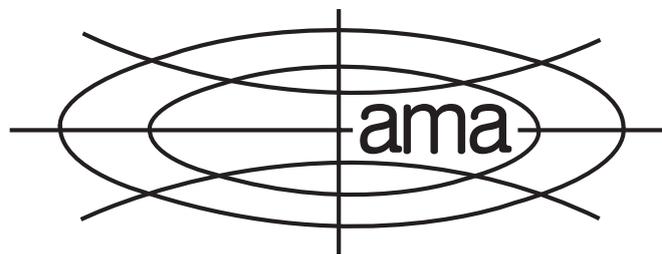




asian missions advance

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OFFICIAL BULLETIN OF THE ASIA MISSIONS ASSOCIATION **August 2011**

RENEWING THE VISION

The Asian Missions Association (AMA) was formed in 1975 by Asian mission leaders. The objectives of AMA were:

- "To promote cooperative action in mission among member agencies and associations;
- To provide coordination, service, and exchange of information;
- To provide mutual assistance in developing missions and exchange of personnel;
- To establish missionary research, development, and training centers in Asia and hold seminars to encourage and instruct Christians in missions and explore mission strategies;
- To encourage the establishment of national missions associations where none exist;
- To cultivate sound relationships between churches and missions; and
- To take all other convenient and prudent actions in the interest of the member associations." (<http://davidcho.org/archives/208>; visited on July 5, 2011)

Since its inception, AMA has promoted cooperation in mission, exchanged information and knowledge through the Asian Missions Advance, exchanged personnel, trained missionaries through East-West Center for Missions Research & Development, encouraged establishment of national missions associations, served the formation of the Third World Missions Association, and cultivated sound relationships among member missions. Today, Asian churches have emerged as a new missionary force with missionaries present in almost every field, regardless of whether access is permitted. For example, the Korean Church has become the second-largest missionary-sending church in the world with more than 22,000 cross-cultural missionaries in 169 countries.

However, the original vision of AMA has not been functioning as effectively as our founding leaders had hoped. Many Asian missionaries today, unlike the early pioneers, enter mission fields independently without consulting or collaborating with host nation missions. In doing so, both personnel and financial resources are not allotted strategically and therefore are wasted. The result is that these missionaries essentially plant foreign churches after their home church and seminaries

according to their own theological traditions.

This is the time to renew the original vision of AMA and re-commit to being kingdom builders in a cooperative spirit, implementing Christ's Great Commission by working as partners for the glory of God. To reach that goal, it is imperative that we meet, talk, and develop strategies. I am thrilled that the Asian Missions Advance, the official bulletin of AMA which was discontinued after 31st issue in 1993, is starting up again as a method to share information and help guide Asian missions. On behalf of the AMA team, I look forward to seeing how this newsletter will serve as a way to facilitate partnership ministries with AMA. Glory to God!

Blessings to all!



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CURRENT ISSUES IN CHRISTIAN MISSION

Paul Pierson

We all recognize that we are in an era of breathtaking change today. That is true in politics, technology, demographics, intellectual life, and economic relationships. No sooner do we think we have some limited understanding of one area of change, something else pops up that we had not considered earlier. The current unrest in North Africa, triggered by the suicide of an obscure fruit salesman in Tunisia, is symbolic of a number of the changes. None of us can see where the turmoil caused by that tragedy will end; perhaps in continued chaos, even more intolerant Islamist states, or relatively secular governments with religious freedom. This is only one example of our inability to predict how certain changes will impact Christian mission. But we can be sure that change will be constant, rapid, and greater than ever before.

However we also recognize that the Holy Spirit is endlessly creative. And His creativity has often been seen especially in times of change. We can look back at the early fourth century, the twelfth and thirteenth centuries, and the sixteenth as examples. We are often wrong when we fear changes. In the eighteenth century, Western colonialism brought new opportunities for mission. In the 1950's and 1960's, many thought the independence of former colonies of European nations would bring the end of the Church in the new nations. But the opposite was the case, rapid growth of the Church and the expansion of mission was the result in many of them. By the decade of the 1960's we believed the Church in China had disappeared. Twenty years later we began to discover the extraordinary faithfulness of Chinese believers and astounding growth of the Church there.

So as we seek to move forward in mission, we do so first of all, with confidence in the creativity and guidance of that same Holy Spirit. And that calls us to be open to new theological insights from the Word of God, new methodologies, and new partnerships. Thus flexibility and adaptability are two essential qualities for all who are engaged in mission today.

In the midst of these changes the Christian mission remains the same. I BELIEVE IT IS TO COMMUNICATE THE GOOD NEWS OF JESUS CHRIST, CALL MEN AND WOMEN TO BECOME HIS DISCIPLES, AND BE GATHERED INTO WORSHIPPING, NURTURING, WITNESSING, AND SERVING COMMUNITIES WHICH WE CALL CHURCHES. Those churches will not look the same in every context, but all should become sources of ministries in evangelism, compassion, and social transformation in their own cultures and beyond. Every church is called to mission, beginning in its own Jerusalem and then to the ends of the earth.

But we will often be led to carry out the mission in new ways. As we have already recognized, the context in which we engage in mission is changing at breathtaking speed. One of the issues for any movement in the midst of change is how to make the adjustments that are necessary if it is to fulfill its goals, **and to do so without compromising or losing its essential message.** We can

observe two different errors in history. One way seeks to maintain the original values simply by repeating the patterns and methods of the past when the changing context demands new patterns. The other is to seek to adjust to the new context by making changes that betray the core values and message of the movement. The challenge to the Christian mission today is to be faithful to our central values, in this case, the mandate to make disciples of all 'ethne,' even as we discover new ways of doing so that are more appropriate and effective in our changing context.

As we look at current issues we begin with theology. I believe we must recognize that our traditional Western theologies have been inadequate in their understanding of mission. The Reformation definition of the true church, "where the Word is rightly preached and the Sacraments correctly observed," is not complete, it does not include any missionary focus. Moving beyond that classic definition, we are called to see the Church as "God's Missionary People," as Van Engen has written. (1) The central story of the Bible is that of God's redemptive mission in human history, the *Missio Dei*. It began with the call of Abraham and the promise that all the families on earth would be blessed through his seed. It will end with all the tribes and tongues gathered around the throne, worshipping the Lamb, pictured in Revelation. Thus the purpose of the Church and the highest privilege of the Christian life is to participate in that mission to all the 'ethne.'

As we look at current issues we begin with theology. I believe we must recognize that our traditional Western theologies have been inadequate in their understanding of mission.

A second theological focus is on the centrality of the Kingdom of God. Jesus' opening words announced the coming of the Kingdom, a new reality brought into history by His incarnation, ministry, death, and resurrection. A simple definition of the Kingdom is the rule of God in personal lives, in the Church, and the wider world. The Kingdom is present where God's rule is embraced. When we pray, "Thy Kingdom come, Thy will be done on earth as it is in Heaven, we are praying for God's perfect will to be done in our lives now, even though we recognize that only in the eschatological future will we as persons, as a Church, and all creation, be completely obedient to His will.

Nevertheless I believe this gives us a Biblical framework for mission that will overcome much of the tension between different understandings of mission. First it

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means that to evangelize is to call men and women to become citizens of the Kingdom, to reorient their lives around the will of God as seen in Jesus Christ. That was the meaning of Jesus' call to "Repent, for the Kingdom of God is at hand." It is much more than simply a call to personal salvation. It is a call to serious discipleship. I believe that understanding will enable us to go beyond the nominal Christianity of many church members on every continent whose lives show little difference from those around them. As followers of Jesus we have dual citizenship. We continue to be citizens of our nation and culture, but we seek increasingly to have our priorities and goals in life to be shaped by the Kingdom of God. This will certainly lead us to ministries of compassion to the poor and marginalized around us that we see constantly in the life of our Lord. Such ministries are valid in themselves as an expression of the love of God, but even more, they are signs of the greater gift of salvation and the complete coming of the Kingdom promised in Scripture. This understanding will enable us to overcome the un-Biblical dichotomy between evangelism and social concerns.

The understanding of the presence of the Kingdom will also enable us to embrace the insights of our Pentecostal and Charismatic movements that recognize the power of God at work in the world today, similar to what we see in the Book of Acts. In their reaction against the superstition of the Medieval Church, many Protestant Reformers rejected the belief that God still worked in miraculous ways in the present. Some theologians even asserted that all such activity ended after the apostolic age. But if the Kingdom is truly present today it surely means, among other things, that God continues to be active in human lives as well as in the broader sphere of history. And His activity is never predictable. We can never put limits on it. Nearly all cultures in the world today continue to believe in the power of the gods, the spirits, or other forces in their lives. That belief continues, not only in traditional shamanism, but in the many varieties of folk religion that lie just under the surface of Catholicism, Islam, Buddhism, and even much of Protestantism. (The popularity of astrology and horoscopes in secularized Europe and North America are examples). The great discovery of Pentecostalism, even with its exaggerations, and one of the reasons it became the most rapidly growing expression of Christianity in the twentieth century, was the reality of the continuing power of God. Recent research into those who have come from Islam to faith in Jesus Christ indicates that in many cases, some kind of 'power encounter,' a dream, a vision, or a healing was a major factor. A theology that does not take seriously the power of evil in conflict with the power of God will be irrelevant in most cultures of the world. Philip Jenkins, in his book, 'The New Faces of Christianity,' (2) noted that nearly all of the growing churches in Africa, Asia, and Latin America today affirm both the power of God and the importance and validity of all the gifts of the Spirit.

Our focus on the Kingdom will enable us to be open to the new forms of the Church that are evolving today. I believe that the Church, the People of God, is being re-shaped today more than at any time since the sixteenth century, and probably more so. The Holy Spirit seems to be pushing out the parameters of the Church in ways we have not seen before. In most parts

of the world we have entered a 'post-denominational' era. The Protestant Reformation, for the most part, continued the Christendom model of the Church. But Christendom has ended, both the legally established variety in Europe and the de facto Christendom in the United States and elsewhere. Western cultures, which once considered themselves 'Christian' do so no longer. Our historic denominations, most of which came out of the Reformation, continue to exist. But we must recognize that they were formed around sixteenth century issues, primarily church governance and the understanding of ministry and the sacraments. Those are not the most important issues in the twenty first century. The older denominational structures are still useful for many of us who work within them. We cannot work effectively without some kind of church and mission structure. However they should not command our ultimate loyalty. Most people, especially those who are new Christians, are not part of a church fellowship because it has a particular denominational label, they are there because they have found life and vitality in that community. Thus even as we continue to work within the denominational or mission structure to which God has called us, we want to make His Kingdom our primary focus. That will often involve partnerships with other believers of other national or denominational backgrounds. Such cooperative efforts will often be more effective in living out the values of the Kingdom and pointing to its reality. Groups such as 'VisionSynergy' (3) that form networks focusing on a particular culture or country and bring together the resources of different missions, are pointing the way to such partnerships.

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When we look at the most rapidly growing Christian movements in the world today, we note that many do not fit our traditional patterns. The house churches in China are the best known example. There are similar movements in Cuba, Iran, and some other Muslim dominated countries. 'Insider movements,' primarily in Islamic cultures, but reportedly growing in Hindu and Jewish communities are another example.(4) These are composed of individuals or groups who go remain part of their religious and social communities but to the mosque or temple and pray in the name of 'Jesus the Messiah' instead of Mohammed the Prophet for example. Often they gather in groups to study the Scriptures together and seek to follow Jesus in their everyday lives. They may engage in the usual rituals but attach a different



meaning to them. However they do not choose to separate themselves from their traditional communities. How are our older churches and missionaries to relate to them? We recognize the very real dangers of syncretism. Yet many missiologists believe we are witnessing a new work of the Holy Spirit. Calvin distinguished between the essential core of the Christian Faith and 'adiaphora,' the non essentials. I believe this is helpful. Certainly the essentials would include the Trinity, and the centrality of the Incarnation, the cross, the resurrection and the atonement, along with the work of the Holy Spirit, the authority of Scripture and the final triumph of God within and beyond history. Thus as we look at new movements today our criteria must be Biblical and theological, they are not to be evaluated by whether or not they look like churches we have known. And while many of these newer movements might not want to relate to missionaries from outside their cultures or to more traditional churches, we will want to ask ourselves how we can begin to relate positively to them rather than ignoring them.

Now, as we look at our changing world, a number of words jump out at us. They include urbanization, immigration, poverty and affluence, AIDs, political and economic injustice, religious persecution, and technology. Each of these terms deserves a chapter or even a book. They all remind us of important issues in mission today. And the reader will no doubt think of others.

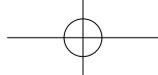
The first is urbanization. A century ago, most if not all cities of over a million were in Europe or North America. Today we can scarcely count the number of such cities but we know that the great majority are in Asia, Africa, and Latin America. Sao Paulo is one example. When I arrived there in 1956 its population was approaching three million. Today greater Sao Paulo numbers between twenty and twenty-four million. And that is typical of cities stretching from Mexico City to Lagos to Jakarta to Beijing. Along with urbanization, add the massive explosion of immigration of people either fleeing from oppression or seeking jobs. With the possible exception of cities in Japan and Korea, all cities and even small towns today are multi-ethnic and multi-cultural, with populations that speak a variety of languages. People of greater Los Angeles, where I live, speak over 150 languages. The city has the largest Iranian population outside Iran, for example. Even Korea and Japan are becoming multi-ethnic as immigrants, many illegal, go there from other Asian nations seeking jobs. I recently saw one of my former students in Seoul. He told me that immigrants from other Asian nations now number a million and half in Korea. And at least half are Muslims. We can multiply examples. In general, people are moving from the South to the North and from the countryside to the cities, all seeking a better life for themselves and their children. How to minister to them and communicate the Gospel in ways that are sensitive to their religious traditions and cultures is a critical issue. That is true whether they come from one of the great religions such as Islam, Hinduism, or Buddhism, or traditional folk religions. And many of the immigrants from the South, are vital Christians and are becoming a missionary force in the secularized North.

Most of our older models of the Church were formed

in a small town or city, in a Christendom culture. There it was assumed that when we got enough believers together we would organize a church, construct its buildings, and call an academically trained pastor. I do not discount that model. But it will not be adequate in many areas of our changing world, probably not even in the West. I believe we will not see more uniformity in forms of the Church, but greater variety in the future as communities of believers find new ways to worship and serve together in radically different situations. Those contexts might include underground house fellowships where there is political or religious persecution, or communities of Christian business men and women who are members of their own local churches but seek to serve and witness in the economic sphere and use their resources to serve the marginalized. (I know of one such group in Costa Rica that has built a center where abused girls can leave the streets and live while they receive medical, psychological, educational, and spiritual care). Certainly many missionaries will be called to focus on one specific cultural and linguistic group in a mega city. They will work to learn the language and culture, identify with needs, communicate the Gospel, and form communities of new believers, or 'churches.' Those churches will perhaps meet in storefronts, warehouses, shopping centers, or homes. And the leadership of these communities should come as soon as possible from the new believers themselves, as they mature in understanding and discipleship. The formation of new leadership must be a priority. History teaches us that movements do not grow effectively without indigenous leadership.

I have spent over half of my life either as a student or teacher in such institutions and I value them highly. However we must recognize that most leaders in the newer movements, often those on the cutting edge of evangelism and church planting in frontier situations and contexts of persecution, will never have the luxury of attending an academic institution

I recently heard of a small town in the American mid-West, Storm Lake, Iowa. Some years ago we would have thought of it as a typical white, middle class community, with a small college located there. Today its population of 13,000 speaks thirty-seven different languages. Many of the immigrants from Asia, Africa, and Latin America are Christians, but the local churches, Presbyterian, Methodist, Lutheran, and Baptist, do not know how to welcome them. I met an impressive young couple from an Anabaptist background who work in that town to mobilize believers from the local college and churches in various ministries. They are building bridges between the older community and the immigrants, between



immigrant parents and their children, and encouraging multi-ethnic worship celebrations. They began by moving, with their four children into an area where immigrants were housed. Hospitality was their first step, welcoming immigrant children into their home. That led to friendship with some of the parents. Now their ministries include a food bank, housed in the Methodist church, English instruction, computer training, Bible classes, kids' clubs to teach life skills, and summer camps. More neighborhood centers are being opened by Christian families. The ministry is evangelistic in focus even as it seeks to help bewildered immigrants cope with their radically new context. As we spoke they mentioned that the local Baptist church did not seem to know how to receive the Karen Baptists from Burma who had moved there. At this point it seemed best to encourage the Karens to worship together with their own leadership, using their familiar worship forms. Otherwise they would feel like outsiders in the older Baptist church. But I felt it important to assert that a group of Karen Baptists worshipping in Iowa without an ordained pastor, was not a 'second class' church. It was just as fully the Church as the more traditional congregation with its seminary trained pastor and fine buildings. Another of their contacts there is a zealous Christian from the Anuak people in Ethiopia, anxious to reach other Africans in town. Many are from the Sudan. So they are beginning new forms of leadership training. At the same time the activities are undergirded by a strong prayer ministry. In my conversation with the young couple I suggested the inadequacy of the models of evangelism and church planting we have known. New models are needed. This fine couple will undoubtedly make mistakes. But as they move forward, sensitive both to those they serve and to the Holy Spirit, we can be confident that He will guide them into growing effective witness and ministry.

Could this ministry in Storm Lake, Iowa, serve as a microcosm and demonstration of mission elsewhere? I can identify a number of steps there. First, obviously, there was the willingness to take risks and face rejection both from the older Christian community and the new immigrants. They moved into a community of a different ethnic group. Hospitality was a key factor, and it led to the formation of friendships. They built bridges and encouraged other Christian families who were open to the work of the Holy Spirit and to the newcomers, to become involved. And they encouraged Christians among the immigrants to reach out to others and come together to worship using their traditional music and other forms. I think that is a good picture of what God did in the Incarnation!

There are other issues to be faced and lessons to be learned. But I want to focus on just one more; the need for effective models of non-formal leadership selection and training. In the Western Church and in our missions we have stressed the importance of leadership training in academic institutions. That will continue to be important. I have spent over half of my life either as a student or teacher in such institutions and I value them highly. However we must recognize that most leaders in the newer movements, often those on the cutting edge of evangelism and church planting in frontier situations and contexts of persecution, will never have the luxury

of attending an academic institution. Some estimate that there are over two million functional pastors and evangelists, men and women, working in ministry today with little or no formal Biblical or theological training. An important historical model was the early Methodist movement. In the United States it grew from around 15,000 in 1785 to over 1,300,000 in 1850. Wesley's wisdom in his methods of training class leaders and lay pastors who became circuit riders was a key factor in that growth. Thus, one of the most important ministries today is to discover and implement effective and relevant training for those colleagues in ministry all over the world. They represent a grass roots movement of the Holy Spirit from among the people whom they serve. Those of us with academic degrees have something to share with them, but also have much to learn from them. There are various models out there; extension programs, short intensive courses of one or two weeks, the use of the internet, and others. The meaning of ordination and the criteria for choosing whom should baptize and serve the Lord's Supper is a related issue. But I will not discuss it here.

In this essay I have suggested some themes that have been on my mind. They represent a number of observations and growing convictions. These are not the only issues to be addressed, there are many others. They include the use of technology, the internet for evangelism and training, satellite television in inaccessible areas, and no doubt other uses. The Christian response to poverty and AIDs, the importance of both transformation and evangelism, and the importance of sensitive contextualization. Certainly the reader will think of others in this ongoing conversation. But I do believe that we are in the most productive period in the history of the Christian missionary movement. We will certainly see defeats and hardships, triumphs and tragedies, but the same Holy Spirit who led the Apostles from Jerusalem to the end of the world they knew, will continue to lead the Church today to the 'panta ta ethne,' to that day when every one who knew our Lord and Savior will bow and tongue confess that Jesus Christ is Lord.

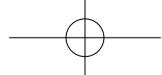
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1. Van Engen, Charles. *God's Missionary People*. Baker, Grand Rapids, 1991
2. Jenkins, Philip. *The New Faces of Christianity*. Oxford, 2006.
3. VisionSynergy. PO Box 232, Edmonds, WA, USA
4. Mission Frontiers, The U.S. Center for World Mission, May-June, 2011



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MISSIONAL APPROACH IN SEMINARY CURRICULUM

K. Y. Cheung Teng

1. Missionary Legacies:

Sent from North American Christian and Missionary Alliance (宣道會), Rev R. A. Jaffray, (翟輔民1873-1945) had been the Principal of the Alliance Bible School (previously Alliance Bible Seminary, ABS建道神學院) in Wuzhou, Guangxi(廣西梧州) in China twice. Then, not only did Rev. Jaffray brought students to Vietnam, Laos and Cambodia etc. to have their short term missionary trips, he also influenced them by conveying the spirit of "trailblazing, zealous devotion and long-suffering", especially those who graduated in 1917 like Rev. Choe Sing Huen(朱醒魂), and Rev. Wang Yuan Su(黃原素). In 1921, Rev Choe was sent to Vietnam and became the first overseas missionary. Later in 1928, Rev Wang was sent to Saigon (Ho Chi-Min City), Phnom Penh, Thailand, Penang and Singapore and other areas, to spread the Gospel and build Christians' spiritual lives.

In 1927, Rev Jaffray went to conduct field trips in South-East Asia, he found that there was spiritual darkness and an urgent need for the Gospel. In 1928, Rev. Jaffray with a number of his students like Rev. Choe Sing Huen, Rev. Wang Yuan Su, Pastor Lin Zhengye(林證耶), Pastor Wang Zai(王載), and Pastor Lien Guang Lin(練光臨)had missionary trips in Southern Seas. Later Rev. Choe left the South Seas and went to have missionary service in Indonesia. After several years' effort, this team decided to establish the "Nan-yang Missionary Union" (南洋佈道團) as the first Chinese overseas missionary institution. Half a year later, the members of the team believed that the Gospel should reach all people over the world, so they changed the institution's name to "Chinese Foreign Missionary Union" (中華國外佈道團).

Under the leadership and motivation of Rev. Jaffray, some graduates of the Alliance Bible Seminary dedicated their lives to evangelism and missions organized by "Chinese Foreign Missionary Union". They took the spirit of "Trailblazing, Zealous Devotion and Long-suffering" (開荒、火熱、吃苦)which becomes the slogan of ABS spirit nowadays.

2. The Development of Intercultural Studies

2.1 The Development of Formal Education

In 1976, Dr Jack Shepherd started mission courses in the Bachelor of Theology (B. Th.) program. In the same year, the Seminary set up the Department of Missions which has trained up a lot of students dedicated to serving God in different mission fields as trailblazers.

Coping with the changing world, the Seminary offered the Master of Arts in Mission and Evangelism (MME) in 1986, and renamed as Master of Christian Studies major in Mission (MCS in Mission) in 1997. Also, in 1990, the Seminary started to offer the Master of Divinity (M. Div.) majoring in Missions.

ICS has gone through thirty-four years of development since 1976. In 2002, the Seminary offered certificate, diploma, and Master of Christian Studies major in courses of Inter-cultural Studies (Cert.-ICS, Dip.-ICS & MCS-ICS) for off-campus lay leaders. And since 2007, Urban Missions program has also been launched. All these programs serve to equip Christians and church leaders to conduct tent-making missions, develop mission and evangelism ministries in churches, and provide training to equip workers of mission agencies and local evangelistic organizations.

Today, most countries do not welcome missionaries. Missionary training should be innovative to cope with the challenges and opportunities of the times. Therefore, ABS-ICS has been renamed as Department of Intercultural Studies in 2006 in response to the needs of the people in Creative Access Nations.

2.2 The Development of Non-formal Education

Because missionary training encompasses both the theological teaching and practical expertise in a cross-cultural setting, from 1988, the students' missionary training has been extended to overseas field work practice in an intercultural context. Introducing the 8-week (for full-time ICS students) and 4-week (for part-time ICS students since 2004) fieldwork internship in a cross-cultural setting greatly facilitates the students to understand and adapt to different mission fields in different cultures: to learn how to deal with culture shocks, to become aware of their strengths and weaknesses, to enhance individual and spiritual growth, to learn team building, and to confirm God's will in their future participation in mission works.

Today, most countries do not welcome missionaries. Missionary training should be innovative to cope with the challenges and opportunities of the times.

Areas to be covered by the Interns are: Basic Language and Culture learning for cross-cultural communication; understand and deal constructively with the stress and tensions of culture shock experienced in cross-cultural living and working; learn to observe local culture, such as the local customs and manners, worldview and value systems, relationship between genders, marriage and family system, including cultural artifacts, cultural knowledge and cultural behavior; gain cross-cultural experience in connection with and building relationships with the local people; (where applicable) team building: flexibility, adjustment, adaptability, co-operation, in-depth sharing, unity and diversity, building



relationships through interaction, communication, leadership and discipleship, spiritual life, interpersonal skills, and work relationships. The intern can be involved in local outreach and evangelism, preaching, teaching, follow-up such as visitation, discipleship, counseling, administration, etc. in order to broaden their perspectives and cross-cultural field experience.

Places of cross-cultural internship in the Free Countries are: England, Germany, Spain, Brazil, Japan, Philippines, Singapore, Thailand, l'île de la Réunion, Fuji, Panama, South Africa, Post-communist Russia etc. And places of cross-cultural internship in Creative Access Nations are: West Africa, East Europe, Middle East, Euro-Asia, Central Asia, South Asia, East Asia, South-East Asia, etc.

2.3 *The Development of Informal Education*

Besides regular lessons, the Seminary encourages students to equip themselves holistically. Since 1993, an Annual Mission Week was launched to strengthen the students' awareness and participation in missions. Since 2001, the Annual Mission Growth Camp was established for full-time students, and since 2004, for part-time students. These Camps are not only for ICS students before entering mission fields, but also open to all students enthusiastic in missions, aimed at training themselves for self-awareness, especially in their own cultural background growth process, and dealings with cross-cultural adaptation. Cross-Cultural Adaptability Inventory, CCAI, has been used as a tool in the camp.

The establishment of Mission Fellowship for full-time ICS students in 1979, and for part-time ICS students in 2008, effectively gathered students, reinforced their vision towards missions and enhanced them in various ways of learning. The Mission Fellowship is now led by students and is associated with the ABS Student Union and with ICS faculty members serving as advisors. Apart from its bi-weekly fellowship meetings for full-time ICS students or bi-quarterly for part-time ICS students, it coordinates with ICS in activities such as the Annual Mission Week, Missionary Growth Camps and Mission Day Retreat, plus other events from time to time. Its aims are to promote mission awareness, to concern and prayer for missions among students, to provide news and information on the gospel needs among different people groups worldwide, to enable students to clarify their mission vision as well as directing them in their future mission service, to promote care, concern and prayer for missionaries with focus on alumni missionaries, and to make contacts with different mission organizations in Hong Kong.

Similarly, the established ABS Society for Missions (ABSSFM) for ICS graduates in 2001, is to link up both ICS students and alumni who have a heart for missions plus those who are currently involved in missions, to provide support to alumni who are preparing for missionary service and to those serving in the mission fields, to motivate alumni and students to raise mission awareness and promote mission education in the local churches, to provide caring support to alumni who are serving as missionaries and to those who are preparing to go to the mission fields, to use internet access to provide members with news, any upcoming events,

and to encourage their mutual communication, and to coordinate with ICS Student's Mission Fellowship in conducting the above ICS events.

3. ABS Missionary Alumni

God used ABS to train and raise dedicated Christians to serve Him for 111 years since the establishment of the Bible School in Wuzhou, in 1899. God also let it keep the vision and mission of His Great Commission. Since then, there were many dedicated students who are making disciples in different corners of the world serving the Lord with their good testimonies.

According to the statistics from 1951 to 2009 while ABS has been moved to Hong Kong, there are over 141 (about 9% of the total graduates) missionary alumni among 1,568 ABS graduates committed to missionary services, comprising from Creative Access areas, missionary agencies and broadcasting institutions.

---Male 64 (45.4%), Female 77 (54.6%), total 141 missionary alumni.

---There are 83 (58.9%) missionary alumni serving in Free Assess Areas including 49 working among Diaspora Chinese, 27 in near cultural mission area, i.e. Asia countries, and 7 in cross-cultural missions.

---There are 58 (41.1%) missionary alumni serving the Lord in the form of tent-making missions in the Creative Assess Nations. They emphasize mainly on evangelism, training Christians and social services.

In face of the gospel needs over the world, we certainly see that there is an imminent need for fostering leadership and qualified persons to undertake study on mission works within the Chinese churches and mission groups.

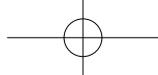
4. Response to Needs of our Times

4.1 *Conduct Lectures in Putonghua*

Starting from the academic year of 2007-2008, Putonghua became the main medium of instruction in lessons of full-time ICS programs. Giving more opportunities for the Hong Kong Cantonese students to practice the use of Putonghua will help facilitate them in their missionary works in the future. This would also provide a channel to the Putonghua speaking Christians from China and Diaspora Chinese, plus Putonghua speaking non-Chinese to receive inter-cultural studies across the globe.

4.2 *Launching the Urban Mission Program*

To cater to the gospel needs in facing the rapid change in cities like Hong Kong, ICS has designed a series of urban mission courses to provide continuing education for pastors and Christian lay leaders. This series of course focuses on the needs for practical skills in evangelism and cross-cultural missions locally in cities. It consists of Urban Mission Certificate, Urban Mission Diploma and



Urban Mission Advanced Diploma.

4.3 A Series of Publication on ABS Missionary Alumni

In the period of 111 years since ABS was set up, numerous graduates had been trained and sent overseas to serve the Lord. In light of the tasks and contributions they have made, in 2009, ICS has published the first volume of Mission Passion across the Centuries Series "Chinese Mission Pioneers: ABS Early Graduates as Mission Trailblazers in Southeast Asia, 1920s-1940s," in which about 30 alumni missionary works have been recorded and reported. And the second volume will be coming soon. Hoping this documentary series will serve as an encouragement to the next generation of Christians in the Chinese Church.

4.4 Modular Courses for Missionary Development

In response to the needs of missionary advancement, ICS liaised with some Chinese mission agencies to provide intensive courses starting from 2008. Courses such as Spiritual Encounter, Healthy Growth in Missionary Life and Work, Strategies in Business as Mission and the like are popular subjects.

4.5 Researches on Chinese Missions

In face of the gospel needs over the world, we certainly see that there is an imminent need for fostering leadership and qualified persons to undertake study on mission works within the Chinese churches and mission groups. Training and advanced research study relating to mission works have therefore acquired a certain importance and is mandatory. ICS has commenced

a series of research topics on Chinese missions since 2010. The launch of the mission research was carried out in the hope of training mission leaders as well as to enhance the professional quality of missionaries and fostering Chinese mission scholars who can partner with international missiologists in undertaking research studies.

There are insufficient number of lecturers in Chinese seminaries who have received advanced missiological training. It is also not uncommon that people furthering their education abroad often do not return in view of their long absence from home. In view of these circumstances, ICS is planning in its next step to start a Doctor of Missiology (D. Miss.) or Doctor of Philosophy in Intercultural Studies (Ph. D. in ICS) program that can meet the needs of Chinese mission works in Asian context.

- This paper was presented to the Jakarta AMA Convention, 2010



She is an Associate Professor of Intercultural Studies & Director of Overseas Ministries at Alliance Bible Seminary, Hong Kong since 2006. She was the Founding President of Christian Ministry Institute, Hong Kong. She is married to Dr. Philip Teng, Honorary Chairman of Asia Missions Association.

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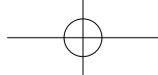
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SOME SUGGESTIVE CONCERNS ON MISSIOMETRICS

David J. Cho

Originally, the inquiry of Christian mission was Biblical, theological and historical studies. After the Second World War, it was radically shifted to the science in general such as cultural, anthropological, informational, sociological, marketing economics and mathematical statistics. Even the names of schools of world mission were changed to schools of intercultural studies. The characteristics of mission studies transformed to become science of mission, counting, measuring, statistics, forecasting, etc.

Todd Johnson and David Barrett, writers of the *World Christian Trends: AD 30 –AD 2200*, said that “we must question on the use of the word of ‘science of mission.’ It has certainly indicated a thorough serious and professional approach to the study of mission. But it does not correspond to science as understood in secular usage today. It was the term used back in 1800. It was correct then to extend it to include religious knowledge, Biblical knowledge, theological knowledge, including historical knowledge, and descriptive knowledge about mission. But in the 20th century, this widest approach to the study of mission has been better termed by the more recent term ‘missiology’ which means ‘theology, thought, thinking, and observation about Christian mission’.”¹

As we see from the above citation of David Barrett and Todd Johnson’s words, the meaning of the term, ‘science of mission’ from AD 1800 to 2000 is very much apart. William Carey’s ‘An Enquiry into the Obligation of Christians to Use Means for Conversion of the Heathens’ in 1792 was the first missionmetrics which was firmly rooted on Biblical concept of Christian mission. And the later in 1852, the term of ‘science of religion’ was used by abbe Prosper Leblanc. In 1867, the Edinburgh University founded the first Chair of Missiology. In 1873, the first university chair was founded in Geneva, Switzerland. Some others in science of religion followed soon after in Holland, France, Belgium and Germany. In 1896, at the University of Halle, Germany, Gustav Warneck became the professor of Science of Mission.²

All these historic phenomena were deeply rooted on Biblical and theological aspects.

Missionmetrics, however, as science of counts and measurements which sprung up in the late 1990, was something beyond the traditional science of mission. Even though the promoters of missionmetrics claim that missionmetrics are adopted from the measurement of temples, altars and the count of worshipers (Revelation 11:1), they, however, did not consider that King David’s census was what Satan wanted to bring trouble to his kingdom. And God was displeased with what David has done, so He punished King David. And King David

confessed to God “I have committed a terrible sin in doing this. Please forgive me. I have acted foolishly.” (I Chronicle 21: 1-8)

We ought to do keen and sensitive consideration on what the Lord think about what we are doing with counting and measurement.

I. SOME REFLECTIONS CONCERNING CENSUSES

The first edition of *OPERATION WORLD* was edited by Patrick Johnston in 1974. That was the first book of missionmetrics which was deeply rooted in spiritual nature as a handbook for prayer guide and world intercession.

In my library, this historic missionmetrics publication, all the edition from the first to the latest seventh edition which was published in 2010, are kept on the bookshelves.

Patrick Johnston is a man who is well-balanced and spiritually motivated missionary scientist. Whenever I open the *Operation World*, the spirit rests upon my heart and abiding in my mind that leading me to pray for the world. Now, Jason Mandryk is succeeding *Operation World* with same vision and spirit.

There is one more book on missionmetrics which I benefited from, is *North American Protestant Ministries Overseas*, edited by Edward R. Dayton and published by *Missions Advanced Research and Communications (MARC)* in 1973. The title included *MISSION HANDBOOK*. The editor has been changed to Samuel Wilson in 1979, and to Bryant L. Myers in 1990.

In 2000, the 18th edition of *Mission Handbook* was transferred to *EMIS (Evangelism and Missions Information Service)* of the Billy Graham Center. The most recent edition I got was the 20th edition for 2007-2009. This handbook of mission compiled full information of north American mission agencies. It is so effectively surveyed based on the perspectives of missions in America. I was able to gain so many productive ideas and prophetic vision from these handbooks that developed some of my missiological perspectives. From that handbook I also found some of current problems which American missions are facing. Not only that but also I got a broader picture of the world and decreasing aspects of Christianity in the West.

II. SECULARISED WESTERN WORLD BECOMES THE SERIOUS MISSION FIELD

The historian, Stephen Neill, once said that the moral pretensions of the West were shown to be a sham;

1. Todd Johnson and David Barrett, *WORLD CHRISTIAN TRENDS: AD 30 – AD 2200* (Pasadena, California: William Cary Library, 2011), p. 147.

2. *WORLD CHRISTIAN TRENDS: AD 30 – AD 2200*, p. 141.



'Christendom' was exposed as being no more than a myth; it was no longer possible to speak of 'the Christian West.'³

According to Bryant L. Myer's report, "The New Context of World Mission" on Mission Handbook, 1998-2000, in 1960, among the total Christian population of the world, only 30% of them were in the non-Western world and 70% of them were in the Western world. However, by the year 2000, 78% of the world Christian population was in the non-Western world and only 22% of Christian population was in the Western world. The Christian population of the non-Western world is five hundred million which is more than five times of Western Christian population with little over one hundred million.

In Europe, there has been a significant decrease of Christian church attendance. Over 90% of Christian population is nominal Christian and they do not attend Sunday worship service.⁴

A Swedish mission scholar, Stefan Gustavsson, declared at the Tokyo Consultation of Edinburgh 100th Anniversary Celebration as followings:

We Europeans, it seems to me, have in careless way sold our souls and dispersed our rich inheritance. Europe has become the prodigal son. During the first century the gospel spread like a fire around the Mediterranean. But unlike the earlier in Asia Minor and North Africa - once parts of the world with thriving churches - Europe today has denied the gospel and replaced it with other convictions. Look at the different continents in the world. The Evangelical church worldwide has seen enormous growth in the last 100 years. During the 20th century:

The Latin American Evangelical church increased by over 5000 percent.

The African Evangelical church increased by over 4000 percent.

The Asian Evangelical church increased by over 2000 percent.

On the other hand, the situation in Europe is very different. To quote World Christian Encyclopedia:

No one in 1900s expected the massive defections from Christianity that subsequently took place in Western Europe due to secularism, (and) in Russia and later Eastern Europe due to Communism.

One of the Korean missionary, Daniel Chae, who is working in London also wrote to me that Europe is a serious mission field... Europe has become a secular society and indicated decline in church membership and attendance as followings:

According to the 2001 Census in the UK, 72% claimed to be Christians, but at the same time 66% answered that they did not go to church. A later census in 2006 showed that one half of Christians in

the UK left the church between 1979 and 2005. Now only about 5% of the British population go to church on a regular basis.

III. DECLINE OF OLD CHRISTENDOM AND ASCENT OF NEW CHRISTENDOM

According to Philip Jenkins, "one central fact in the changing religious picture is massive relative decline in the proportion of world's people who live in the rationally advanced nations (in Europe and America)." Philip Jenkins again said that when the Western Christian leaders look at the non-Western world, they see what they want to see.⁵

Until today, most of the publications on missiometrics were done by Western mission scholars. They paid very little concern upon decreasing facts of Western Christianity and paid more attention on unreached non-Western world. As Jenkins pointed out, when the Western mission leaders are looking at the non-Western world, they only see what they want to see.

Since 1990, the number of non-Western missionaries became twice the number of Western missionaries.

According to a report by Susanta Patra, General Secretary of India Missions Association (IMA), IMA consists of 237 member missions, 1,200 Indian partnering missions, 5,000 mission leaders, 2,500 Indian board members and around 55,000 Indian missionaries.

The report of Korean World Missions Association (KWMA), reveals 22,014 Korean missionaries are working in 169 countries.

The report of the Nigeria Evangelical Missions Association (NEMA), informed us that there are 50,000 Nigerian missionaries are working in Africa and other continents.

In contrast to this factor, the American missionaries nowadays are mostly short-term missionaries with less than one year service. Short-term missionaries are over 150,000 while long-term missionaries are less than 40,000.

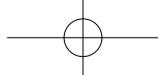
This statistics show that the numbers of long-term missionaries are not changed since 1996 to 2005. However, the number of short-term workers has sharply increased from 60,000 to 150,000 during same periods. And also, among 130,000 missionary forces of US agencies, US citizens are only 40,000 while 90,000 missionaries are non-US citizens. This indicates that 69% of US current missionaries are non-US citizens. Among these 130,000 missionaries, only 40,000 missionaries are working overseas.

All the above contradictory statistical comparisons of mission forces show us that missiometrics of Western missiologists need to re-think the current situation and the reality of changing global trends regarding the shift of power in mission.

3. Stephen Neil, *A History of Christian Missions* (Baltimore, MD: Penguin Books, 1963), p. 452.

4. John Stewart and Edna Valtz, eds., *Mission Handbook, 1998-2000* (Monrovia, CA: MARC, 1997), pp. 32, 36.

5. Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford Press, 2002), pp. 79, 209.



IV. NEED OF CREATIVE APPROACH OF MISSIOMETRICS BY ASIAN MISSIOLOGISTS

Missiometrics, the science of mission to counting, measuring, and interpreting global Christian mission, is an applied science of mission studies. The science of mission is a useful factor for the advancement of Christian mission to the world.

However that is not the sufficient factor to fulfil the knowledge of Christian mission to the world.

As I have stated in the previous section of this article, if the missiometrics is deeply rooted in spiritual motive and Biblical principle, the study will be truly profitable for the advancement of Christian mission to the world. The missiometrics as the statistics of global context in Christian mission, was only based on Western limitations of missions because it was done by Western missiologists. The contents of all statistics are one-sided for missions from the Western worldview. Even though a few missionary researchers of Western world intended to research on rising non-Western missionary movement, there were still much misleading aspects and results in their statistics.

**This way of research should be
anatomical, diagnostic and clinical in
approach to the history and trends of
mission since the Apostolic church and
to Western Christendom.**

Lawrence E. Keyes was one of non-Western mission researcher who was the Chief Executive of O.C. Ministries. His research on Third World mission societies was concluded in *The Last Age of Missions* which was published by William Carey Library in 1983. His view concerning the rapid rise and spread of the Third World missionary movement appeared at the last paragraph of Chapter One with the following words: "Mission is no longer dominated by the West, it involves the whole world. However, one key question for us is, 'Are we of the West prepared to trust the Holy Spirit to lead the Christians of Asia (Africa and Latin America)... or must a controlling Western hand of permanently resting on the Ark of God?'"⁶

Larry D. Pate, one of the co-researchers as an associate of Lawrence Keyes at O. C. Ministries, wrote a book as his report, *World missions From Every People: A handbook of Two-Third World Missions with Directory/History/Analysis* which was published by MARC in 1989. Dr. Pate's research method was a comparative analysis of continent to continent and country to country in the Third World between 1980 to 1988. The mistake of his way of research and analysis was that he only

6. Lawrence Keyes, *The Last Age of Missions – A Study of Third World Mission Societies* (Pasadena, CA: William Carey Library, 1976), p. 16.

7. Larry D. Pate, *From Every People – A Handbook of Two-Third World Missions with Directory/History/Analysis* (Monrovia, CA: MARC, 1989), pp. 28-29.

considered the numbers of reports he received without verifying or accounting from various of missionaries. According to his research on the Burma (Myanmar) Baptist Convention is the largest sending agency in the Third World which has 1,440 missionaries in 1988 and the agency of Kenya is the second, and an agency from Zimbabwe is the third. But in actuality, in the top ten sending countries in the Third World, India being the first, Nigeria the second, Zaire the third, Burma was the fourth, and Korea was tenth. Most of the Asian countries were not included in his list of the top ten. And the fastest growing mission agency was in Oceania and Asia was on the third rate.⁷

How could such a differing analysis occur? That was because he did not account for the different categories in the range of missions and missionaries. That was like counting cherries and apples as one and the same fruits. Inaccurate and insufficient research and the miscalculation of the scope of non-Western mission have brought very serious and harmful repercussions. We should not blame or complain about the Western researchers' misleading, but should create our own scientific mission research results basing on non-Western factors.

Since 1973, I have endeavored to create Asiatic mission researchers. This was the reason why I formed the East-West Center for Missions Research & Development to fulfill these objectives through the East-West collaboration. In 2003, the Asian Society of Missiology was established to develop Asian researchers of mission.

I am proposing today to all of Asian missiologists and research institutes to build all Asia-wide coalition to exchange every country's statistics in missions and compiling the Asian manual of missiometrics through our mutual efforts as Asian missiologists.

Asian way of research on missiology should have the distinctive character different from Western pattern of research on mission. And then our Asiatic missiometrics should become a genuine science of mission in that it takes cognizance of science of mathematics and analysis of the world by means of survey, measurement, counting, statistics, calculations, and computations.

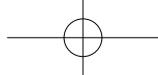
This way of research should be anatomical, diagnostic and clinical in approach to the history and trends of mission since the Apostolic church and to Western Christendom.

This will be the way to obey the Great Commission of our Lord Jesus Christ.



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He is the Founder of the David Cho Missiological Institute. He initiated the All-Asia Mission Consultation in 1973. He founded the Asia Missions Association in 1975. He was the Founding Chairman of the Third World Missions Association. He was the Founding President of the East-West Center for Missions Research & Development.



GLOBAL MISSION AND THE LOCAL CHURCH

Eddy Ho

Mission is the meaning of the church. The church exists only insofar as it carries Christ to the world in fulfillment of the Great Commission, as given to us in Matthew 28:18-20. The idea of a church without mission is an absurdity. We also need to understand that the work of the church is not primarily self-preservation, the perfection of organization and equipment, the improvement of her membership, or whatever purpose that people might propose, but missions. Therefore the Church is essentially missionary. The church exists in being sent (1 Peter 2:9). As David Bosch observes, missionary activity is not the work of the church but the Church at work.¹ Since God is a missionary God (*missio Dei*), God's people are a missionary people (John 17:18-21) and they await "the life of the world to come" as contained in The Nicene Creed. Missiology, therefore, grows out of eschatology and is interrelated with ecclesiology. Edinburgh 1910 talked about church and mission; today we must talk about the mission of the church, or more precisely the mission of the local church. The Manila Manifesto of the Lausanne Congress on World Evangelism in 1989 states that "Every Christian congregation is a local expression of the Body of Christ and has the same responsibilities... We believe that the local church bears a primary responsibility for the spread of the gospel." ("Article 8: The Local Church")²

Vincent Donovan, in his book on mission, *Christianity Rediscovered*, notes that the temptation of the church in times of crisis is to "react in an interned way"; to be hooked by the fallacy of "be good and the world will come to you," (1978, p. 105)³ in what is normally called the "Constantin model of Church Life."⁴ In Donovan's view "Christianity must be a force that moves outward, and a Christian community is basically in existence "for others". That is the whole meaning of the Christian community." (1978, p. 104) Apropos is Tom Allen's statement in his book, *The Face of My Parish*, when he

1. Cf. David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1993), p. 372.

2. <http://www.lausanne.org/all-documents/manila-manifesto.html>.

3. Vincent Donovan was a missionary in North Africa. In 1966 he wrote to his superiors that he would like to bring the gospel to the Masai people because at that time "there are no adult Masai practicing Christians". Thus began his sojourn among the Masai people.

4. A frequent priority of the local congregation is to attract people to come to the physical property of the church so as to include the "pagans" in the life of the church. This model began with the Roman Empire, especially after Constantine's conversion and Christianity became the official Roman religion. Since that time, a "Constantinian Model" has led congregations to emphasize that what happens in the physical church building or service is 'church'. Consequently, congregations offer worship services and education programs but are weak in

ministry outside the church building. If there are those who want to join the life of faith, they must leave their culture and come join us in our church. The church does not go to them. This 'come to us' model functioned in the Western Church in the culture of Christendom. Without much effort, people came to our congregations and adapted to our culture.

hit out at Britain's mainline churches by saying:

'We are so caught up in the conventional pattern of the church's life, so busy keeping the wheels turning that we find it almost impossible to experiment with new forms of life within the church'... Mission ought not to be 'a tip-and-run affair... an occasional or sporadic effort, but a continuous and coherent pattern of life within the church.' (1954, pp. 79, 86)

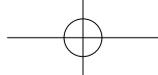
Any church may degenerate from being a beacon of light to the world to becoming a social club with a religious tag on Sunday mornings. Every local congregation is only a true representative of the body of Christ when they serve the world in mission. If the local church fails to "go" and instead waits for others to "come," they are being disobedient. If the church's witness is only within our walls and not outward to "Jerusalem, Judea, Samaria and the ends of the earth" as commanded in Acts 1:8, the church neglects their primary calling as priests to the world.

The church's missionary concern is a reflection of the mission heart of God. As Christians we serve a missionary God, who was interested in mission from the beginning of time. Ajith Fernando has rightly said that God "... is the source, the originator, and the end of all things, including mission." (2000, p. 192) In the same token Chris Marantika said: "World mission began in the heart and mind of God. He was the originator of it. He planned, purposed, and prepared it with love and power to bring it to fruition." (2002, p. 29) So the idea of mission is not found only in the New Testament nor does it have its origin in the New Testament. The mission heart of God was present as early as the creation story, where it is recorded that God created man in His own image, the ultimate masterpiece of His creation,⁵ with a "cultural mandate," to "be fruitful and increase in number; fill the earth and subdue it..." (Gen. 1:28) Even in the crisis of Adam's fall in Genesis 3, God showed Himself to be a missionary God. Although the fellowship between Him and Adam was broken, He reached out to His created beings in order to show His desire to have man reconciled to Him in redemption. In fact it may be said that God was the first ever missionary when in Genesis 3:8 he went out in search of two sinners, who had rebelled against Him, in order to bring them back into fellowship with Him.

God's missionary heart is seen in Genesis 3:15 where, in the curse pronounced on the serpent (i.e. Satan) the promise of the Savior of mankind in the person of Jesus Christ was given.⁶ God used the incarnational approach

5. After the creation of man God said "...it was very good" (cf. Gen. 1:31).

6. This verse which contains the judgement on the serpent, is generally called the "Protevangelium" or "The First Gospel," where the virgin birth and victorious sacrifice of Jesus Christ was predicted. The prediction of the virgin birth is seen in the use of



to reach out to fallen men. Throughout the time of Genesis God's actions had a redemptive motif, whether it be in the flood, the Tower of Babel or the choice of Abraham. God preserved a nation as a channel for the Savior of the world to come.⁷ Later the prophets were sent as missionaries, echoing the call of God to worship the one true God. When the Children of Israel rebelled against God, He raised up the prophets as missionaries. Rightly has Dyrness mentioned that:

By the time we come to the prophets it is clear that the calling of Israel as a nation is for the sake of the whole world...Israel then is to be preserved (cf. Esther) so that she can mediate God's promises for his creation as a whole. They are to exhibit a people, institutions, and a land which will reflect God's glory so that this can one day be communicated to the whole earth and to all peoples. (1983, p. 115-116)

The best example of the mission heart of God is seen in "the Parable of the Tenants" that Jesus told in Luke 20:9-18. The mission heart of God is seen here to the extend of sending His own son to save men and women in sin! That same heart is still beating today for lost souls.

**The church's missionary concern is
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After the resurrection when Jesus ascended to heaven he left his disciples on earth to finish the task that he had come to earth to do, i.e. to tell the world about him and the gospel message of salvation. There is an ancient legend which recounts the return of Jesus to glory after His time on earth:

Even in heaven He bore the marks of His earthly pilgrimage with its cruel cross and shameful death. The angel Gabriel approached Him and said, "Master, you must have suffered terribly for men down there."

"I did," He said.

"And," continued Gabriel, "do they know all about how you loved them and what you did for them?"

"Oh, no," said Jesus, "not yet. Right now only a handful of people in Palestine know."

Gabriel was perplexed. "Then what have you done," he asked, "to let everyone know about your love for them?"

Jesus said, "I've asked Peter, James, John, and

a few more friends to tell other people about me. Those who are told will in turn tell other people about me, and my story will be spread to the farthest reaches of the globe. Ultimately, all of mankind will have heard about my life and what I have done."

Gabriel frowned and looked rather skeptical. He knew well what poor stuff men were made of. "Yes," he said, "But what if Peter denies you again? What if James and John can't get along? What if Mary and Martha grow weary? What if they all run away again in the face of persecution? What if the people who come after them forget what you taught them? Do you have an alternate plan?"

Jesus answered, "No. I'm counting on them. I plan to build my church on them. I plan to feed the hungry and clothe the needy in Jerusalem through them. I plan to befriend the outcasts in Samaria through them. I plan to right injustice and bring peace to all the world through them! I plan to save the world and build the kingdom of God on earth through their words, their actions and character. I told them, you are my body. You have my spirit. You will do greater works than I... You can do it!"

Gabriel was still concern and said: "Master, perhaps you should have made other arrangements, Plan B, just in case."

Jesus answered: "Gabriel, there is no other plan." (Hewett 1988, p. 256)

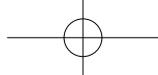
This ancient legend shows us that God had left the task of mission to His people in the local church. This is reflected in Acts 1:8 where Jesus said to his disciples: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth," and there is no other plan.

The first phase of the mission of the church saw the Christians gathered mostly in Jerusalem. The gift of the Holy Spirit in Acts 2 saw the immediate proclamation of the gospel to all those gathered for the Pentecost festival. Peter's speech reveals that the preaching of the early church centered around the message of salvation offered by Jesus Christ. Since that time the church had taken the message of salvation to the world and began the global missionary movement.

In Acts 8 the church was persecuted and "... all except the apostles were scattered throughout Judea and Samaria," (Acts 8:1) but as the Christians were scattered to the areas around Jerusalem it was said that "Those who had been scattered preached the word wherever they went." (Acts 8:4) The persecuted Christians unwittingly became missionaries in the New Testament to Judea and Samaria, the region around Jerusalem, which was the second phase of the missionary movement in Acts of the Apostles. Further in the Acts of the Apostles, Peter was sent to Cornelius in Acts 10 after his vision on the rooftop (Acts 10:9-16). Peter, a devout Jew, would never have thought of going to the Gentiles with the Gospel, because he believed that salvation is for the Jews only, and anyone who wanted to be saved must go through

the term "the seed of the woman," (רַגְלָא דְּמַרְיָא), which is an unusual expression. Such expression only indicates that it is a reference to the virgin birth of Jesus Christ. Derek Kidner argues that "There is good New Testament authority for seeing here the protevangelium, the first glimmer of the gospel. (1967, p. 70)

7. Cf. The genealogy of Luke 3.



the Jewish nation. At least his nationalistic spirit would have told him so. As much as the vision on the rooftop was a new and enlightening experience for him, what happened with Cornelius was also as enlightening to him. Later he was able to testify to the fact that God had opened the doors for the Gentiles to enter the Kingdom of Heaven (Acts 15:7-11.), when the Jerusalem Council convened to discuss the admission of the Gentiles into the church (Acts 15:1-6). Very evidently God was preparing the church for mission. Up to this time the Jerusalem church faithfully carried the gospel across many cultures as witnesses "...in Jerusalem and in all Judea and Samaria." (Acts 1:8)

**This ancient legend shows us that
God had left the task of mission to
His people in the local church.
This is reflected in Acts 1:8.**

The landmark episode and final phase of Luke's account of the Great Commission in Acts 1:8 was when Paul and Barnabas⁸ were commissioned by the local church of Antioch, which was the third most important city of the Roman Empire, to bring the gospel to the Gentiles, thus making Paul the apostle to the Gentiles.⁹ Through Paul the church embarked on fulfilling the third phase of the Great Commission of Acts 1:8, "... to the ends of the earth." Apropos is William J. Larkin, Jr's comment:

What the non-Christian seeker and the believer find in Luke's account of this next phase is an effectively contextualized message for increasingly diverse audiences (13:16-41; 14:15-17; 17:22-31); a mission progressing triumphantly, even over the forces of darkness (13:8-12; 14:8-20; 16:16-18; 19:11-20; 13:45-52; 14:19-20; 16:16-40; 19:21-40); a church spiritually united though ethnically diverse (15:1-35); and a movement innocent before the state (16:35-40; 18:12-17; 19:37-40). (1995, p.189)

Note that God did not start a mission agency to send out Paul and Barnabas. He called the local church in Antioch to set aside these two leaders to go on a mission for Him. This changed the scope of mission, from a Jewish orientation to a Gentile orientation, and the gospel spread to most of Europe and finally to Rome,¹⁰ the ends of the then known world, especially with Paul's well known missionary journeys.¹¹ This gave rise to what

8. F.F. Bruce has rightly observed that "... the two men who were to be released for what we should nowadays call missionary service overseas were the two most eminent and gifted leaders in the church." (1954, p. 261).

9. Cf. Acts 13:1-3.

10. The purpose of Acts is to show the fulfillment of the three phases of the Great Commission as stated in Acts 1:8. Rome was considered the furthest one can go in the then known world and to reach Rome was considered to have reached the ends of the world. So Luke was trying to show that the mission mandate was fulfilled with Paul going to Rome in his missionary journey.

11. Cf. Acts 13-21. In Luke's view the Great Commission of Acts 1:8 is fulfilled with Paul's journey to Rome. In the view of F.F. Bruce, "On this triumphant note, then, Acts is brought to

is normally called cross-cultural mission. From then on mission enterprise took off and spread to other parts of Europe and North Africa.¹² Tradition says that Thomas went to India with the gospel and started the church there.¹³ Europe became a Christian region and also became the mission sending center of the world until the last century.

Since the last century the orientation of mission had changed. The church-in-mission is primarily the local church everywhere in the world. The local church is the people of God in the local context. This context and church are part of the church universal. The term used today is **glocal**,¹⁴ in what is called "glocal theology." As Siga Arles states:

Theological education should promote various loyalties. One should study theology with a clear sense of loyalty to one's denomination, nation, culture, club or party! Such loyalty to the local provides a sense of identity and belonging.. Yet theological education should provide for universal sense of belonging within the shrinking global village. One must see the larger reality and express solidarity that is universal/catholic and global. The twin process of globalization - globalization and contextualization - should be held together in balance/tension/healthy interaction. (2010, p. 38)

In the local context the people of God is the imprint of the entire universal church. The early churches did not have any authority over one another (Antioch had no authority over the churches planted by Paul and Barnabas, even though they were sent by the Antioch church). From the very beginning these were complete churches. Roland Allen suggested that their success was due to the fact that they trusted both the Lord and the people to whom they had gone.¹⁵

So without the local church there will be no mission. I am not downplaying the importance of mission agencies.

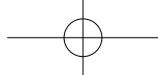
an end. The kingdom of God and the story of Jesus are openly proclaimed and taught in Rome itself, under the complacent eye of imperial authority. 'The victory of the word of God: Paul at Rome, the culmination of the gospel, the conclusion of Acts.... It began at Jerusalem; it finishes at Rome. Here, O church, thou hast thy pattern; it is thy duty to keep it, and to guard thy deposit.' (J.A. Bengel, Gnomon of NT, ad loc.)" (1954, pp. 535-536).

12. For a concise discussion of the history of mission, read Stephen Neil, A History of Christian Missions (London: Penguin Books, 1964).

13. "The indigenous church of Kerala has a tradition that St. Thomas sailed there to spread the Christian faith. He landed at the ancient port of Muziris (which became extinct in 1341 AD) near Kodungalloor. He then went to Palayoor (near present-day Guruvayoor), which was a Hindu priestly community at that time. He left Palayoor in AD 52 for the southern part of what is now Kerala State, where he established the Ezharappallikal, or "Seven and Half Churches." (http://en.wikipedia.org/wiki/Thomas_the_Apostle)

14. "Glocalization" is defined as a "combination of the words 'globalization' and 'localization' used to describe a product or service that is developed and distributed globally, but is also fashioned to accommodate the user or consumer in a local market. This means that the product or service may be tailored to conform with local laws, customs or consumer preferences. Products or services that are effectively 'glocalized' are, by definition, going to be of much greater interest to the end user." (<http://www.investopedia.com/terms/g/glocalization.asp>),

15. Allen, Roland, *Missionary Methods: St. Paul's or Ours?* (London: World Dominion Press, 1956 (1962)), 148-150.



They are good because they are doing something that the local church is not able to do on her own, by pooling the resources of different churches to support missionary activities. However, we must also understand that even mission agencies need the local church to be behind them with their prayer and financial support. In that sense there would be no mission agency if there is no local church. One thing I learned from my time in Canada was that in the early 20th century the women's ministry in the churches were the primary force behind missionary endeavors. They were the ones who prayed for missions and missionaries and also planned activities to raise funds for mission projects. This may be something that we can learn from them.

“Every local congregation is only a true representative of the body of Christ when they serve the world in mission.”

This involves sending out missionaries from our midst and praying and giving to support the missionary enterprise.

In the early years of the history of modern mission it was the church in the West that had taken seriously the task of mission to the countries in the East and we are grateful to them for their missionary efforts, without which we would not be here today. However, since Christianity had taken root in the two-thirds world, the church in the East had grown by leaps and bounds while churches in the West are on a decline. The largest church in the world today is not in the West but in the two-thirds world. As God had given us in the East the opportunity to hear and receive the gospel, it is now our turn and our responsibility to take this gospel to those who have not heard. The incarnation of Jesus is a call for the church to leave its “safe” building and move into the world of those they are trying to serve, to move away from the Constantin Model of the church. We are sent as His Church and therefore we are the most visible manifestation that announces and reveals the gospel of God's kingdom. As mentioned at the beginning of this paper, “Every local congregation is only a true representative of the body of Christ when they serve the world in mission.” This involves sending out missionaries from our midst and praying and giving to support the missionary enterprise. Let the local churches in Asia now arise and own the mandate of mission to reach the world for Christ, bringing it to the ends of the world.

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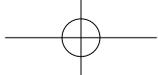
<http://www.asiamissions.net/ama-jakarta-2010>.

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4/14 WINDOW: NEW DIMENSION OF MISSION

Eun Moo Lee

There is no mission without a context and an audience. Cultural context is commonly defined as the ethnicity and geographical distance that can be easily transformed by the outer influences which produce a greater gap between generations in modern days. This presents another consideration for mission. The transformation of a culture is due to the influences of cyber technology or the 'digital generation', "netizen", and the "N-generation". The so called "technology provides a powerful weapon to bring change, but it is also an overpowering poison that can bring destruction."¹ No matter whom they call "friends" across the lines of ethnicity, language, and geographical distance the 1st generation of a culture becomes an alien to them.

In this sense, this transformed culture where these new people live may be likened to "the fight like a man beating the air." The ignorance to fulfill the needs of the audience was the same during the time of Jesus. However, Jesus knew what His audience needed and knew the messages they needed to hear. He also knew how these messages should be appropriately delivered. He often used parables that fit their needs and reached them at their level, and touched crowds to believe and follow Jesus Christ.

Mission within the Geographical or Chronological Contexts

Who are the new mission targets of this new generation? What is the best way to meet them? Is it possible to separate the concept of the present generation from the geographical concept of mission? Known as the 10/14 Window concept, this brought the attention of the church and mission to the geographical focus of the most desperate unchurched areas. Much prayer and personal resources were provided to this most unevangelized areas, where the countries have the most unfair political, economic and social conditions. According to Patrick Johnston the increase in the number of Christians in these areas is visible. In 1989, after 15 years, the 10/40 Movement was conceptualized by Luis Bush. There were about 2.5% of Christians in 1990 that existed when the movement began. Now there are 4.7% of Christian believers (in 2005) who are the result of strategically concentrating this movement.² Such a geographic focus on the target people may be considered as the *strategic view point*.

The 4/14 Window Movement, however, is a new paradigm of mission. It serves as the framework of the chronological and generational concept rather than typical geographical or ethnic concept of mission. Focusing on the next generation, from the ages of four to fourteen as the future members and worshippers of the

church, they should be the main target of missions in the future.

We should not lose the chance from the educational viewpoint and human development. Members of this age group are the most open to the gospel. They are profoundly shaped cognitively, socially, morally and spiritually. They are the most receptive to any information, and their ability to remember and easily learn technology and the sciences is at its highest peak.

According to the survey of Myers, BL: in the State of the World's Children, more than 80% of the average American Christian has decided to follow Jesus Christ before the age of fifteen.³ This is proof that the 4/14 Window Movement can be an effective mission strategy to present the gospel to the younger generation as the generation of future church members.

Global trends show that the sins of parents and adults are usually attributed to the children. Eventually, in many cases, the children suffered as a result of their parents' sins. Historically, there have been more serious sins committed by adults that resulted in placing children at great risk.⁴ More than 91 million children under the age of 5-years suffer from debilitating hunger; 15 million children are orphaned as a result of AIDS; and 265 million children have not been immunized against any disease.⁵ Besides that, sex slavery, illiteracy, persecution from parents, and teenagers being sent to military services in Africa, and in the southern Philippines as rebel Muslim soldiers, and even in some countries of Latin America, are proof that children of the world need to be rescued. The divorce rate is getting higher in developing countries and single mothers bearing children without a choice are increasing in number. It is an imminent task for the church to realize that 1.85 billion children aged below 15 years of age are living without Christ around the world. "Rescue 185" and the "4/14 Window Movement" are the urgent movements of deliverance from the evil dominant world to a bright future with Christ.

Still there is Good Soil

Traditionally, in Jewish religious education based on the Law young children is taught rote memorization at home. This practice was common even during Old Testament Times. However, the ignorance of children in Jesus' time is somewhat the same in modern days. Children are not allowed to join in on the discussion of doctrines or religious issues with adults. But Jesus' concern was different. He accepted children anytime, saying that "anyone who will not receive the kingdom of God like a little child will never enter it."(Mark 10:15), and, "whoever welcomes a little child like this in my

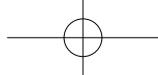
1. Luis Bush, *Raising Up a New Generation from the 4/14 Window to Transform the World*, 2009, p. 9.

2. *Ibid.*, p. 4.

3. *Ibid.*, p. 11.

4. Dan Brewster, *Child, Church and Mission*, p. 15.

5. *Ibid.*, p. 15.



name welcomes me.”(Mat 18:5). These verses reveal the possibilities of young children accepting Jesus Christ as their Savior, and that is the good soil in the garden of God.

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One characteristic of the good soil is the ability to produce lots of crops. The information which was carved in their young hearts will not be easily erased, and will lead to forming their personality. The gospel will help them to establish their direction and lead them to make good choices in life. This receptive age of children is a significant moment in establishing a foundation for their spiritual life, which is the age of opportunity. In building a house the foundation is the most critical part that should be strengthened during the early stages of construction. This house will not be easily shaken because the foundation is firm and well formed. The Bible says that a house, whether big or small that is built on the rock, which is the Word of God, will not be shaken (Mat. 7:24, 25). In the same way, a Christian life built upon the Word of God will be a life of strong and firm Christian virtues and faith that will be an example in the church and the community.

Satan Planted Weeds

As mentioned earlier, in this internet age, all information can be controlled and managed by one finger. It is encouraging that the children who will grow to be adults can obtain all sorts of information. Certainly much of this information could harm them and cause an identity crisis and confusion. It will be too late if corrective action is taken in their adult stage. The best way to avoid such things is to bring the children the best spiritual experiences through training in the church and through Bible studies, church worship, and Christian fellowship.

The Bible clearly states that “while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away”. When adults ignore the Word of God or are being kept away from the Word because of a busy lifestyle the enemy creeps in and uses the opportunity to sow every evil way. If children are left to grow independently, there is a sure outcome that they

will be corrupted by the world’s teachings and worldly influences.

During the early period of American history the Pilgrims and Puritans were close partners as the “holy triad”, preparing children in the home, the church and the school with their holistic educational endeavours. The home was the central place for spiritual growth and education.⁶ Parents spent prime time with their children, regularly conducting family devotions; sons went with their fathers to learn first-hand about farming; and daughters stayed with their moms to learn about home affairs.⁷ This lifestyle was ideal for home education. However, the situation has changed since parents have their own the jobs or careers and lead busy lives. Eventually children become more independent, growing on their own without full-time parental instruction at home. It is not possible to go back to the days of the Puritans, but parents need to spend more time with their children, and then in part, we can return to the Puritan’s way of raising children at home. The home, the church and the school are places to meet people responsible for teaching children and also a place to seriously consider the education of children in the future.

In 2 Tim 1:5, Paul was so overjoyed to think about Timothy who matured in the faith and ready to be used. But we are all aware that behind his faith and dedication as a useful partner to Paul, there were two women who laid his spiritual foundation. They were Lois, his grandmother, and Eunice, his mother. To be faithful to Christ does not happen overnight; there are reasons or persons who took the time and made the effort to lead us and help us grow in the Spirit and in Truth.

There Are Possibilities Everywhere

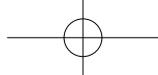
The concept of the 4/14 Window is a reminder for the church. If the church does not have an effective youth program to care and reform young children, it will have a big effect on the next generation of Christians. The future of the church, not only of the youth but also of Christian believers, will be greatly at risk. Busy parents, adolescent ignorance of a church life and the Word of God will result in a lesser number of church-goers and churches in the future. The church cannot exist without worshippers. How can this problem be solved?

There are a Few Suggestions:

- *Establishing the concept of the Kingdom of God*

Why is the church not willing to invest in the education of the younger generation? The Church doesn’t want to allot a greater portion of the budget to the youth ministries because of a lack of funds. The Church feels that other churches will benefit from the training of youth due to the possibility of frequent migration when they grow up. The fact is the church exists for the kingdom of God and its purpose to make disciples and train workers of God. If the church has the Kingdom

6. William H. Jeynes, *American Educational History*, 2007, p. 4.
7. *Ibid.*, p. 5.



concept in mind, she will be willing to sacrifice all her resources to rise up the young generation in God's Word, love and concern. The Kingdom Concept leads us to think of the church as local and universal, and all members are ONE even if we are separated by locations or territories.

- *From the 1st Generation to the 2nd Generation*

The Church should be serious in preparing the 2nd generation of believers. We have seen this in the lives of the Israelites who lived for 40 years in the wilderness. They were struggling in the wilderness which became the training ground of preparation for the 2nd generation of Israelites who would enter into the Promised Land. Without the struggle of the 1st generation in the wilderness, the 2nd generation would not be able to conquer Canaan. Their vision was fulfilled by the next generation. When the 1st generation sacrificed themselves for the 2nd generation, the vision of God was fulfilled. The principle was the same with Jesus when He delegated his mission to His disciples. Paul followed Jesus' model when he was preparing the 2nd generation of missionaries everywhere he went. His successors were ready to continue the vision of God.

Preparing the next generation is a model for the church and a reminder that the church doesn't exist for its own present existence, but for the future of the next generation, and to find a lost generation. This call to the local Church should be prioritized on her agenda and budget for youth ministries and Christian education. The budget for children and youth should include preparations for the teachers to be well trained; and discipleship of the children to serve and have their own ministry. In addition to the church, the church leaders should encourage the children to be mission-minded and church-centered, following the examples of their leaders in the manner that Paul raised Timothy and John Mark.

- *Leadership fit to the 2nd Generation*

In many cases, the leadership from the 1st generation does not fit the 2nd generation. The passion and consideration of the 1st generation to the 2nd generation will surely make a difference. Good examples of leadership regarding church culture, leadership, ministries as well as environment within the church building will give them opportunities to perform their own style of leadership. By yielding to the type of leadership patterns that fit the younger generation, given the proper time and place for worship service as given to them, there will be a harvest of souls. Let them express their faith in Christ with their own cultural patterns. Then they will feel free to lead their own world in the church. Yielding oneself to others is the principle for all missionaries to gain the purpose of winning as many as possible for the Lord. Paul states that "Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible" (1 Cor. 9:19).

4/14 Window Movement

The 4/14 Window Movement provides a window to look at the problems facing us today and recognize the need to pray for children around the world. Finding a solution through children's programs in local churches as well as children's ministries on the mission field is the key. Jesus mentioned in Luke 18:17 that children should not be ignored. We should allow them to be partners in the expansion of God's kingdom here on earth. We should teach them to open their arms wider and accept the Gospel and the challenges that it brings to their lives. This can only be accomplished by providing room for spiritual growth and development. The Bible reveals that possibility through Jesus Himself when He was 12-years old. He was concerned with the Word of God at an early age (Luke 2:49-52). Jesus showed that children have much more potential to transform the world even though their parents and other adults themselves are not aware of it. (Luke 2:49).

There are a few factors necessary for the implementation of the 4/14 Window Movement.

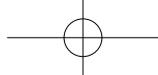
It is time to take action for missions and churches to see this important strategy. Many western churches of each denomination have been experiencing a decrease in the population of worshippers in the local churches. The number of Christians radically declined. The major problem was that they haven't prepared the next generation to accept their Christian legacy. We can see similar signs in Korea and other parts of the world. Being aware of this, the church should begin taking action by placing the priority of the ministry on the next generation, and providing a cultural atmosphere, adapting to changes in their own world within the local churches. A change from the 1st to 2nd generation atmosphere is necessary.

Awareness of the possibilities for the spiritual development of children.

The prophet Samuel, when he was 3-years old, heard God's voice (1 Sam 3:6). God revealed Himself by speaking to this helpless boy. With a gentle manner, God proved his desire to do something great with children.

It is time to take action for missions and churches to see this important strategy. Many western churches of each denomination have been experiencing a decrease in the population of worshippers in the local churches. The number of Christians radically declined.

Network with people and develop projects with those who have a burden for children and youth ministry, who have a deeper understanding and vision for children.



The 4/14 Window Movement is designed to encourage them to share information and their vision for children's ministries. It is an important catalytic effort for children's ministries and finding the best way to do so.

Start with the concern for children and pray for the next generation in the local churches. With this effort, train teachers to encourage them to love, and have the passion to train kids with a strong calling from God.

Encourage teachers to teach and train children with a Christian worldview. The Church can establish educational institutes. Preschools and kindergartens are easy to establish in many countries. A curriculum with the Christian worldview is essential since there are so many Christian colleges and schools who have lost Christian values in their purposes and functions. Education and Christian values must be taught from early childhood—they should know Bible truth and the fear of God. Establishing and designing the teacher's curriculum and teacher's college is a timely demand for modern days that could transform the individual, and eventually the society.

Conclusion

The Bible teaches that there are three types of mission:

Going Mission is the Great Commission of Jesus Christ (Mat 28:19)

Coming Mission is the coming home to Jerusalem of those who were scattered abroad to listen to the Word of God at Pentecost (Acts 2:5)

Remaining Mission is focused on the target people from their own situations (Acts 18:3).

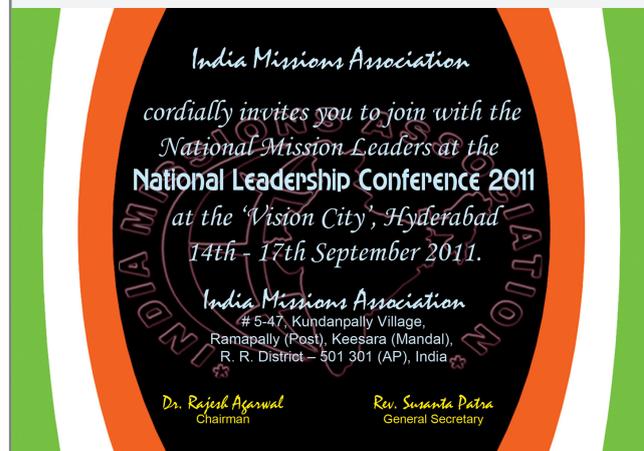
Since we all know that we ought to "make disciples of all nations" which is an imperative of Jesus Christ, an ultimate goal of the Great Commission, a new dimension of mission should be a goal-oriented mission rather than a process oriented mission (focused on "going"). Children at home, local churches, and the mission field are the future target ministries. Easy, costless and good results relevantly will encourage people to be involved in ministry for this new target. A vision to see that churches are filled and mission fields covered with the future generation should be the dream of everyone. This will prove that Canaan has been conquered, and the unfinished task of the 1st generation fulfilled.



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NATIONAL LEADERSHIP CONFERENCE India Missions Association September 14 -17, 2011



Dear Co-laborers in Christ,

Greetings to you from all of us here at the IMA Vision City, Hyderabad, India in the matchless name of Jesus!

India Missions Association is the national alliance of Indian Missions. IMA consists of 237 member missions, 1200 vision partnering missions, 5000 Indian Mission Leaders, 2500 Indian Mission Board Members and around 55000 Indian Missionaries.

I am writing to cordially invite you and request you to please pray & mobilize prayers for the forthcoming NATIONAL LEADERSHIP CONFERENCE – 2011 to be held from the 14th to 17th September 2011 here at the Vision City (the national headquarters for all mission activities in the country) in Hyderabad, India.

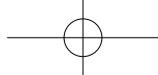
IMANLC-2011 is the life-line of Indian Mission and is attended by CEOs of missions in India. We are expecting around 500 leaders gathering at this historic event. We will also be joined by our neighboring South Asian Countries mission leaders.

Prayer Requests

1. God to bless us with a stable political environment and pleasant weather during the conference.
2. God to use His servants powerfully so as to challenge, convict and motivate the leaders to birth a movement of Church & Mission relationship.
3. God to bless each delegates to experience 'Safety and Security', Health and Strength' and 'Fresh Anointing/Grace/Favor'.
4. God to provide for all the needs in organizing this conference – Finances/Volunteers/Logistics.
5. Pray that all the special events like; Mizo Choir, National Mission Celebration, National Award Ceremony will be blessed and edify.

Lovingly in Christ,

Rev. Susanta Patra
General Secretary, IMA



HEARTBEAT OF GOD FOR EUROPE

Daniel Chae

The Church of Christ is growing all around the world, including the Middle East. There is one continent, however, where the Church is not growing. It is Europe! Furthermore, Europe's churches have experienced a rapid decline in the last half a century. Over ten thousand churches have been closed down in the UK alone. Europe was the birthplace of the Reformation, of the Great Revivals, of Puritanism and of modern theologies. The modern missionary movement started with William Carey in the United Kingdom. Europe has been the centre of Christendom for the last 1500 years. Today Europe, however, is very different. It is no longer a Christian continent. **Europe, once a main force for mission, has now become a mission field!**

A. EUROPE, A SERIOUS MISSION FIELD

1. Many Europeans do not go to church

According to one recent survey, called "The European Spiritual Estimate," only 4.2% of Europeans believe that Jesus is the Lord and Saviour, even though 72.2% claimed that they were Christians. Only some 3% of Europeans attend Protestant church services. One third of the 35,000 churches in Germany are facing the prospect of closure. Some 60 years ago 96% of the French people attended Mass at Catholic churches. But only 6% attend Mass today. The Protestant population is around 2%, and the evangelicals in France are 0.6% today. Among 47 European countries, 19 have population where evangelicals are less than 1%. In fact, Europe has the lowest proportion of evangelicals in the world: in North America it is 26.8%, in Africa 17.7%, in Latin America 16.7%, in Asia 3.5%, but in Europe only 2.5%! (Operation World, 2010)

2. Europe has become a secular society

Owing to the Enlightenment Movement in the 17th and 18th centuries, Europe has become a secular and atheistic region. A global inquiry, showing peoples beliefs and values was recently published by the Pew Forum. Question 42 of the Pew Global Attitude Project was: "How important is religion for you?"

Those who replied, "Religion is very important in my life" were as follows:

Senegal 98 %, Indonesia 95 %, Brazil 78 %, India 74 %, USA 57 %.

But for the Europeans, the corresponding figures drop considerably.

Poland 33 %, Germany 25 %, Britain 19 %, Hungary 15 %, Sweden 8 %!

This shows that a majority of Europeans are not interested in religion. Dramatic changes are happening in Europe. As the missionary theologian Bishop Lesslie

Newbegin pointed out, Christianity is perceived as a religion which is no longer attractive to Europeans. **In Europe the Christian gospel is not perceived as good news, but a religious ideal that has been tried and found false.**

B. SOME SNAP-SHOTS OF CHURCHES IN EUROPE (with special reference to the UK)

1. Decline in Church Membership and Attendance

According to the 2001 Census in the UK, 72% claimed to be Christians, but at the same time 66% answered that they did not go to church. A later census in 2006 showed that one half of Christians in the UK left the church between 1979 and 2005. Now only about 5% of the British population go to church on a regular basis.

**Europe, once a main force for mission,
has now become a mission field!
In Europe the Christian gospel is not
perceived as good news,
but a religious ideal that has been tried
and found false.**

The Pentecostals grew by 22% between 1989 and 2005, and are still growing, which is very encouraging. The ethnic minority churches in the UK are also growing. There are growing churches and some churches are being planted. Nevertheless, it is the general trend that the church is in decline across the major denominations—the Catholics by 49%, the Methodists by 44%, the Anglicans by 31% decline.

All of England, except London and two nearby counties, experienced more than 10% decline in church attendance between 1989 and 1998. The sad fact is that churches do not only fail to win the non-Christians; they fail to keep their own members. As result, some 9000 churches have been closed down between 1980 and 2009.

That's why the then Archbishop of Canterbury Dr George Carey said, "The Church is bleeding to death" at the WCC Congress in Zimbabwe in December 1998. That's why Dr Peter Brierley, then Executive Director of Christian Research in London reported in April 2000 that if the current trend continues, "Church Will Be Dead in 40 Years Time."

The closed church buildings have been sold for various purposes. Many former places of Christian worship are now used as offices, warehouses, theatres, supermarkets,



houses, discotheques, cinemas, restaurants and pubs. In the city of Leicester, England, where there is a large South Asian community, some huge church buildings have been turned into the likes of a Jain temple, a Sikh temple, a Hindu broadcasting station, and Muslim mosques. The UK is a nation which believes in the preservation of the past. So the outside facades are kept up as historic church buildings, but inside they are no longer places of Christian worship. It is a very sad situation in the UK at the moment where the physical dwelling place of God has been taken over by those who worship false gods; and where God is also not honoured in the spiritual dwelling place of people's hearts.

2. Decline in the Number of Clergy

The number of Anglican clergy in the UK in 1975 was 15,911, but had been reduced to 13,920 by 1992, and then by 2009 down to 8,400. The Anglican Church expects they will have 7,700 in 2013. On that basis they would have 22.5% less clergy members than in 2000. They also forecast that a further 20% will retire in the next 5 years. If this trend continues for 50 years there would be no single clergy who receives stipend.

The general trend is similar for other denominations as well. That's why the number of the remaining churches is higher than the number of ordained clergy in the UK. Many clergy in the rural areas look after 3-5 churches, or even 7-8!

Some Bible colleges in the UK have been closed down, or are shrinking due to problems with finance and depleting numbers.

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"Church Will Be Dead in 40 Years Time."**

3. Decline among the Next Generation

The UK is an ageing population. Now about a third of Christians in the UK are over 65 years old. The church attendance of the young people has declined rapidly. In 1989 14% of the under-15 year-olds attended churches, but in 1998 only 8%. 67% of those who left the church in the 1980s were under 20 years old, and this was still the case for 55% of leavers in the 1990s.

C. THE ADVANCE OF ISLAM TO EUROPE

The mandate for the re-evangelisation of Europe needs to be considered in the light of the growth of other religions in Europe. According to the Pew Forum's report, "Mapping the Global Muslim Population", published in October 2009, there are 38 million Muslims in Europe. This is 5% of the European population. It seems insignificant. But it is not, because it shows that Islam has grown 300% in the last 30 years.

Muslims represent nearly 10% of the population in France; 6% in Holland, 5% in Austria, 4.9% in Germany, 4.3% in Switzerland, 4% in Belgium and 3% in the UK. The Muslim population is found in the large European cities. They represent 25% in Marseille and Rotterdam, 20% in Malmo, 15% in Brussels and Birmingham, and 10% in Paris, London and Copenhagen.

If the current trend continues, the Muslim population would grow to about 16% in Europe. More than one half of the new born babies in Holland are Muslims. The name 'Muhammad' became the most popular name in the UK in 2009, as 7,549 new born boys were given that name. So it is in Holland in its four major cities.

On 30 January 2009, The Times, one of the most prestigious newspapers in the UK, reported on the increase of the Muslim population in the UK with the headline, "Muslim population 'rising 10 times faster than rest of society'". Here is an excerpt from the article.

"The Muslim population in Britain has grown by more than 500,000 to 2.4 million in just four years (2004-2008), according to official research collated for The Times.

The population multiplied 10 times faster than the rest of society, the research by the Office for National Statistics reveals. In the same period the number of Christians in the country fell by more than 2 million."

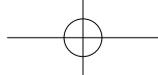
"..... while the biggest Christian population is among the over-70s bracket, for Muslims it is the under-4s."

"Muhammad Abdul Bari, general secretary of the Muslim Council of Britain, predicted that the number of mosques in Britain would multiply from the present 1,600 in line with the rising Islamic population. He said the greater platform that Muslims would command in the future should not be perceived as a threat to the rest of society."

The Muslims who are now only 3% of the UK population avow that they would "command" Britain in the future, and pursue their vision and goal. What then is the vision for the Christians for Britain and Europe?

D. OUR VISION FOR A CHURCH PLANTING SCHOOL

We must long to see hearts turn back to God; for God's name to be glorified and honoured once again in Europe; and churches to be filled with worship and songs of praise. The church can be rebuilt and reestablished in Europe once again. We must call upon the wider church family to pray for Europe by letting the world know that Europe is a serious mission field and in desperate need of a revival. A European Christian leader appealed to the mission leaders from the non-West, "Why don't you



pray for Europe whilst Europe is still on the map?" We need to support the Bible colleges in Europe by sending students or by twinning them. We need to supply Christian workers and pastors to the European churches where there are no ministers. About 15% of the Catholic churches in Germany are served by African priests.

But the best strategy still is to train the church planters and to plant many churches in Europe. **The best way to make the mountains green again when many old trees die is to plant many new trees and cultivate them well.** There is an urgent need for training in evangelism, church planting, church growth and pastoral work. "Church planting was fundamental to the apostolic strategy for reaching the world with the gospel." (Rob Warner, 21st Century Church, 217) We must plant new trees and pray that they will find good soil so that their roots can grow deep in the knowledge and love of God.

Amnos Ministries is an exciting project that is committed to the re-evangelisation of the UK and Europe by equipping church planters and pastors as well as by raising the awareness of and prayer support for Europe. We are planning to open Amnos Church Planting School in October 2011 with 20 British/European students. This is a one-calendar-year course, including internship at healthy churches overseas or in the UK for three months. Our focus is to provide the students with practical training in evangelism and pastoral work as well as spiritual and character training.

Furthermore, our students will carry out regular, continuous and prayerful outreach twice a week during the Course. We will be working closely with local churches to facilitate and support their church planting endeavour. In so doing, we aim to establish a few new congregations and to strengthen small churches. The overall aim is to equip and enable each graduate to plant a church after the Course. As we train more students we pray that they would plant 20-50 churches a year.

Will you partner with us as our friend, prayer partner or supporter? Will you please pray for this new venture? Will you come to train our students for a few weeks? Your partnership will make a difference.

E. THE HEARTBEAT OF GOD FOR EUROPE

I believe and trust that our project will be successful by God's grace. Not because we have capable trainers, or good strategies or even sufficient finance, but because I hear the heartbeat of God. How sad the Lord must have been when he saw the tens of thousands of churches being closed down in Europe? Whoever attempts to rebuild God's Church in Europe and to restore the honour of the name of the Lord Jesus, I believe, the Lord will help. Yes, he will accomplish this with us and through us, just as if he had been waiting for someone to work with! So success is not dependent on US nor our resources, but on HIM who is so keen to rebuild and restore as we read in Isa 58:12.

*"Your people will **rebuild** the ancient **ruins** and will raise up the age-old foundations; you will be called*

***Repairer of Broken Walls, Restorer of Streets with Dwellings.**" (Isa 58:12)*

I am convinced that God has a heart for Europe in our days. I have seen it and heard his heartbeat. That was at the 2010 Tokyo Missionary Conference. It was a very meaningful conference as it was the centenary celebration of the first missionary conference in 1910 in Edinburgh, UK.

Over 1000 missionary leaders came from 100 countries for a four-day consultation in May 2010. There were many messages preached, and many ministries introduced and many regional reports presented. But there was one occasion, just one, when the entire congregation stood up and raised our hands and voices in prayer. Many prayed in tears. We really prayed.

That was just after Stefan Gustavsson, General Secretary of the Evangelical Alliance in Sweden, presented a plenary paper on Europe. To me it was special. The fact that this was the only occasion we prayed so sincerely impressed itself upon me. This was not an ordinary mission conference. On the one hand we were there to look back for the last 100 years and to give thanks to God. On the other hand we were there to seek the Lord's will to set up the strategy for the coming 100 years. Then the Lord Jesus showed his heart for Europe.

We thank God for Europe for their missionary work over the centuries. We must thank Europe and comfort them. We also need to help them as they now ask us for the first time after 2000 years, "Come over once again and help us" (Acts 16:6-10). God loves the people in Europe, including millions of immigrants who could hardly hear the gospel freely in their own native countries.

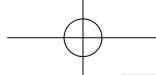
God is looking for men and women who would 'stand before [him] in the gap on behalf of the land so [he] would not destroy it' (Ezk 22:30). God has raised up some churches and ministries to focus on church planting and training church planters. Let's plant many small trees in Europe, and cultivate them well. Let's get involved in Rebuilding, Raising up, Repairing, and Restoring God's church in Europe for the glory of our Lord.
(PTL)

- This paper was delivered at NAMS Church Planting Conference on April 5, 2011.



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NATIONAL REPORT

INDIAN MISSIONS MOVING ONWARD...

Susanta Patra

Truly, India is moving on. Our country is a country of countries with over 1.2 billion people. It can be divided (missionally) into three parts - the Southern, the Northern and the Northeastern areas. Our official Christian population is not changing and is about 2.3%.

Southern India consists of 5 states - Kerala, Tamil Nadu, Andhra Pradesh, Pondicherry and Karnataka with a population of about 240 Million and over 76% of Indian Christians reside in these states. The North-East has 7 states - Meghalaya, Manipur, Mizoram, Nagaland, Arunachal Pradesh, Tripura and Assam with a population of 40 Million people and 13% of Indian Christians reside in this region. Except Assam, all the other states are smaller in population. The remaining region is identified as Northern India with the larger states - Maharashtra, Gujarat, Madhya Pradesh, Haryana, Rajasthan, Punjab, Himachal Pradesh, Goa, Delhi, Uttar Pradesh, Bihar, Orissa, Jammu Kashmir and West Bengal with a population of over 720 Million people. Only 11% of the Christians come from this area.

India has been central to the Christian Movement as it is located in the 10/40 window.



OVERALL GROWTH

While analyzing the success of the Indian Missions, it is necessary to examine it from several different angles.

Spiritual growth

One of the significant developments of Indian Missions during last several years is the lifestyle and spiritual leadership being modeled by our 55,000 Indian Missionaries who have been impacting their communities through their godly lives and bold testimonies. It is exciting to note that Indian Missionaries have not just proven their leadership abilities, but have exemplified Christ by their integrity, love and sacrifice for the people in their area.

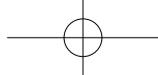
Numerical growth

As Indians, we are thankful to God for the growth He has granted us in terms of numbers. This is demonstrated in the area of mission workers, missions, responses to the Gospel and new believers professing their faith. In all of the areas we have grown rapidly.

1. Number of Workers: In the year 1947, there were 313 known cross-cultural Indian missionaries, in the following years it grew rapidly (in 1980 - 2208, 1983 - 3369, 1988 - 10243, 1994 - 12,000, 2005 - 35,000+ and in 2010 - 55,000 workers). As the number of missionaries grew, more areas could be pioneered for the Gospel.
2. Number of Missions: In the year 1947, there were 6 recognized missions in the country. In 1972, there were 26 recognized mission and approximately 220 smaller missions. These also experienced rapid growth. In 1980, it grew to 75 recognized missions and 345 others and so on. (1983 - 94/415, 1988 - 124/600, 1994 - 169/750, 2005 - 200/1000 and 2010 - 236/1800+). Thus this growth has allowed us to reach more people with the message of the Gospel.
3. Number of Responses: As the missionary task force grew, the responses to the Gospel grew. When more people hear the message, more people respond to the Gospel. This growth in responses to the Gospel is usually estimated in various ways & forms. However the reality is that people responded to the Gospel message of Indian Missionaries and number of responses grew promptly.
4. Number of Missionary Training Institutes: Indian Missionary Training has played a major role in the growth of missions. As the missions, missionaries, and responses to the Gospel grew, the missionary training institutes also grew simultaneously. In 1950, there were 2 recognized missionary training institutions. This grew to six in 1960, seven in 1970, fifteen in 1980, 23 in 1985, 34 in 1990, 58 in 1995, 80 in 1999 and today we have around 190 institutions. These institutions have been faithfully preparing the mission task force for our land. Moreover, there are numerous non-formal training programs that continue to produce a powerful witness in our land.

Geographical growth

In Indian Missions, God is continuing to enlarging our territories - from Southern Indian to Northern Indian, from concentrating on tribal Indians to focusing on high caste/class Indians, from the reachable Indians to influential Indians, from responsive ruralites to hungry urbanites, from full time missionary endeavors to tent making missions, from pioneering mission outreach to strategic mission movements and from the church based mission to the market place mission. These above



changes continue to create tremendous geographical growth in Indian Missions. From Kashmir on the north, Gujarat on the West, Arunachal Pradesh in the East and Kanyakumari, Lakshadweep & Andaman Nicobar Island in the south, Indian Mission history has been unique. Our people's song 'India Must be saved...' continues to echo across the nation.

We in Indian Missions are beginning to look at our task differently. We want the International Community to think & pray for India in accordance to the following 12 Indian Mission challenges.

1. Women: 50% of the population is women. Women are the culture bearers, influencers to other women-children-youth-family and therefore 501 million women must be reached.
2. Literate: India is no longer an illiterate society. Nearly 65% of the population is literate. India is the largest English speaking and information/technology providing nation in our world today. The literate need appropriate strategy and literature.
3. Children: 350 million children are under the age of 15. They are highly responsive to the Truth. Appropriate and targeted ministries need to be developed in order to reach these children.
4. Population: The more a total evangelization of India is delayed the more gaps between the Church and people is being created. The population goes faster but the Church is static at 2.3%. This gradual increase in the gap creates newer distinct groups of people in our land.
5. Influencers: Over 300 million people are educated influencers. They are the thinkers, exceedingly vocal, and comprise the decision makers of the government. They are often called the opinion makers and indeed they are global consumers. Once they are saved, they will lead the way for all of India to be saved.
6. Language: The Scriptures must be available for all people. There are 1,652 spoken languages in India. Of these, there are 456 major language groups and out of this 456, 158 languages do not have any portion of the Scripture available to them. This stands as one of the vital mission challenges.
7. Gateway People: There are 4,635 different ethnic groups. The task is enormous. However, if a mega ethnic group turns to Christ, they immediately influence the smaller groups. We call these mega groups as the gateway people. These 150 mega ethnic groups hold the key to the evangelization of India. They influence the smaller groups daily and are the decision makers for the smaller groups.
8. Diaspora: Around 40 million Indians are dispersed around the world. They influence the economics of our nation. They are usually more responsive to the Gospel outside the country than in the country because living without family/relative/society pressures allows them to think deeply on what is truth? Hence 'HOW' we reach out to them in their places is the challenge that bothers every Indian.

9. Hindus: There are four different kinds of Hindus in our land. All of them are reachable and are being reached with the Gospel daily. However, the largest group is popular Hindus who respect Jesus and are often more open to the Truth than any other type of Hindu. The challenge is to understand them within their belief system and discover their spiritual needs so that Gospel could be presented to them in their spiritual vacuums.
10. Muslim: 160 million Muslims live in our land. Indian Muslims are the most accessible community who has the freedom to follow Christ in our land. But a sense of fear, apathy and negligence has curtailed the prospective of bringing them to the saving knowledge of Christ. The strategic & committed witness among the Muslim is limited in our land.
11. Cities: India no longer lives in villages. Rapid urbanization is taking place and is radically changing the mindset of our people. Over 50% of the population today lives in our 303 cities. Indian cities are filled by the migrant, marginalized and middle class. All cities in general have the following socio-economic groups: Mega Rich - Elite Decision Makers - 4% Influential; Upper Class - Educated Affluent - 11% History Makers; Middle Class - Opinion Makers - 39% Strategic; and Marginalized - Poor & Oppressed - 52% Approachable. Missions are more and more beginning to understand the realities and importance of urban ministries.
12. Youth: 700 million Indians today are under 35 years. They live in a changing culture and their spiritual needs are absolutely diverse. However the youth are more responsive to the Gospel.

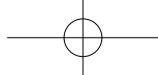
One of our deepest heartaches is that a country as huge as India takes years to be transformed. We often feel restless to think of how long it will take for all of India to come to the saving knowledge of Christ. Indeed, there could be various accepted realities for the failure to transform India. The difficulties are paramount and include:

Diversity of our Culture

The entire nation has not turned to Christ because of the multiplicity of our cultures, religion mixed with traditions, religiosity mixed with syncretism and Indian indignity. One uniform strategy and approach to reach our culturally diverse people with the Gospel is a challenge. Each distinctive group requires an indigenous strategy & approach based on their spiritual needs.

Sensuality of Indian Globalization

We are fast moving toward being the second growing economy in the world. We have become attractive to countries for global consumerism. These radical changes have created more gaps between spirituality and pluralism, hunger for the truth and philosophical pursuits, inner emptiness and modernism and natural desire to seek after the reality and turning away to everything that is temporal. Moreover, cultural revival mixed with religion is being projected as our Indian



identity. Such passion is leading our people to more post-modernistic inspiration. The other aspect is of information technology that leading our people to a concept of pseudo-religiosity and far away from the creator God. In this context, making the Gospel relevant has become real tough and challenging.

Surfacing of our Individualism

Our people are growing into a feeling of nationalism, an emotion of ethnocentrism and a sense of individualism. There is a common sound of my rights, my caste, my language, my community, my identity and my region. Such a change is leading our people to added crisis such as ethnic wars leading fear of causality, increase in terrorism, fundamentalism and an increased complexity to the message of the Gospel. The methods we were using so easily in the past like 'Open-air preaching', 'Massive literature distribution' and 'Early morning preaching over microphone', 'Crusades' in many parts of India and more forms of mass evangelism cannot be used freely any longer today.

Rapid Urbanization of India/Materialism

India is turning into a big global village. This speedy urbanization is suddenly making people conscious of many things that are temporal. Rapid urbanization is making people more money and wealth conscious. There is a swift influx of people coming to our cities with the hope of becoming rich over night. There are 303 cities with a population of more than one hundred thousand, 23 cities with a population of more than one million and six mega-cities with a population of more than eight million. This is the largest urban population in the world. These and many more reasons are destroying the natural hunger for the Truth and replacing it with materialism.

Escalation of Persecution

We have witnessed more persecution in India than ever before. It can be said that the 21st century of India has seen more martyrs for the Gospel than the previous centuries combined. It has been estimated that we may have more destruction to life and property in persecution than the great 2004 tsunami. The escalation of persecution in different parts of India has created a sense of fear and panic to follow Christ openly.

Intensification of a new Momentum

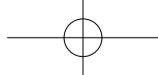
I call all these movements as God's initiatives to create positive impacts on the people of India.

1. After India got freedom in 1947, God began to move powerfully in reviving the Church and as a result, hundreds of 'faith missionaries' emerged in the history of missions in India. These faith missionaries did not care about their monthly support but went from village to village sharing the Gospel. Many professionals obeyed the call of God and resigned from their job to become pioneer evangelists and church planters in faith. These trends continue to be witnessed even today.
2. God is giving special burdens to people to pray for

our land. This is leading to the starting of many prayer groups, where people gathered regularly to pray. This prayer burden continues to give a special passion for the lost souls resulting in a missionary endeavor and then into a movement.

3. Over 1500 indigenous gospel teams were born during the last decade. These teams are usually made of people who worked as professionals but spent their holidays and weekends going to different villages and towns as itinerant lay missionaries with the gospel. For example, they call themselves 'Gospel Campaigners'. They were seven of them and all of them were professionals. All of them had a Bachelors degree. One of them had a van, one was a good piano accordion player, one was tambourine player and the rest got together as a group and began to visit the nearby villages every evening after their respective office hours. On Saturday and Sunday, the entire day is given for evangelistic outreach especially reaching out at the 'Weekly Market' where people came to purchase their weekly necessities. They sing, preach in open air and distribute tracts to people. Whenever there was a bad weather, they would spend the whole night in prayer. The response to Gospel was enormous. Fantastic responses to the Gospel forced them to get more organised with a follow-up program, Bible correspondence course and Church-planting ministry. These indigenous gospel campaigns have brought much fruits in our land.
4. The saturation evangelism in India continues to bring thousands of people to the saving knowledge of Jesus. Today we are the eyewitness to several scripture producing houses. BSI, ICCC and even OM India are all well-known and moving faster in producing gospel literature. We indeed thank God for the gradual rise of different mass-evangelistic ventures in spite of persecution and restrictions. ICCC continues to sweep our land with 'Jesus' film. The response to the Gospel has been beyond imagination.
5. One other powerful evangelistic venture is Bible Correspondence Course. It is available in every language and almost in every place. Missions use Bible Correspondence Courses to bring the seekers to the saving knowledge of Christ systematically. The results have been powerful.
6. The other movement is called house church movement. The house churches are places where new converts find it easy to attend and get ample of opportunity to grow spiritually. This concept continues to multiply. Thousands of house groups are being formed (Estimated 9 to 11 daily) and grow spiritually-numerically-geographically. The most interesting aspect of these house churches are the desire to turn to a community transforming movement.

The above were some of informal missionary work. A number of them later became organised missions. But hundreds of them still continue to move as they were formed originally. The other huge growth factor was from the organised missions in India. These missions



continue to grow daily in the midst of recession and acute opposition. Two features of these mission movements are:

1. Frontier Mission:

Frontier Mission involves pioneering efforts, church planting with a view toward community transformation and a holistic approach in our Gospel message. Through these, we witness a steady growth in the transformation of our land.

- **Pioneering Mission:** There are still thousands of unreached groups/areas particularly in the northern part of India that needs pioneer missionaries. One of the intimidating aspects of Indian Missions that causes a lot of heartache for us is that the gap between the population growth and the church growth. This gap creates newer unreached groups especially in our urban areas. These groups need newer strategies and pioneering efforts.
- **Church Planting Mission:** Indian Missions continue to plant new churches every day. Although it is difficult to report how many new churches are planted daily in India yet it can be definitely said that churches are turning into church planting movements. India Missions Association is deeply involved in educating the church planters not to stop with the planting of a new church rather make every effort use the entire congregation in a holistic mission in their respective communities in order to bring transformation in their community. We are saying that each new church must become a community transforming church and then turn into a church planting movement in the region. This is the standard the missions are setting for themselves.
- **Holistic Mission:** Most missions in India are involved in a holistic approach method. The work among different needy groups like HIV/AIDS, educational, healthcare, community development, taking care of the orphans/widows/destitute are some of those successful effort that has created positive impact for the Gospel. Missions are more and more focusing on the entire community and this awareness is being aired daily to our missions in India.

2. Established Mission:

There are several established missions in India that are creating global impact for the Gospel. They are all well structured with all infrastructures and are well known. These missions continue to impact the peoples of India and bringing transformation into the communities in which they work.

- Some of them are controlled by their donors abroad and their ministries are donor-driven.
- The others are occupied by non-residential Indians and these ministries run by those Indians

who visit once in a while the mission fields. They monitor the mission work from outside of India.

- There are quite a few missions that are known to be 'Stand Alone Ministries'. They raise their own funds and they operate very systematically preparing their own strategic approaches.
- A number of missions in India can be called a 'Little known Ministries'. They simply do not come into the limelight or even want to be known. There are hundreds of such missions who are creating extraordinary impact in the communities in which they work.

At the end, I would like you to join me in praising God for all He has done in India and all He is doing today. 'Indian Missions' is moving onward... Please join us in prayer and partnership in transforming India for the glory of His name. India must be saved...

Revelation 7:9-10: After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice:

"Salvation belongs to our God, who sits on the throne, and to the Lamb."



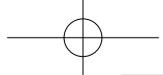
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He is the General Director of the India Missions Association. Rev. Susanta Patra brings to IMA 40 long years of missionary experience as a pioneer, as a Church Planter, as a mission strategist, as a mission researcher and as a mission trainer. His work has received several international honors. He is the Vice Chairman of the Asia Missions Association.



SPECIAL REPORT

SPECIAL REPORT on Karen People in Burma

"Still fighting for freedom"

Dan Wooding

The extraordinary story of
how an American Baptist missionary took
the '**Good News**' to Burma
and saw the beginning of a revival
among the oppressed Karen people

THAI/BURMESE BORDER -- Burmese Army offensives against rebels and civilians in Karen State are the largest for nearly ten years, creating more than 11,000 newly displaced people, Karen rebels and medical relief teams say.

This was revealed in a recent story by Clive Parker for ReliefWeb International (<http://reliefweb.int>), who said that according to reports, the attacks have slowly escalated in the past two months, a period when the Burmese Army traditionally launches offensives against insurgents ahead of the wet season from May until October. However, the Karen National Liberation Army and Free Burma Rangers (FBR) say the current offensive is on a scale not seen since the Burmese Army seized great swathes of Karen state in attacks that prompted thousands of people to flee to Thailand in 1997.

"The situation in western and northern Karen State is now worse than at any time since," an FBR spokesperson told The Irrawaddy newspaper.

Parker went on to say that a Karen National Union official in Mon Township warned that "the coming rains may not stop these attacks." The KNLA has received intelligence that the army has continued to send supplies of food and troops to army camps in the area, suggesting the junta may be planning a longer term campaign.

He added, "The attacks have already caused widespread devastation, according to witnesses. Reports say the Burmese Army is deliberately destroying anything it believes will help sustain the Karen resistance. Whole villages have been burned down, including food supplies and cooking equipment -- a common tactic by the military, the Karen said.

"Burmese soldiers based at Play Htsa Lo army camp in Mon Township told a local headman that people in the villages of Yu Loe and K'mu Loh would be killed if any were seen in the area after April 20.

"There are also reports that a new force of more than 850 Burmese troops from an army camp in Muthey, Mon Township began moving south in three columns on Sunday in what appeared to be a new part of the offensive. Three battalions of Military Operations

Command 16 moved into the southern part of Toungoo Township further north last week, shelling villages and chasing away people, creating 500 new internally displaced people.

"FBR has documented the torture and killing of a number of Karen in recent weeks. One nine year-old girl, Eh Yawh Paw, was shot in Mon Township on April 9 and survived the attack, only to discover that her father, Maw Keh, and 80-year-old grandmother had been killed. Their bodies were found near Ka Ba Hta on April 19 and were believed to have been killed by Burmese troops who swept the area, firing at civilians and destroying rice supplies on March 27. In Mon Township 13 villagers have been killed and three wounded by the Burmese Army since recent attacks began."

Parker then stated that, meanwhile further reports have documented incidences of decapitation, the extensive laying of landmines in and around villages and the firing of mortar rounds at civilians in Toungoo Township.

The current offensive has been concentrated in a north to south corridor running about 75 miles from Toungoo down to Shwegyin in Karen State where the Burmese Army has established new camps and a more permanent presence.

"Although the fighting is taking place less than 60 miles south of Pyinmana in some cases, the KNU believes the new capital has had little to do with the upsurge in attacks, although the bigger troop presence in the area has made skirmishes more likely," said Parker.

"The Army instead appears to be cutting off the Karen on the westerly plains from the hills further east in a bid to strangle the Karen insurgency movement, FBR and KNU say. The area is now said to be littered with landmines."

The result, he stated, has been the displacement of more than 11,000 people. More than 1,000 have fled east in the direction of the Salween River on the Burmese side of the border with Thailand, the FBR said on April 25. About 400 of these have crossed the frontier and entered Thai refugee camps, the Committee for Internally Displaced

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Karen People said.

The Karen people, with their Karen National Liberation Army (KNLA), a vastly outnumbered militia, have been fighting for survival of the Karen people since World War II, which is now 60 years and counting.

Some 500,000 eastern Burmese, including the Karen, have already fled to the dense jungle in the region, because their villages have been destroyed or because of constant attack by state forces.

On hearing about this latest attack on these courageous people, brought back memories of some years ago when I was in the border region "of despair" in Thailand with Doug Sutphen, then known as Brother David, an American ex-marine who had spearhead "Project Pearl" which had smuggled by sea some one million Bibles into China back in June of 1981.

Time magazine called Project Pearl "the largest operation of its kind in the history of China." The article was titled "Risky Rendezvous in Swatow" and a Time Beijing bureau chief later described it as one of the most unusual and successful smuggling operations of the 20th century.

June 18 1981 was the delivery date for Open Doors' Project Pearl: one million complete Chinese Bibles transported to Christians in China in one night. That load of Bibles weighed 232 tons.

Very soon, the Bibles began to spread across China and have had a lasting impact in the world's most populous nation.

I had the privilege of working with Brother David and Australian writer, Sara Bruce in writing David's life-story in a book called "God's Smuggler to China" (Hodder & Stoughton) which gives more details on this daring project.

Now we were in Thailand and we had visited a refugee camp close to the Burmese border which housed thousands of Karen's. These are a group of predominately Christians who had fled for their lives.

Brother David had suggested that we might try and get into see the Karen's and so we found some of the leaders who radioed across to a military camp and they sent a boat for us to cross the Salween River which meanders through Myanmar (Burma) and Thailand on its way to emptying in the Andaman Sea by Mawlamyine (Moulmien).

When we got to the river bank, we clambered into the boat and then we were met by a Karen soldier on the other side who then took us into the camp. There, we were surprised to see that the soldiers all had New Testaments tucked into their uniforms and had were clasping their rifles.

Their leader, Gideon, said that he wouldn't let us interview them until we proved that we were Christians. So we had to give our testimonies and then they told us their story of how they were evangelized by an American missionary and most of them had become

Christians.

We learned that the Karen aided the British during World War II, when the Japanese occupied the region.

After the war ended, Burma was granted independence in 1948, and the Karen, led by the Karen National Union (KNU), soon became the largest of 20 minority groups participating in an insurgency against the military dictatorship in Yangon. During the 1980s, the KNU fighting force numbered approximately 20,000; in 2006, that number has shrank to less than 4,000, opposing what's grown to a 400,000-member army.

The conflict continues as of today, with KNU headquarters in Mu Aye Pu, on the Burmese/Thai border. In 2004, BBC cited aid agencies estimates that up to 200,000 Karen have been driven from their homes during decades of war, with 120,000 more refugees from Burma, mostly Karen, living in refugee camps on the Thai side of the border.

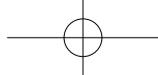
A recent media report has updated that number and says that that now more than 500,000 Burmese have been internally displaced and in recent weeks hundreds more have been fleeing over the border. Many have been killed or maimed by the many landmines planted by the Myanmar regime, while malaria is the biggest killer accounting for about a quarter of all deaths in eastern Myanmar.

Many Karen accuse the government of Myanmar (Burma) of ethnic cleansing. The U.S. State Department has also cited the Burmese government for suppression of religious freedom, a source of particular trouble to the Karen as between thirty and forty percent of them are Christians and among the Burmese religious minority.

We learned that the Gospel was brought to the Karen by American missionary, Adoniram Judson who went to Burma in the early 1800s and was translated the Bible into the Burmese language.

The legacy of this brave man is chronicled in an article by Robert I Bradshaw called "The Life and Work of Adoniram Judson, Missionary To Burma" in which he wrote, "After recovering from the loss of [his wife] Nancy, Judson continued with his translation of the Burmese Bible. It was at this time that he and a colleague George Boardman were instrumental in the conversion of a member of the Karen People, Ko Tha Byu. Ko Tha Byu has come to be known as the Karen Apostle, the virtual founder of Karen Christianity. Recognizing that Christianity was the fulfillment of his people's own legends his ministry resulted in the conversion of thousands. Within 25 years there were 878 baptized Karen believers.

"Adoniram Judson died on 11th April 1850. He had not seen vast numbers saved directly through his ministry, but he will be remembered for his role in the establishment of US missions, his outstanding translation of the Bible into Burmese and his foundational work among the Burmese people. I do not think that it was merely coincidence that a book called 'An Embassy to the Kingdom of Ava' fell into his hands while at



Bible College. For Adoniram Judson was indirectly responsible for the fulfillment of the Karen legends and provided for them their lost book, the Bible."

Today, there are many Christian and secular NGO's fighting on behalf of the Karen.

One secular group is Amnesty International (www.amnesty.org), who recently commented on the first general elections that were held last November in Myanmar and yet they say the human rights abuses there continue unabated.

"There has been no appreciable change in the human rights situation in Myanmar since the elections," Benjamin Zawacki, Amnesty International's Myanmar researcher, said in Bangkok.

According to Amnesty International, some of the worst abuses include the imprisonment of thousands of political opposition members and the military's active targeting of civilians in ethnic areas, particularly in the eastern Shan, Karen and Kayah states.

However, some of the more fortunate Karen have been able to settle in the United States.

In a story called "A home, a community," by Valarie Schwartz, for the Carrboro Citizen (www.carrborocitizen.com), a local North Carolina newspaper, she said, "Persecution, destruction, flight, fear, capture, escape, refugee - these words can be used to tell the story of some of our neighbors: the Karen people of Burma (now called Myanmar). It's a cruel, malicious and little-known history of a growing segment of our population in Orange County (North Carolina).

"But the bright side to their harsh past is that they are building a community here, aided greatly by the benevolence of those whose lives they touch - the churches they attend and the University of North Carolina, where many of them work as housekeepers on campus or at UNC Health Care.

"From these sources, the once impossible dream of a home of their own has come true through partnership with Habitat for Humanity (www.habitat.org).

"On May 7, 2011, the five members of the Krit Heh Htoo and Say Ray Htoo family stood before their new home and thanked the many new friends who made this dream a reality in the Phoenix Place subdivision off Rogers Road in Chapel Hill. One does not come to live in a Habitat for Humanity home without making new friends."

"Bringing people and resources together to help families build and own quality affordable homes" is how Habitat for Humanity of Orange County has always operated, said executive director Susan Levy.

Schwartz went on to say that the Htoo family was sponsored by their church, First Baptist of Hillsborough, but three other Karen families moved into homes this year in the same neighborhood through sponsorship of the United Church of Chapel Hill.

Flicka Bateman, a member of United Church and a Habitat board member, has become an ambassador for the Karen community, even learning the difficult language.

"Eleven years ago, a Karen family of five moved in across the street," Bateman said. "I took them under my wing, taught them how to drive, helped the children get scholarships." She speaks of the successes of the now college-educated children as though they were her own. The more Karen people she meets, the greater her respect for them. "They are such a deserving group."

Schwartz added that their stories, however, are harrowing and Bateman has become particularly close to another young family, Star Thi and Pay Yeh, who were delivered to an apartment in Carrboro late one night in 2007. The couple had met in a refugee camp after each had seen their village destroyed and their parents taken into labor camps.

"Pay Yeh's life began as her parents were fleeing their village; her mother delivered her while running for her life," she continued. "With childhoods spent hiding and starving in the jungle, before finding each other among the squalid conditions of a refugee camp in which 9,000 people lived together on 15 acres of land, imagine their confusion when left alone in an Estes Park apartment with such strange objects as a stove, refrigerator and toilet.

"More Karen families will move into the neighborhood as the UNC Build-a-Block campaign of building 10 homes this year reaches its goals. This enormous effort will provide homes for 10 families of UNC employees and will be completed later this year.

"Each home requires the support of the Orange County community because each house begins on land that Habitat has been able to acquire - and we all know the high value of land in Orange County. The historical source for land-buying assistance has been the Orange County Affordable Housing Bond Program, which is now depleted. Fortunately the Stewards Fund has provided a \$75,000 challenge grant, whereby the gifts of any new donors (anyone who has not given within the past 12 months) will be matched if a minimum of \$75,000 is raised by June 30."

She concluded by saying, "For tens of thousands of Burma's refugees, life in America means many things: a home of their own, freedom to work, freedom to pursue an education...but most of all, freedom to worship without fear of persecution or oppression."

According to a group called Christian Freedom International (www.christianfreedom.org), on Sunday, April 10, a gathering of more than 100 guests and Karen churchgoers came together for a special two-year anniversary celebration, commemorating the establishment of the Karen Baptist Church in Lansing, Michigan.

"Once we were in the jungle and wanted to worship in freedom, but we didn't have that," says Winner Linn, a Karen refugee and CFI employee. "God gave us a place



to worship him...he has supplied all of our needs."

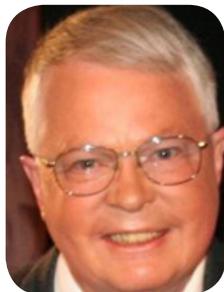
For the past two years, dozens of Karen refugees have worshiped at the facilities of its sponsoring church, Olivet Baptist, in Lansing. In April 2010, Karen Baptist submitted an application for membership into the American Baptist Church of Michigan (ABC-MI); in a unanimous decision passed by ABC-MI's regional board, Karen Baptist became a member of the organization on April 9, 2011.

"The plan...was to get people together and celebrate what God has done for us," says Winner Linn regarding the anniversary celebration, which included food and fellowship after the service.

"We shouldn't forget what He has done for our Karen people. It's easy to forget, living in a free country. But it was really encouraging to see the people come together, even though they speak different languages."

Other groups working on behalf of the Karen include the Jubilee Campaign (www.jubileecampaign.co.uk), Humanitarian Aid Relief Trust (HART) -- www.hart-uk.org -- Christian Solidarity Worldwide (www.csw.org.uk), and many others.

Please pray for the Karen people. They are still fighting for their freedom and they need to know that they are not forgotten.



Dan Wooding
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He is the Founder and International Director of ASSIST (Aid to Special Saints in Strategic Tiems) and the ASSIST News Service. Dr. Dan Wooding hosts the weekly "Front Page Radio" show in South California. He was a commentator on UPI Radio Network for ten years. He also was a strategic partner of the EZRA Peace Project for North Korea with Dr. David J. Cho

2011 GMS WORLD MISSION CONFERENCE

August 29 - September 2, 2011
Seoul, KOREA

The Global Mission Society of the General Assembly of Presbyterian Church in Korea is holding a world mission conference to celebrate its centennial.

The Global Mission Society is the largest missionary sending organization in Korea with 2,133 missionaries to 100 countries.

The theme of the Conference is
"Together with Every Churches on Earth"

For more information, email to GMS100@gms.kr.

Movement for African National Initiatives MANI 2011 Africa: the Blessings, the Challenges, the Opportunities

The MANI 2011 Continental Consultation on Africa's Remaining Unreached Peoples will be held in Abuja, Nigeria, at the International Conference Centre, on September 4-10, 2011.

MANI 2011 represents a highly strategic moment for the African continent. This unique gathering will draw together 1000 Christian leaders in 50 national delegations plus Africans in Diaspora and ministry leaders from around the world. Delegations will include three primary categories of leaders:

- Leaders of major church associations and denominations - critical to mobilizing major blocks of churches
- Leaders of national initiatives and networks - creating synergy for the Great Commission
- Leaders and specialists in cutting-edge ministries - innovating advances for the Church's mission

The MANI 2011 theme is "Africa: the Blessings, the Challenges, the Opportunities", and its purposes are:

- To present an updated assessment on Africa's unreached peoples and the unfinished task for Africa by region and by country
- To discuss issues and challenges facing the African Church
- For fraternal meetings with other continental movements from Asia, Latin America, Europe and North America
- To build long term sustainability for the African Church

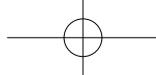
At MANI 2011 national delegations will discuss strategies leading to church multiplication initiatives among the least-evangelized within and beyond their countries. Discussions will highlight church planting movements, strategic prayer initiatives, transformational discipleship, resource mobilization, strategic partnerships, orality, ministry to Muslims, creative access ministries, women in ministry, leadership training, etc.



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REPORT ON THE 10TH TRIENNIAL CONVENTION OF THE ASIA MISSIONS ASSOCIATION

The 10th Triennial Convention was held on November 6 to 10 of 2010.

The venue was the Mawar Sharon Church of Jakarta, Indonesia where Dr. Jacob Nahuway, former Chairman of AMA, established in 1978.

The Convention began with the dedication service of the new sanctuary of Mawar Sharon Church,

The registered participants were over 1,450 from more than 30 countries. It was the largest convention in the AMA history since All-Asia Mission Consultation in 1973.

The Plenary session was from 8 AM to 12 PM everyday. The Workshops and the Functional track meeting for Commissions, such as Asian Society of Missiology, Asian Fellowship of Missionaries, Commissions of Research and Information, met in the afternoon. The evening sessions were prepared as Mission Rally and the report on missions associations of each countries. The leaders and lay members of Mawar Sharon Church fully cooperated throughout all the process of the Convention. Nearly 10,000 members attended for the Mission Rally every evening.

Four major national association such as KWMA (Korea), IMA (India), HKCMA (Hong Kong, China), and PMA (Philippines) were represented. Four national associations presented full reports on missionary movements in their respective countries.

The JAKARTA AFFIRMATION was drafted by the drafting committee. The committee members were selected from every nation. The affirmation was declared at the Closing session of the Convention.

The AMA Board of Directors elected new officers for 2011 to 2013.

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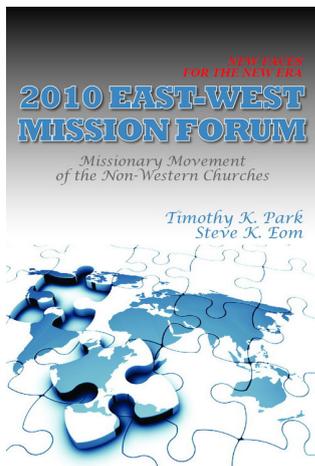
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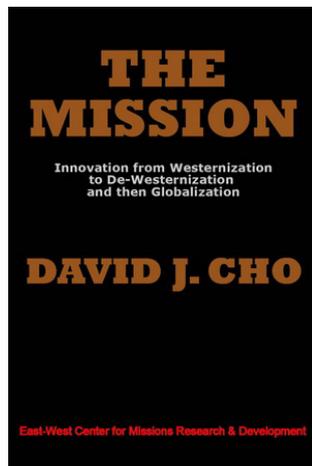
BY

EAST-WEST CENTER for Missions Research & Development



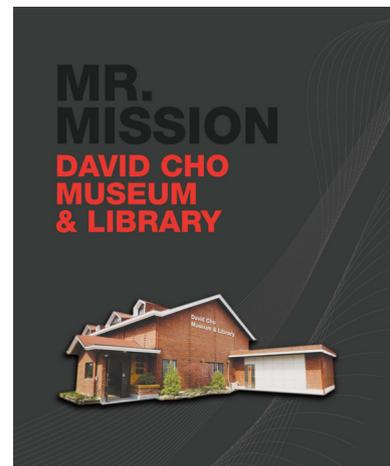
2010 East-West Mission Forum

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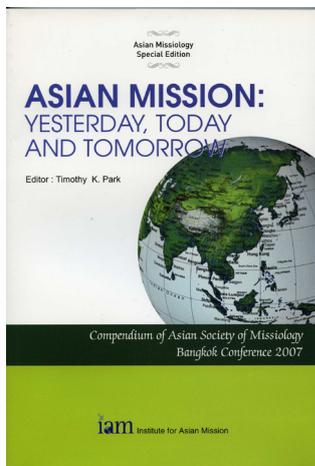
THE MISSION

by
David J. Cho



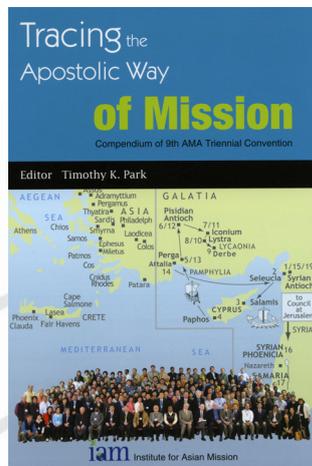
DAVID CHO
MUSEUM & LIBRARY

pictorial book



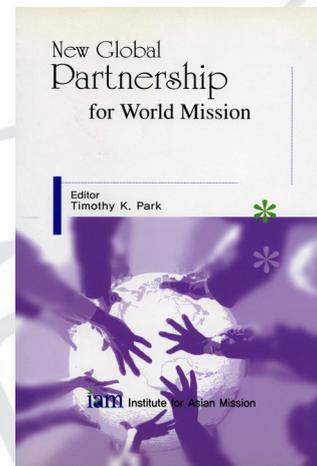
ASIAN MISSION:
Yesterday, Today and Tomorrow

edited by
Timothy k. Park



TRACING APOSTOLIC WAY
OF MISSION

edited by
Timothy k. Park



NEW GLOBAL PARTNERSHIP
FOR WORLD MISSION

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