray for their mission, for the Lord's protection, and for the gift of life. I then meditate on the Book of Ruth: a story of faithfulness, friendship—her name means "friend"—and rebirth, which becomes a symbol of hope for them. Walking towards 2033 also means walking together, like "Ruths," united by friendship in Christ beyond borders.

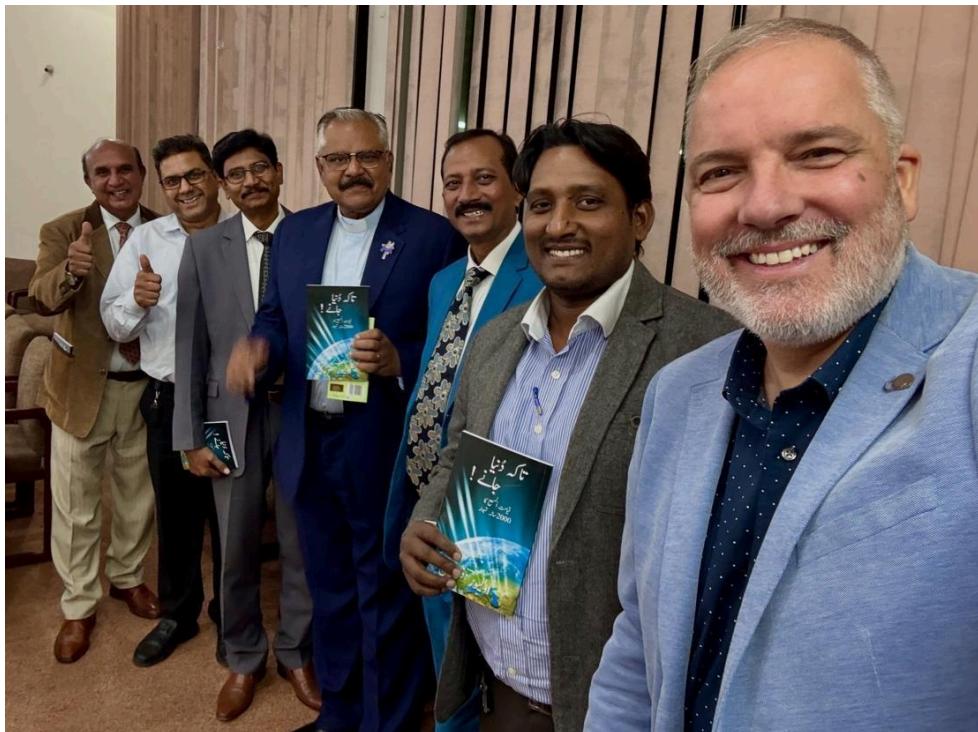
The same fire, from Pakistan to 2033

This day with the Pentecostals of Lahore touched us deeply. We saw a Church that is alive, courageous, passionate about mission, and animated by a genuine thirst for unity.

Sharing testimonies, fervent prayer, vision for 2033, solidarity with the persecuted: everything converges on the risen Christ, the center of our faith and the source of all hope.

We leave convinced that the Lord is preparing his Church in Pakistan—as everywhere in the world—to live the coming years not as a simple jubilee, but as a renewed revelation of Jesus Christ, destined to ignite the witness of believers and touch the hearts of peoples.

5. A call to the Pentecostal churches of Pakistan



Olivier Fleury during a meeting with pastors from the Assemblies of God

During our visits to Pakistan, we met with several Pentecostal churches Assemblies of God, Full Gospel Churches, and other communities animated by the fire of the Spirit. On the evening of November 19, Olivier Fleury, himself from this tradition, addressed them with a stirring message. Here is the essence of his appeal.

"During a trip to Colombia, I met the leader of the Assemblies of God for all of Latin America, a dynamic young pastor. I told him about JC2033, and he replied, 'We already have a project, MM33.'"

MM33 is a bold dream: to plant one million Assemblies of God churches around the world. There are already more than 300,000. The idea is simple: if each church plants two, we will reach one million.

When I heard this, I was filled with joy: "That is exactly what the Lord is asking you to do: plant churches. You have the know-how, the anointing, even the resources. Go for it!"

He then asked me, "Wouldn't you rather we join your JC2033 project?"

I replied, "I don't need you to be part of my plan. If you obey

what God asks of you—planting churches—you are already serving God's vision. I only ask that when you reach that million churches, you give all the glory to Jesus, especially in 2033, by celebrating the 2,000th anniversary of his resurrection everywhere."

Thus, we become partners not through a signed agreement, but in the Spirit: each one keeps his charism, his ministry, his identity, and together we give glory to Jesus.

The challenge of the "big brother"

The Assemblies of God are today one of the most dynamic movements in global Christianity. But this strength can become a temptation: that of the "big brother" who forgets the "little brother" — the smaller, more fragile, less visible churches.

If the Father invites us to celebrate 2,000 years of the resurrection together, then the whole family of God must be around the table.

What I have received is simple: "Every person living on earth must hear that Jesus is risen." This concerns every inhabitant of Lahore, Karachi, Islamabad, Faisalabad, and every village in Pakistan. Everyone has the right to hear in their own language that Christ is risen.

People often ask me, "What is your strategy?"

I reply, "I don't have one for Pakistan, or for any other country. How could a Swiss person tell Pakistani pastors how to evangelize their country? That's for you to discern."

Whether you choose media, rural areas, prayer and fasting, church planting, or discipleship training—go for it!

My only message is: "Do what the Lord has asked you to do, with excellence, and with a view to 2033."

I have no authority over you. I come only as a little brother from Switzerland to beg you: for the sake of Pakistan, use everything God has given you so that everyone may hear the gospel.

A global wave... and the fight against fear

All over the world, churches and movements have put 2033 on their radar. Some talk about "the Gospel for all by 2033," others about "the harvest

of a billion souls."

But a spiritual battle is intensifying. The Enemy is using fear: fear of war, disease, economic collapse, terrorism, ideologies.

As 2033 approaches, the world will be shaken. The temptation will be to shut ourselves away, paralyzed.

That is why the Lord calls us to choose faith over fear. Even if we lose our lives, we know where we are going. This assurance will enable us to persevere and bear witness.

All for the glory of Jesus

I wrote a book about this vision. I gave it as a legacy to my sons and told them, "You will not become rich with this book. I give it to the Church."

Today, it is available in more than twenty languages. We waive the copyright: the only thing that matters is spreading the vision, for the glory of Christ.

The JC2033 logo and our tools are also freely available: may they serve the Church!

May the Lord grant you, here in Pakistan, to fully embrace this vision:

- by remaining faithful to your Pentecostal calling to proclaim the Gospel with power;
- by living in unity with brothers and sisters from other churches;
- by preparing now for the jubilee of the resurrection in 2033;
- and working to ensure that every Pakistani hears: "Christ is risen!"

Entering into a broader vision

This call is addressed to churches that are full of fire and vitality and rooted in mission. By reminding us of the importance of unity, faithfulness to the call we have received, and spiritual preparation for 2033, Olivier Fleury invites Pentecostals in Pakistan, but also around the world—with humility and brotherhood—to embrace a vision broader than their own projects: that of the risen Christ glorified in all nations. May this call bear fruit for the mission and for the glory of Jesus.

Interview by Martin Hoegger

6. Meeting with movements in Pakistan on the road to 2033



With the Focolare community in Rawalpindi

During our stay in Pakistan, we met with several Christian movements and organizations involved in proclaiming the Gospel: the Bible Society, student movements, the Focolare communities, Youth With A Mission (YWAM), and the Billy Graham Association. Everywhere, the same question came up in our discussions: how can we prepare together for the^{2000th} anniversary of Christ's Resurrection in 2033, and what "gift" can we offer the Lord on this occasion?

The Bible Society, servant of the Churches and of unity

Together with Pastor Azhar Mushtaq, General Secretary of the Bible Society of Pakistan, Martin Hoegger, former director of the Swiss Bible Society, recalls the vocation of Bible Societies: to serve the churches by spreading the Word of God, and thus to serve Christ who died and rose again for all. The Bible Society, in connection with all denominations, is at the heart of inter-church relations. Hence the crucial question: what will it bring to the great "banquet" of 2033?

Azhar Mushtaq confides that the prospect of 2033 is already present, particularly in the Catholic Church, with which the Bible Society collaborates in Lahore. The challenge, he insists, is not to limit 2033 to one denomination or one major national event, but to make it a journey experienced throughout the country, at the local level, involving children, young people, women, and men.



Azhar Mushtaq, Secretary General of the Bible Society, in the Bible Museum

For A. Mushtaq, it is a priority to think about the younger generation, which is strongly influenced by digital technology, and to produce digital material as well. Easter and the Resurrection seem to him to be the center of faith, even more so than Christmas; in 2033, it will be necessary to celebrate it at large scale in this country

majority Muslim country, with a clear public testimony.

Obaid Khokhar, general secretary of the Council of Churches of Pakistan, sees the Bible Society as an actor capable of playing a coordinating role recognized by all. He proposes to begin concretely with joint meetings, video exchanges, and online meetings in order to involve leaders widely. He emphasizes that everyone must play their part according to their calling, in the spirit of John 17, where Jesus prays for the unity of his disciples.

The depth of small Bible study groups

Still in Lahore, we meet with the *Pakistan Fellowship of Evangelical Students* (PFES; "Pakistani Association of ", known in Switzerland as "University Bible Groups"). <https://pfes.tripod.com>.

Its general secretary, Philip Chandi, highlights another facet of the mission. Present for nearly For 70 years, PFES has chosen to focus on are around 90 Bible study groups across the and personal support.



Leaders recognize the limitations of large events: crowds, high budgets, heavy logistics, but little follow-up. Sometimes the quality of the meals is remembered more than the biblical content, and a week later, it is difficult to find those who

"answered the call." Conversely, the PFES encourages participants to contribute financially, even modestly, so as not to feed a prosperity gospel based on material benefits.

The Focolare Movement: a laboratory of unity



With the Focolare community in Lahore

<https://www.jc2033.world/fr/blog/ensemble-vers-2033-pour-celebrer-jesus-christ-73-6.html>) Olivier presents his vision for 2033 and talks about his private meeting with the Pope in 2016, a key moment in his ministry.

We encourage the Focolare in Pakistan to inform their bishops, to disseminate the available resources and, if possible, to appoint a JC2033 ambassador to accompany the process locally.

The meeting concludes with a common prayer. Everyone expresses their joy at having shared a moment of fraternity, in an atmosphere of simplicity and lived unity.

Youth With A Mission and Billy Graham Association: mission and translation



In Islamabad, meeting with Toqueer Rasheed and Lubna Tabsam illustrates the link between mission and modern tools. Youth With A Mission is present in several locations in Pakistan; some 450 people have attended a "Discipleship Training School," 150 of whom live full-time on their faith and the support of donors.

With his wife and a team, Toqueer also collaborates with the Billy Graham Association to translate training materials. Certain topics that are easy to address in the West require great sensitivity in Pakistan; the texts are adapted culturally and theologically, then validated before use.

The couple then bears witness to their shared commitment to the mission and the ordeal they endured with the loss of a child. Their faithfulness to Christ in the midst of suffering becomes a sign of hope for others. A time of intense prayer is devoted to asking for consolation, healing, and blessings on their lives, as a couple and as future parents.

The "gift to offer"

These encounters with various movements reveal a vibrant, creative Pakistani Christianity that is deeply rooted in its context. They show that preparation for 2033 is not limited to a single major event or strategy, but involves a multitude of paths: Bible distribution, youth formation, small communities, interfaith and interreligious dialogue, translation work, and humble witness in a pluralistic Muslim environment. At the center remains the same conviction: the true "gift" to offer for the 2000th anniversary of the Resurrection is a Church that walks together, listens to the Word, allows itself to be transformed by Christ, and bears witness to him, with gentleness and courage, in the concrete reality of Pakistan.



7. A Christian hospital in Pakistan



On the left, Pastor Ejaz Sahotra; on the right, Dr. Nadeem David, director of the Christian hospital in Taxila

During our visit to the Islamabad-Rawalpindi region, we had the privilege of visiting the Christian hospital in Taxila, a place marked by history, prayer, and sometimes tragedy. In the midst of a fragile context, this hospital embodies an active, humble, and resilient faith. This day allowed us to meet dedicated caregivers, share the Word at morning worship, and discover a moving memorial dedicated to those who gave their lives in service. Here is the story of this visit.

A site marked by the history of Saint Thomas

Dr. Nadeem David, director of the Christian Hospital in Taxila, located north of Islamabad, points out that one site in the region is officially recognized as being linked to Saint Thomas. This is exceptional in a predominantly Muslim country. Here is what an archaeologist wrote in a scientific journal this year:

Around 52 AD, he settled in Mailepuram (Mylapore), then in Taxila. After preaching in Taxila, he left for China. He converted many prominent leaders, including Gondophares, the king of Taxila, and his brother Gad. The research aims to (a) trace and identify the remains of St. Thomas' presence in Taxila, (b) add historical evidence to the history of the Eastern and Western Churches, and (c) fill in the gaps in the history of early Christianity in Pakistan. Historical evidence

has revealed the existence of a Jewish colony long before St. Thomas' visit to Taxila¹.

Theoretically, this site opens up a space for interfaith dialogue. But in the current climate, marked by tensions and discriminatory religious laws, N. David is cautious: he never talks about Islam, only about his own faith.

Morning worship at the hospital



During the service, Dr. David mentions the JC2033 initiative:

It is a big task. We hope that it will bring unity and harmony among the churches, so that we are all on the same page. The Lord Jesus Christ did not die and rise again for just a few, but for all of us. He has delivered us from our sins: let us move forward, let us not return to evil, let us remain united and walk in the way of Christ.

Then he adds: "Let us pray that this good news will reach all of Pakistan. And instead of saying 'we are Presbyterians,' let us simply say: we are Christians, and God is doing great things for us."

I then shared a short meditation to encourage the nursing staff, based on these words of Jesus: "*I was sick and you took care of me.*" (Click here to read my message: <https://www.hoegger.org/article/rencontrer-le-christ/> - in English: <https://www.hoegger.org/article/encountering-christ/>)

¹ Wajid Bhatti, "Historical Sketch of Saint Thomas in Taxila," [Vol. 2 No. 1 \(2023\): The Journal of Cultural Perspectives](https://www.hoegger.org/article/rencontrer-le-christ/)

A place marked by violence: the memorial of August 9, 2002

After the service, we visit another church located on the hospital grounds, where four young women lost their lives in an attack on August 9, 2002.



Three employees—a nurse and two cleaning staff—died instantly, and the fourth died shortly afterwards. All were Christians working at the hospital.

This attack was part of a series of attacks against Christians in 2002, even though the hospital served all patients, regardless of religion.

The monument erected on the site bears the words "*lest we forget.*" In the church, there are two clocks: one is working; the other stopped at 7:48 a.m., the time of the attack.

Several recent tragedies: neighborhoods burned down, villages ravaged, people killed on the basis of false accusations. He recounts how he brought aid and support to the villages of [Gojra](#) and [Korian](#), where refugee families were living among the graves, in tents. Despite everything, he emphasizes that many Christians consider persecution to be a price paid for Christ.

A light for all

In Taxila, we discovered a hospital where faith, service, and the memory of martyrs are intimately intertwined. In a fragile context, these men and women humbly bear witness to the Gospel through their daily prayers, their courage, and their silent commitment. Their fidelity is a light for the Church in Pakistan—and for us.

8. Pakistan Partnership Initiative: liberating, gathering, and preparing for 2033 in Pakistan



From left: Sharoon Sarfraz, Olivier Fleury, Ashraf Mall, and Martin Hoegger

Islamabad, November 25, 2025. A meeting between Ashraf Mall, director of *Pakistan Partnership Initiative* (PPI), Olivier Fleury, and Martin Hoegger, accompanied by Sharoon Sarfraz, JC2033 ambassador to Pakistan, reveals both the gravity of the situation facing Christians in Pakistan and the emergence of creative responses. Based on a clear-eyed assessment of the Church, poverty, and modern slavery in brick kilns, A. Mall and his team have launched a process of transformation. After our visit, they decided to incorporate the 2033 horizon into their action. <https://ppicollaboration.org>

An uncompromising diagnosis of the Church in Pakistan

It all began with a study published in 2017. It showed that the Pakistani church had been largely abandoned by the global church due to issues of capacity, transparency, and accountability. Disunity and conflict undermine the credibility of Christian witness, while young people are turning away from the churches. Resources are insufficient, and many Christian organizations are struggling to survive.

Faced with this situation, Ashraf refuses to let the report gather dust on a shelf. Taking a leap of faith, he and other leaders create *the Pakistan Partnership Initiative*. After some preparatory work

2019

dedicate themselves fully to this work. PPI currently mobilizes resources for around 40 organizations and, more broadly, collaborates with over 500 churches and 70 Christian organizations to strengthen their impact in the country.

Slavery in brick kilns: an open wound

One of PPI's most significant areas of action concerns Christian families enslaved in brick kilns. In Pakistan, nearly 99.8% of bricks are made by hand, under extremely harsh conditions. It is estimated that more than one million Christians work in these brick kilns, often trapped in debt incurred to meet basic needs such as food, healthcare, and marriage.

This debt never decreases because wages are very low and production quotas are high. It is passed down from generation to generation, from grandfather to father to children. Miners aged 6 to 15 are already working there. Housing is unsanitary, space is cramped, and sanitary facilities are often lacking. Many women and girls suffer abuse there.

In partnership with *Families Set Free*, PPI has already contributed to the liberation of approximately 2,700 families, representing between 15,000 and 16,000 people, the vast majority of whom are Christian, with some Hindu and Muslim families in particularly dire situations.

A strategy of liberation and resilience

Liberation is not enough if nothing prevents families from falling back into the spiral of debt. That is why PPI has developed a network of self-help groups, inspired by community microfinance approaches. More than 130 groups already exist, and the goal is to reach 140 to 145 by the end of the year, then several hundred in the following years.

These groups meet weekly, save money together, lend money to each other, and learn how to manage their finances. They are connected to local churches for spiritual guidance, prayer, and pastoral care. PPI also offers vocational training, basic skills courses, education for children, and trauma therapy support, with around 20 sessions already completed.

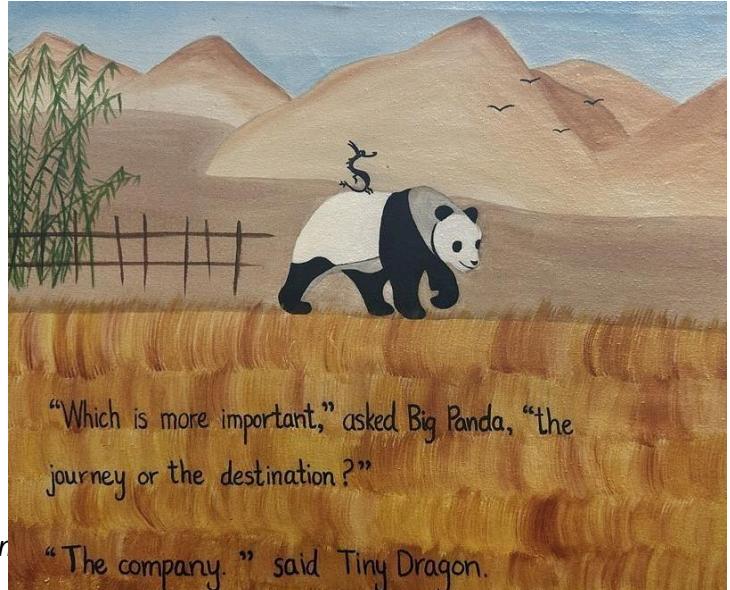
At the same time, the team is campaigning for the gradual mechanization of the brick industry in order to tackle the system that makes debt slavery possible.

Youth at risk and a weakened Church

PPI is also concerned about another trend: the departure of many young people, especially young Christian women who marry Muslim men. Ashraf believes that most of these conversions to Islam are voluntary, even if the context encourages such choices. There are many reasons for this: poverty (around 70% of Christians live below the poverty line), a lack of educated young Christian men, the appeal of a more stable life, and a desire to escape marginalization.

, emphasizes the lack of true "discipleship" in churches, often replaced by a simple "membership" logic, without deep accompaniment. PPI is planning a specific study on these phenomena in order to better understand their causes and outline appropriate pastoral and social responses.

"What is most important, asked Big Panda, "The journey or the destination?"



An ecumenical movement and an emerging ecological consciousness

PPI sees itself as a platform for collaboration. Partners come from many denominations, including Anglican, historic Protestant, Pentecostal, and Catholic. This joint effort is seen as one of the broadest ecumenical spaces in the country.

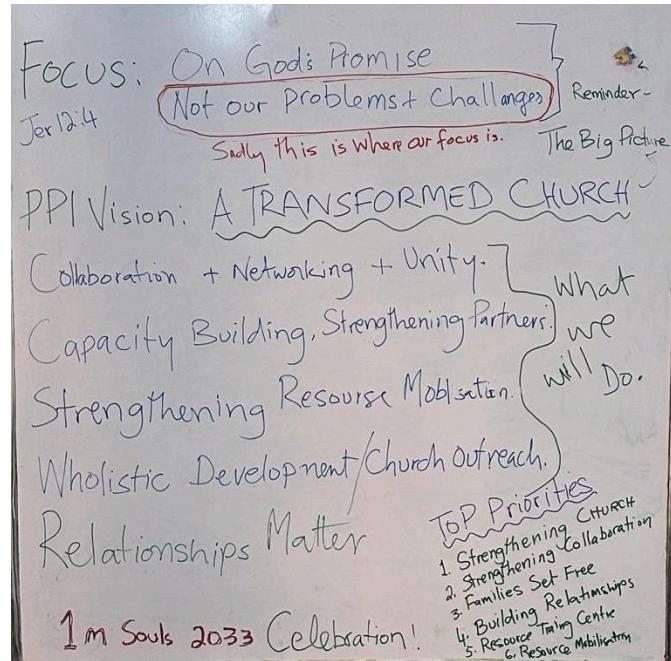
PPI also develops climate-related projects, particularly in southern Punjab, to help communities cope with flooding and natural disasters. These community resilience projects incorporate biblical reflection on creation and Christian responsibility towards the environment, in conjunction with international networks such as the World Evangelical Alliance.

Horizon 2033

The meeting with JC2033 resonates with these commitments in a broader perspective. We presented the vision of a global preparation for the year 2033, centered on three axes: unity, witness, and celebration. We recount how this vision has spread among many church and mission leaders around the world.

Ashraf welcomes this perspective as a call to action. He articulates a specific dream: that the million Christians enslaved in brick kilns may be freed and celebrate together the resurrection of Christ in Pakistan in 2033. This vision will be part of PPI's strategic thinking for the coming years.

The 2033 vision is now



A sign of liberation

This conversation highlights a path where lucidity and hope go hand in hand. Lucidity in the face of modern slavery, poverty, the fragility of the Church, and the crisis of Christian youth in Pakistan. Hope in liberated families, growing self-help groups, collaboration between churches and organizations, awakening to ecological responsibility, and the momentum of preparation for 2033.

Through *the Pakistan Partnership Initiative*, the possibility of a more united Pakistani Church is emerging, one that is closer to the poorest and more aware of its mission, on the way to an Easter celebration in 2033 that will also be a sign of liberation and resurrection for an entire people.

9. An entrepreneur called to serve the Gospel through digital media.



Martin Hoegger, Kashiv Joseph, Olivier Fleury, and Sharoon Sarfraz

The last stop on our journey through Pakistan was to meet Kashiv Joseph in Islamabad on November 25, 2025. He told us about his radical transition from a life marked by professional success and personal pride to a commitment to serving Christ, particularly through digital media. Through a dramatic family crisis, an unexpected healing, and a clear call from the Lord, his journey led him to put his skills to work in proclaiming the Gospel in Pakistan and in preparation for 2033, the bicentennial of Christ's resurrection.

From a brilliant career to a trial

Until 2014, Kashiv led a comfortable life. Coming from the corporate world, he ran a subsidiary of a major American software publisher in Pakistan, supervised more than 200 employees, and rubbed shoulders with the leaders of large multinationals. A "CEO" Christian—Christmas and Easter Only—he kept his distance from the Church, convinced that his success came from his own talent. However, this pride became his downfall. He lost his job and, certain that he could easily find another one, was met with a string of rejections.

A healing that changes everything

At the same time, his wife suddenly developed severe pain in her arm, which swelled up and became immobile. Despite consultations, tests, and expensive treatments, the doctors were powerless to help, and the family exhausted their savings. Unable to pay the rent, they were evicted and had to take refuge with the in-laws. To ease the pain, hospitals administered powerful opioids until one day, after an injection, his wife's blood pressure dropped. The doctors refused to keep her in, fearing legal trouble.

Kashiv then called on a pastor he knew. His wife, lying on a sofa, was cold, cyanotic, and struggling to breathe. Together, they prayed at length. Gradually, he felt his wife's hand warm up. The pastor invited him to thank God. The next morning, she woke up without pain or swelling and was able to move her arm freely. For the couple,

It's a miracle. In 2015, they both got down on their knees, dedicated themselves to the Lord, and opened the Bible "at random."

" They came across Joshua 24:15: "As for me and my house, we will serve the Lord." This verse became their lifeline, despite unemployment and precariousness. We read it at the entrance to his house.

Rue d'Islamabad, the new capital of Pakistan



From day laborer to the top of the state

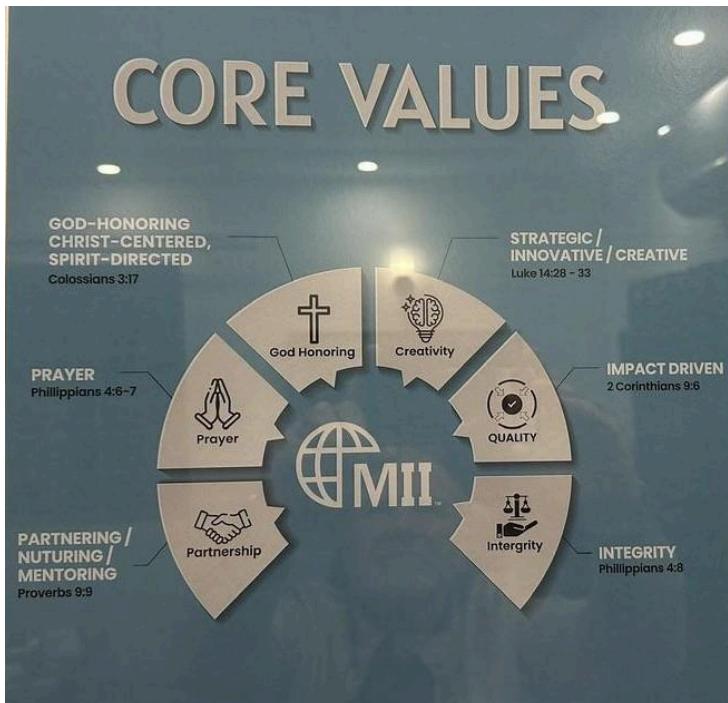
The following years remained difficult. In 2017, Kashiv, still unemployed, had to work as a laborer on a construction site, carrying bricks, even though he had once served as a senior executive. However, he continued to pray: "Thy will be done." Then God opened an unexpected door: he was called by the Pakistani government to head the country's largest business incubator. He worked directly with the president and prime minister, negotiated with Amazon, Facebook, Microsoft, and Google, and became one of the drafters of the national information technology policy in 2019–2020, the only Christian to hold such a position.

While visiting Facebook's offices in Singapore, he became fully aware of the power of digital media. This experience fueled an intuition within him: these tools could be used to spread the Gospel, particularly to young people and in sensitive regions.

Media Impact International: The Gospel in the Digital Age

K. Joseph then wrote a short concept note on the use of digital media for evangelism in a context such as Pakistan. Passed from contact to contact, this text reached David Benware, founder of *Media Impact International* (MII), an American organization engaged in digital evangelism in the "10/40 Window." D. Benware saw in this vision exactly what MII was already doing and invited Kashiv to join them.

After fifteen months of prayer and discernment, during a business trip to Cairo, Kashiv asks the Lord for a clear sign. Kneeling, he sees a vision of the Virgin Mary.



Cairo, Kashiv asked the Lord for a clear sign. Kneeling, he clearly heard a voice say, "Kashiv, I need you." He told his wife, who encouraged him to resign. He then left his government job without knowing how he would be compensated or how his family would survive, and joined *MII* in 2020.

Today, he leads a team of 24 people in Pakistan, working mainly from home for security reasons. *MII* trains churches and organizations in the use of social media for Christian witness, conducts online campaigns, and runs follow-up centers via Facebook, WhatsApp, and other platforms. Millions of messages have been exchanged, hundreds of people have accepted Christ, and dozens have been baptized. For Kashiv, this is the fruit of the Holy Spirit's work through a modern tool.

Meeting with JC2033 and vision for 2033

In this context, Kashiv discovered the vision of JC2033, which is preparing a great time of witness and celebration for the 2000th anniversary of Christ's resurrection in 2033. When we met with him, he recognized in this initiative a resonance with his own vocation: to make the resurrection known to as many people as possible. He fully embraces the three pillars of JC2033: Christian unity,

common witness to the resurrection, and, following this, joyful and attractive celebrations in each country.

However, Kashiv emphasizes that for 2033 to be meaningful, we must first "build a narrative": inform and raise awareness among a population that is largely unaware of this deadline. For him, digital media is precisely the ideal tool for spreading this narrative in a country of 250 million people.

From success to service

The story of Kashiv Joseph is one of transition from pride to surrender, from worldly success to service to Christ, catalyzed by a family crisis and a healing that reoriented his entire life. By putting his technological skills at the service of the Gospel, he shows how digital tools can become instruments of grace at the very heart of fragile societies. His encounter with the vision of JC2033 places this personal journey in a broader perspective: that of a Church called, united, to bear witness to the resurrection even in the digital space, on the way to 2033.

10. Encounters in Rawalpindi and Islamabad: a Church moving towards unity and mission



Meeting at the Raja Bazar Presbyterian Church, Rawalpindi

The vision of JC2033 served as a catalyst to revisit the calls and encourage churches to walk together. The stages in Rawalpindi and Islamabad particularly highlighted the search for sustainable structuring, solidarity with the most vulnerable believers, and the desire to prepare communities to witness to Christ in an often difficult context.

The Evangelical Alliance of Pakistan: training and service

On November 24 in Rawalpindi, a meeting with Ikbal Khokhar, president of the Evangelical Alliance of Pakistan, highlighted the importance of strong structures to support communities. This Alliance oversees five major ministries: a Bible seminary, a correspondence Bible institute, a youth camp, a girls' high school, and a Christian hospital.

Together with the director of the Bible Seminary, we participate in a time of discussion with forty students gathered in the chapel. Olivier Fleury shares the vision of JC2033, encouraging deep spiritual and missionary preparation. The meal that follows provides an opportunity to address a sensitive subject: that of believers from an Islamic background.

Believers from a Muslim background: faith and survival



The situation of *Muslim Background Believers* (MBB) "believers of Muslim origin") remains extremely precarious. Conversion to Christianity exposes them to mortal danger.

With Ikbal Khokhar, president of the Evangelical Alliance of Pakistan

The identity card mentions religion, so any change is impossible and poses a constant risk. Some pastors must accompany these converts into exile. To support them, regular meetings are organized to pray, read the Scriptures, and strengthen an essential spiritual bond.

The day continues with a meeting at the Raja Bazar Presbyterian Church with pastors and young people, followed by a moment of fellowship with the Focolari community.

Technology at the service of a vulnerable Church

The next day, we meet Sharoon Sarfraz, JC2033 ambassador to Pakistan, in Islamabad. After a career in large companies, he founded an IT company employing Christians and Muslims. His most notable project, the PS91 app—named after Psalm 91—aims to bridge the information gap between victims, pastors, lawyers, and authorities in contexts of persecution. He also supported the digital logistics for the General Assembly of the World Evangelical Alliance in Seoul.

The Council of Churches: twenty years of building unity

In Islamabad, a meeting with Pastor Samson Sohail and his team from *the United Council of Churches* provides an overview of how local churches have evolved over the past 20 years. Pastor Sohail presents a structured team: project coordination, finance, human resources, supplies, and a major disaster risk reduction project. This structure is the result of a long process of

consolidation undertaken after an initial observation: in the early 2000s, the churches were divided.



Samson Sohail, Director of the Islamabad Council of Churches, and Sharoon Sarfraz, JC2033 Ambassador to Pakistan

Birth and growth of a council

In 2005, S. Sohail initiated a pastoral council bringing together four churches. But there are more than a hundred churches in the region. Since then, the network has grown: 65 churches in one year, followed by collective efforts to obtain administrative recognition of Christian acts (births, marriages, deaths), long ignored by the national system.

From 2010 onwards, a decisive shift took place: moving from internal evangelical campaigns to a holistic commitment based on governance and social service. A report led to the creation of a program to strengthen the capacity of churches to carry out credible projects, supported by the *Pakistan Partnership Initiative*, whose director, Ashraf Mall, we had just met.

Forming strong and missionary churches

Today, 153 congregations from ten denominations are being supported, and nearly 500 are involved across the country. The work focuses on discipleship, mission, management, governance, and disaster preparedness. One of the fundamental principles is that every believer is a missionary, called to witness in their professional environment.

This vision resonates with the Pakistani context: a Christian minority of 1.6% living au milieu de 240 millions de musulmans. Le développement de "indigenous missionaries," rooted in language and culture, is highlighted.

The vision of JC2033 is deeply in line with the network's intuitions. It is not a question of joining a movement, but of discerning how the year 2033 can become a spiritual and missionary lever. Pastor Samson confides at the end that he plans to extend his strategic plan until 2033.

Prayer and shared discernment

After this meeting, a dozen pastors gathered for a time of prayer. They asked God to guide the preparations for 2033, prayed for a new harvest and for the missionary renewal of the Church in Pakistan.

Martin Hoegger invokes the unity desired by Christ, in particular a concrete unity in the service of the poorest. Olivier Fleury shares a word calling both for spiritual revival and for inner strength in preparation for increased persecution. A few days after this meeting, one of their colleagues in Islamabad, Pastor Kamran Salamat, was murdered by an extremist!



Prayer time with pastors from Islamabad

Conclusion of our stay in Pakistan: a path of unity, courage, and hope towards 2033

At the end of this journey, we discovered that the Church in Pakistan, although a minority and often vulnerable, is rich in valuable witness for the global Christian family. Through prayer and perseverance, the memory of martyrs, and social commitment, it manifests a faithfulness that challenges us.

The prospect of 2033 acts as a discreet but powerful lever, helping each person to re-examine their mission in the light of Christ's Resurrection.

This path is neither simple nor triumphalist. It involves an acute awareness of limitations, poverty, and dangers, but it is carried by a hope that refuses fatalism. If there is a "gift" to offer Christ for the 2000th anniversary of his Resurrection, it will undoubtedly take the form of a Church that is more united, closer to the poor, and bolder in its witness. The stay in Pakistan suggests that this path is already underway.



A time of prayer in a village near Lahore. Sadhu Sundar Singh Presbyterian Church. A stone's throw from India.