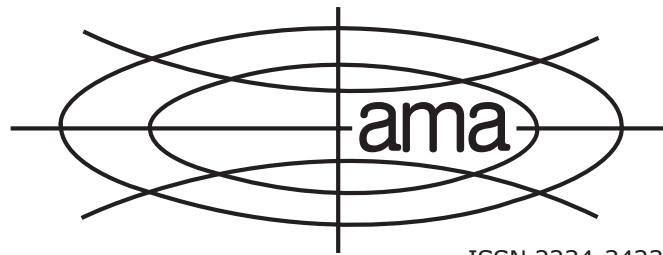




asian missions advance

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January 2012

THE ROLE OF RESEARCH & PUBLICATION IN CHRISTIAN MISSION

David J. Cho

We are entering the year of AD 2012 which is very significant to the missionary movement of the Korean church.

At the inauguration of the General Assembly of Korean Presbyterian Church in 1912, the beginning of mission to Shantung, China as its first attempt to cross cultural mission was unanimously resolved.

And to commemorate and celebrate the 100 years of Korean World Missions Association and its centennial anniversary of China mission, a special forum in Manila will be held this year 2012.

It is expected that over 250 participants will gather in this forum to discuss the history of Asian missions initiated by the Korean church and discuss the outlook of Asian mission for its future missionary movement.

We have to show them our support and encouragement so their efforts will continue to produce an advanced Asian missions.

In this 34th issue of AMA Bulletin, we are compiling the articles of six very influential leaders in research and publication of world missions. They are as follows:

Elben Cesar, the Publisher and Editor of *ULTIMATO*, presented a paper on research and publication in Christian mission. He has been a loyal supporter of AMA and served as the Vice-President of the Third World Missions Association.

Todd M. Johnson presented a paper on the topic of 'Reflection and Research in the New Context of Global Mission.' Todd Johnson is a hero of mission-metrical research in the 21st century. He has been associated with me since 1985 and became one of co-laborers for new forces in world mission. As we all know, he is the Editor of *World Christian Encyclopedia* and *World Christian Trends AD 30-AD 2200*. The readers of this issue of AMA Bulletin, will be enlightened through this creative article.

You will also find one of the special presentations on literature mission by Jong Koo Park which will be a good resource to understand the Christian literature movement in the Korean church. Jong Koo Park is a well-known Christian literature leader in the Korean church. He was awarded by the President of Republic of Korea as a distinguished literature leader.

In addition to the above mentioned Research & Publication papers, three very important papers are also compiled together:

First, Philip Teng, the Founding Chairman of the Asia Missions Association, contributed a Biblical Study paper on the topic of 'God's Most Wonderful Acts in World Mission.' Philip Teng served as the President of Alliance Biblical Seminary, Hong Kong and he was honored as Tenured President Emeritus of the Seminary.

Secondly, Reuben Ezemadu's paper on 'Forming Leaders within the Emerging Mission Movement' is a special presentation of the development of missionary leadership in Asian continent. Reuben Ezemadu has been associated with AMA since 1988

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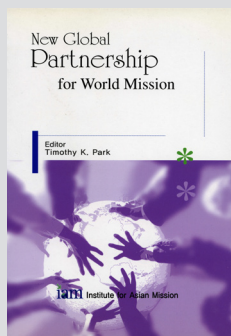
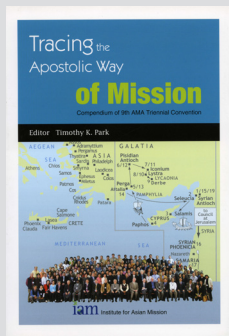
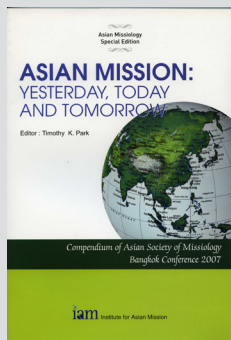
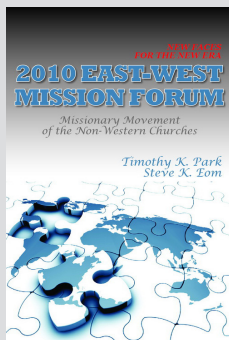


and he taught at the East-West Center for Missions Research & Development, and served as TWMA official for many years. Thirdly, David Hartono's paper for 'Asian Society of Missiology (ASM): Think Tank or Nurturer, or Both?' is very timely. Since he was the President until the last year and he would be the right person to sum up all the projects and purposes of ASM. He was the Founding Member of ASM since 2003 which was initiated in Moscow, Russia. David Hartono has been a long time co-worker of mine since 1972. Lastly, A special report of Myanmar mission will be good eye opener for us about one of the most restricted country to Christian Mission.



David J. Cho, Ph.D.
Founding Editor
davidjcho@paran.com

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.



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EAST-WEST CENTER FOR MISSIONS Research & Development

<http://www.ewcmrd.org>

The East-West Center for Missionary Research and Development (EWCmrd) was created under the auspices of Asia Missions Association (AMA) in order to train missionary candidates from Asian countries. The mission leadership in Asian countries have been confronted with two contradictory phenomena in contemporary mission theory: (1) a strong missionary impulse among the evangelical churches of the Third World; and (2) a wide spread ambiguity of theology of mission. This ambiguity has caused a confusion of missionary concept for the younger churches, as well as between them and western sister churches. Unless this confusion can be clarified, it becomes more difficult for Third World churches to multiply missionary mobilization on a scale sufficient to reach the whole world for Christ.

The first confusion has to do with the missionary role of the local church: Is it just a secondary job to be performed out of the surplus resources of large and mature churches, or is it an integral part of the life of all churches, even small and younger churches? AMA believes that, from the very beginning of its existence, the local church must be encouraged to practice both near-neighbor evangelism, and world-wide, cross-cultural mission. Thus, the evangelistic structure and the missionary structure must coexist simultaneously. Establishing a mission-minded church must take preference over a focus just on the local or denominational church.

Secondly, there is a confusion caused by the assumption that traditional theological education alone is sufficient for missionary endeavor. Cross-cultural missionaries must be trained in terms of ethno-cultural and linguistic realities. We suggest that missiological training for all missionary personnel is absolutely essential. Furthermore, local church pastors must also be equipped with a modern philosophy of mission, its strategy and cross-cultural nature, in order that these pastors can be good supporters of missions.

Thirdly, there is confusion which results from the generalization of the term "Mission" as if whatever a church does is mission work. Local churches must not neglect or avoid their responsibility to send out missionaries.

Lastly, a very dangerous confusion is caused by the antagonism against Western mission agencies and also by the concept of "Moratorium". Many Third World churches are often emotionally involved in this pattern of thinking. We must be humbled in the face of the Great Commission of our Lord, because that commission is global. Third World churches must expect to learn from the experience of Western mission agencies, from both their successes and failures. We must examine these in order to develop an effective Third World missionary matrix. We need to select that which is the best, that which has been proven effective.

It is essential that East and West stand together as mature partners in a joint effort to go into all the world to proclaim the Gospel to every creature.



RESEARCH & PUBLICATION IN CHRISTIAN MISSION

Elben M. Lenz César

What is the role of research and publication in Christian mission? In addition to the sending of missionaries to the field, the provision of resources and intercessory prayer – the incessant missiological research and continual dissemination of new knowledge and challenges, as well as the flow of information as to what is being done and who is doing it – are of inestimable importance in fulfilling the Great Commission. This is what we seek to demonstrate in this article.

The first compendium of missions

In the last 100 years before Christ and the first 100 years after Christ, the world was privileged to have some notable historians like Julius Caesar, Pliny the Elder, Josephus, Cornelius Tacitus and Suetonius. But the encyclopedias forget to mention the name of Luke, a physician, a travelling missionary and historian, who wrote the story of the early missionary efforts in obedience to the missionary mandate of Jesus. As a result of the scruples of Luke in writing his book (the Gospel that bears his name and the Acts of the Apostles) after a thorough investigation of all the sources (Luke 1:1-4) his history of missions is a treasure. If the role of the historian is to describe past events related to humans in a continuous and methodical way, with maximum credibility, Luke is deservedly one of them, fulfilling these attributes.

Thanks to the natural gift of Luke, the supernatural accompaniment of the Holy Spirit! And the fact that this compendium of missions was included in the New Testament canon, it has been translated into over a thousand languages and read by Christians, since the end of the first century until the beginning of this present century. The book of Acts is the flagship of mission.

The Book of Luke emphasizes the story of the unquestioned leadership of the Holy Spirit more profoundly than that of the characters he mentioned. Thanks to the leadership, the motivation, the power and the fullness of the Spirit, in thirty years of missions, the gospel reached the most important urban centers of the then-known world and was established in them: in Jerusalem (capital of Judaism, with 80 000 inhabitants), in Ephesus (capital of magic, with 200 000), in Corinth (the capital of pleasure at all costs, with half a million), in Athens (capital of Hellenism, with 25 000) and in Rome (the capital of the empire, with one million).

We cannot fail to mention other books that are like the continuation or extension of the first compendium of the history of the Great Commission. Here are just three of them: 1) The History of the Expansion of Christianity (1937-45), by Kenneth Latourette, 2) Christian Missions (1964), by Stephen Neil, 3) From Jerusalem to Irian Jaya: A Biographical History of Christian mission (1983), by Ruth Tucker.

Martyrology

It is true that the "blood of martyrs," as Tertullian in the early third century said, "is the seed of faith", but someone has to research the subject and write about it. The famous 'Ecclesiastical History' of Eusebius of Caesarea (265-340), and the 'Martyrology' of Usuard, written in 875, would have been the first to mention the many cases of martyrdom, especially in the first three centuries of the history of missions, up until the Milan Edict (313), when the Emperor Constantine abandoned persecution and gave legality to Christianity. Sometime after the Reformation, the 'Roman Martyrology' completed by Cardinal Baronius (1631) was written. But before that, in 1508, the 'Catalogus Sanctorum' of Petrus de Natalibus was published. The 'Acta Sincera Martyrum' of Ruinart, came out in 1713. A century and a half later the 'Licinius Christenuuefulgung' (1875) came to light. One of the newest is 'Martyrdom and Persecution in the Early Church' (1965), by W. H. C. Frend.

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The Booklet of William Carey

A literary work that caused profound changes in the churches of England with regard to missions and gave rise to various mission agencies in Britain, Europe and North America, is a little book of only 87 pages but with a large title (41 words) published in 1792 by William Carey, a young man of 31 years, pastor of a rural church. It's 'An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens. In which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, are Considered.' Carey's work goes beyond the theological discussion of the topic of missions and also provides data on several countries and islands, creating the so-called missionary challenge. The first fruit of 'Enquiry' was the organization of the Baptist Missionary Society, in the same year. Three

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years later came the London Missionary Society (1795). Another result of this missionary eruption was the organization of the British and Foreign Bible Society (1804), mother of dozens of other Bible societies. Statistics show that four-fifths of all Protestant missionaries of the first half of the 19th century were English-speaking. Due to the repercussions of this booklet and the successful missionary work done by William Carey in India, where he spent 42 of his 73 years, he is known as the Father of Modern Missions.

Biographies

Biographies of missionaries have been instruments in the hands of God to call teenagers and young people to the mission field. In every country biographies can be found of their most notable heroes of the faith. Biographies of famous missionaries like Adoniram Judson (in Burma, now Myanmar), David Livingstone (Africa), Hudson Taylor (China) and William Carey (India), published in several languages, have challenged children, teenagers and youth to serve in missions. And these biographical accounts have encouraged many workers who are overseas.

The Biographical Dictionary of Christian Mission, published in 1998, mentions a short biography of 2400 Christian missionaries since before the 9th century until now, including Catholics, Orthodox, Anglicans, Protestants, independent Pentecostals and those of national churches. The Dictionary is complete, displaying the name of the missionary according to the era, according to the mission field (by continent and country) and according to the sending agency. It also offers a list of female missionaries, another of martyrs and a third of missionaries not from western countries by continent (Africa, Asia, Middle East, Caribbean, Latin America and the Pacific Islands). In addition to these it provides information regarding the type of ministry (Bible Translation, Medical Services, Study of Language and Culture, and Work with Women and Children).

Diaries, letters and reports

Without the diaries, letters and reports from missionaries, the history of the missionary advance would be less rich and uplifting. The diaries record private things and generally do not hide the hard times, the crises of depression or the mistakes of the worker. Although less reserved, the letters to family, close friends and the church contain much information that otherwise would not be known.

The diary of Henry Martyn, an Anglican missionary in India, who died of tuberculosis at the age of 31 in Turkey, for example, brings an account of paramount importance to the history of mission in Brazil. When Martyn went to India in 1805, the ship he was traveling, stopped in Salvador, Brazil. While waiting for the next stage of his journey, he toured the city and was impressed with the amount of crosses placed everywhere. Thus he wrote in his diary: "What missionary will be sent to bring the name of Christ to these western regions? When will this beautiful land be freed from idolatry and spurious Christianity? There are crosses in abundance, but when will the doctrine of the cross be lifted up?" Exactly

50 years later, in 1855, the first protestant missionary arrived in Brazil, the Scottish doctor Robert Reid Kalley. Little would be known about the missionary and explorer David Livingstone if his biographers did not have access to his letters and his personal diary. The same could be said of Ashbel Green Simonton, a young missionary born in Pennsylvania, United States, who came to Brazil in 1859 and who died here eight years later. He is the first Presbyterian missionary in Brazil soil. The diary he wrote begins in 1852 and ends exactly on 31st December, 1866, one year before his death. The diary of this young man is the history of the development of his character and his missionary calling. Since it was published in Portuguese in 1962, it has been a great inspiration, even for me, having written a biography of Simonton, based mainly on his diary.

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Missiology

There is a distinction between missiologists and missionaries. The missiologists are no less important than the missionaries nor vice versa. Both serve in mission. The serious missiologist does not substitute the Holy Spirit nor compete with him, but rather depends on the Holy Spirit as much as the missionary who goes to the field.

If missiologists had not published the results of their studies and research, we probably would only be familiar with the Great Commission, which, in explicit form is found in the Gospels (Matthew 28:16-20, Mark 16:15, Luke 24:45-49, John 20:21). We would not find the command of Jesus in the rest of the Bible, especially in the Psalms and the prophet Isaiah. Thanks to them, we now have a much greater knowledge of the biblical foundations of mission and the missionary field. The books they wrote help us to know the culture and the peculiarities of the countries to which we are sent. We know where there are more missionaries and where there are fewer missionaries, which people groups have not yet been reached and which countries are calling for a new evangelization having completely lost their first love. It was they who identified the Belt of Resistance (better known as the 10/40 window).

Among the most recent missiologists we can mention Alan R. Tippett, David Bosch, David Hesselgrave, Eugene Nida, Johannes Verkuyl, Jon Jongeel, Paul Hiebert, Orlando Costa and Rene Padilla.

Missionary stimuli

Among the many and different missionary stimuli, the international, continental and national missionary



gatherings, occupy a prominent place. The most important was the Congress on World Evangelization held in Lausanne, Switzerland, in 1974, that "spawned a movement of evangelization of specific people groups, which previously did not have a significant Christian presence, and also gave impetus to a reflection on theological issues related to the evangelization of the world" (Manfred Grellert). In addition to producing the famous Lausanne Pact, the congress published a 1,400 page report titled *Let the Earth Hear His Voice*, which is a compilation of all the papers read at this Lausanne I. A theologian from Asia, writing about this Pact, in the ordinary sense of a contract which imposes conditions, assured that this document could be "the most significant of confessions about evangelism ever produced by the church."

In 1989 came Lausanne II, in Manila, the Philippines, and 21 years later (October 2010) the Lausanne III meetings were held in Cape Town, South Africa. Alongside this revolutionary wealth, we must list things which seem smaller or more simple such as the less academic and more devotional missionary stimuli in the books of Oswald Smith (*The Man God Uses*, *The Country I Love Best*, *The Cry Of The World*), the reports of missionary organizations, the periodicals with missionary news and challenges and even the unpretentious prayer letters of people actually engaged in missionary work. Many young people have devoted themselves to missions after reading these simple things.

Missionary reports

Having been, for more than 40 years, the head of the Brazilian magazine *Ultimato*, I have been invited to participate in almost all major missionary and theological reflection conferences of the last quarter of a century. For this reason, I have been in Lima (Peru), Amsterdam (Netherlands), Manila (Philippines), Quito (Ecuador) and Seoul (South Korea). And having been, for eight years, on the board of the Third World Missions Association (TWMA), I went six times to Asia. Under the auspices of World Vision International, I was in Mozambique, Morocco, the United Kingdom, Italy, Switzerland, Austria, Romania and Portugal.

In almost all these trips, I took advantage of the precious opportunity to visit, either going or on the return journey, some neighboring countries. I felt compelled to share with the Brazilian church the challenges that these trips afforded me through more than twenty reports on these countries and on the meetings in which I participated. These have greatly increased my missionary awareness. In addition to written material, every year I lectured on the world panorama and specifically on the Asian and African panorama during the Mission Awareness Course, offered by the Evangelical Centre for Mission (CEM), in Viçosa, MG. Not often, I found myself giving the same lectures at missionary conferences, because such reports were not common in our country.

Before writing each report, I tried to learn as much as possible, taking advantage of books, newspapers and magazines brought from these different countries. I never bothered with only the tourism aspect of travel.

I gave greater emphasis to the historical, sociological, religious and missiological aspects. My own social and missionary consciousness was gradually awakened and enriched. My exacerbated denominationalism, localism and nationalism was brought under the knife, which gave me the opportunity to think about mission in terms of the world and not just in terms of Brazil. Indeed, I recognized this in me, in 1999, when I encountered the sentence of Socrates, recorded in the famous Portuguese tiles in a subway station in Lisbon: "I'm not Athenian or Greek, but rather a citizen of the world." (This reminded me of the confession of John Wesley: "The world is my parish.")

I pass on to the reader some information that is in my memory, in my heart and in the reports.

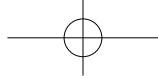
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Japan

At the 6th Conference of the Asia Missions Association (AMA), held in Kobe, Japan, in April 1997, the Filipino pastor Loreto Solmerin preached about the healing of the paralytic at Capernaum. At one point, he came off the stage, asked a lady to sit in a chair, called an Indian, Korean, Indonesian and Japanese, and asked that the four pick up the lady and take her onto the podium. The woman represented Asia, the four men, cooperation between the missionaries on the continent, and the stage area where the grace of God and the Spirit of God operate changes. Asia is the least Christian continent of the world and needs to be evangelized by the joint effort of all denominations and all countries. As the four friends of the paralytic took him to Jesus, the church must be creative and overcome obstacles to be successful.

At the opening of the World Congress of Missions entitled 'Mission of the New World for the Third Millennium', in Kyoto in October 1999 on the occasion of the 450th anniversary of the arrival of the Jesuit Francis Xavier in Japan, and also the 140th anniversary of the first Protestant missionaries, David Cho, Founder and Honorary Chairman of TWMA, was not very optimistic

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about the third millennium: "We are entering an era of discontinuity and uncertainty." Even though global economy and high technology are changing our concepts of time and space, transportation and communication, "the new world order of the new millennium will be turbulent, perhaps even more than the last millennium." Cho believes that justice and morality will decline in all nations in the next millennium. A major concern is North Korea, where he was born and where he has traveled more than twenty times.

North Africa

Two hundred years after Pentecost there were 900 Christian churches in North Africa. At a meeting held at Carthage, near modern Tunis, the capital of Tunisia, in the early fourth century, 270 bishops gathered. In Alexandria, Egypt, where the oldest Greek translation of the Old Testament (the famous Septuagint) was written, there was a school to prepare missionaries, led by men like Pantaenus, Clement and Origen. The church of North Africa produced more than half of the great Christian leaders of the first five centuries, including Augustine. Many of the most important books of this period were produced by them from the *Exhortation to the Greeks* and *Pedagogy* by Clement to the *Confessions* and *City of God*, by Augustine. And all this happened under severe persecution from the Roman emperors, from Nero (54-68) to Diocletian (284-305), when Christians sometimes had only two options: apostatize from the faith or suffer martyrdom. It is impossible to reconcile the past with the present situation of Christianity in North Africa. The very low percentage of Christians in this region of Africa has decreased from 9.7% in 1910 to 8.5% in 2010. Meanwhile, the high percentage of Muslims has grown from 81.8% in 1910 to 88.3% in 2010. Four of the nine countries in North Africa have 0.3 to 0.1% Christian.

Cuba

The Christopher Columbus Cemetery in downtown Havana, had more than 800,000 graves in 1993. The presence of many crosses, images of angels and of Jesus give a strongly religious aspect. On at least two graves are replicas of the most famous sculpture by Michelangelo - the dead Christ lying on the knees of Mary (the Pieta). But not all the tombs reveal that the dead or their families had faith in Jesus and the resurrection. In these cases, the funeral monument ends abruptly with a cover or lid which symbolizes the total and definitive victory of death over life. For these there is no life of any kind after death. Death is the end point, not of a long or short phrase or of a paragraph, but of the whole text. Nothing is written after this period. It's the end of personal history. It is curious that these graves are from before the socialist revolution and have nothing to do with the materialistic and atheistic content of international communism or the communisms of Cuba.

Taiwan

The cross is everywhere in Taiwan. On key chains, in hearses and even on the images of Buddha, but it is not the Christian cross. The difference is that on the cross of Taiwan each arm ends with a fold, like the Greek

letter gamma. It's just like the swastika adopted by Hitler as a symbol of racist ideas in 1920, but has nothing to do with Nazism. It is a pre-Christian cross. It is at least six thousand years old.

The swastika was discovered in Byzantine buildings, Buddhist inscriptions, Celtic monuments and Greek coins. It was used by natives of the Americas and among the Vikings of Scandinavia.

The swastika is not necessarily a caricature of the Christian cross, even though it was given this connotation in some quarters of Europe in the era of Nazi splendor. The German swastika was overthrown, but the cross of Christ stands up!

Turkey

Before the Republic was proclaimed in Brazil in 1889, Catholic clergy called those Brazilians who became Protestant traitors, because the Church was strongly linked to the state. The same happens in Turkey today: the concept that to be Turkish is to be Muslim means that to become a Christian is to be a traitor to the country.

Mozambique

The evangelical church in Mozambique did not begin through the work of a foreign missionary, as usually happens. The pioneer was a young Mozambican who was working in the coal mines of South Africa and there was converted at the age of 29 because of the testimony of a Swiss Presbyterian mission. Once converted, this young man, whose name was Yousef Mhadamhala, returned to Mozambique to evangelize his relatives in Rikatla, near Maputo (the capital), where there was a remarkable revival in the 1880s. Missionaries did not arrive until 1887, when the Presbyterian work was officially organized.

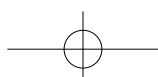
Romania

In the museum Ion Jalea in Constanta, the third largest city of Romania, on the edge of the Black Sea, there is a wooden sculpture showing Lucifer on his knees. A museum guide explained that although the sculptor Ion Jalea was not religious, he understood that even Lucifer had to give glory to God. This piece recalls the words of Jesus: "If they [the disciples] keep quiet, the stones will cry out" (Luke 19:40). Remember also the words of Paul: "At the name of Jesus every knee should bow [including that of Lucifer], in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11).

Asian Panorama

Because of my travels to Asia and the missionary meetings of TWMA, I could prepare a small study on the Asian scene, encouraging more interest of Brazilians for this continent.

Having been discovered, colonized and Christianized by the Iberian Catholic countries (Portugal and Spain), the Caribbean, Central America and South America have too many crosses, though, in most cases, they do not know the doctrine of the cross as recorded by Henry Martyn in his diary.





For this reason, the Latin American is struck by the absence of crosses when traveling through Asia. From Turkey to Japan (9700 km) and from Siberia to Indonesia (8700 km), with rare exceptions, there are no crosses. Instead of the cross, there is the Star of David (in Israel), the Lunar Crescent (in Islamic countries), the Sanskrit word OM (in Hindu countries), the Roda Viva (in Buddhist countries) and the Torii (in Shinto countries). In fact, the only exceptions are South Korea and the Philippines, because of the success of Christian missions.

Asia is the birthplace of all major world religions: Buddhism, Confucianism, Christianity, Hinduism, Islam, Judaism, Taoism, Shinto, and Zoroastrianism. It is the birthplace of Zoroaster (600 BC), Confucius (551 BC), Jesus (4 BC) and Muhammad (570 AD). The birth of Jesus is in the exact middle between the births of Buddha and Mohammed.

Although the Catholic missionaries had arrived in Asia over 500 years ago and the Protestant missionaries, more than 270 years ago, the Asian continent is the one with fewer Christians (8.5%). Christianity is in last place among the five major religions of Asia. There are more non-Christians in India and China (the two most populous countries) than Christians around the world.

With regard to Christianity, there is a worsening of the religious situation tracing a line from West to East Asia. Moving from monotheism (in the case of Jews and Muslims) to polytheism (in the case of Hindu countries) and from this to a religion without God or gods (in the case of Buddhist countries). There is a road to be walked from the conviction of sin to the denial of sin, from vicarious punishment to punishment itself, from Christian justification to Buddhist reincarnation, of a single life to many lives. For Jews, Jesus is not the Christ who was to come. For Muslims, Jesus is not greater than Mohammed. For other religions, Jesus is not even counted.

However, as the Japanese pastor Takashi Yokoyama said, in Kyoto in 1999, at the 6th Missionary Conference of the Asia Missions Association (AMA): "The gospel began in Asia, has shifted from Asia to the world, and now is returning to Asia."

While in North America and Oceania population growth is greater than the growth of the church in Africa and especially in Asia, the opposite has happened.

An Australian magazine of missions said that "the church in China is growing faster than any other church in any age of history" (F.P. News, May 2003).

Until very recently, the largest Pentecostal congregation, the two largest Presbyterian churches, the largest Baptist church, the largest Wesleyan congregation, the largest Presbyterian seminary and largest Christian Women's university in the world were in Asia, specifically in South Korea. Asian missionaries are going to various parts of the world, including the American continent.

Until we complete the task

Thus, from the Acts of the Apostles, of the meticulous historian Luke, until the current mission reports - through the martyrology of the first centuries, the revolutionary booklet from the Father of Modern

Missions, the inspiring biographies of missionaries, their diaries, letters and reports, through the important contemporary missiological literature, the missionary stimuli driven by meetings such as Lausanne 1, 2 and 3 - all these thousands of pages of research and publication throughout human history are essential to the continuity of mission, from generation to generation, until our Lord returns and every knee will bow before him.

- Translated by Janet Susan Greenwood

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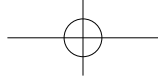
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Elben M. Lenz César

redator@ultimato.com.br

He is the Founding Director of ULTIMATO, Brazilian Magazine, for more than 40 years. He is an emeritus pastor in Presbyterian Church of Vicosá, Minas Gerais, Brazil. He is an Honorary President of Centro Evangelico de Missões (CEM). He served the Third World Missions Advance as Vice-Chairman from 1991 to 1994.



REFLECTION AND RESEARCH IN THE NEW CONTEXT OF GLOBAL CHRISTIANITY

Todd M. Johnson and LouAnn Stropoli

As we continue to mark the 100th anniversary of the 1910 World Missionary Conference in Edinburgh, global Christians are both encouraged and humbled: encouraged by the growth of Christianity and increasing global partnerships, and humbled by the revelation of blind spots and the enormity of the task ahead. Each new generation of Christ followers faces these opportunities and challenges as Christianity continues to grow, develop, and travel around the globe. Andrew Walls, in a lifetime of scholarship, draws special attention to the serial nature of Christianity.¹ He notes the fading of former Christian heartlands such as Yemen, Jerusalem, Egypt, and Syria, all of which currently have small Christian communities in comparison to their flourishing pasts. Yet, while Christianity declines in its historical heartlands, new vibrancies and life-filled heartlands are emerging elsewhere. The progression of Christianity resembles a meteor traveling with great velocity and purpose; the tail diminishes little by little as the strong head forges into new territory. As Walls states, "But in none of the cases mentioned did the fading of the Christian heartland community issue in the fading of the Christian faith itself; rather the reverse."² The serial nature of Christianity is further evidenced when mapping the location of Christianity's center of gravity from the first century to the present. This center is a single geographic point on earth "where the number of all Christians living to its north, its south, its east, and its west is exactly the same."³ Beginning in Jerusalem at the time of Christ, the center of Christian gravity traveled through Turkey (1000), Hungary (1500), Spain (1900), and, finally in an unexpected southerly direction to Mali, just north of Timbuktu (2000). The Christian center of gravity is expected to continue in this southeast direction and land in Niger in 2100.⁴

The growth of Christianity in the Global South has literally changed the complexion of Christianity and is reflected in the shifting demographics of the global church.⁵ The net gains and losses in Christianity over

the last one hundred years reflect a massive growth of adherents in Asia and Africa, matched by significant loss in the West. Six of the top ten countries with the most significant decline in the percentage of Christians are in Europe.⁶ At the same time, seven of the top ten countries to gain in Christian percentage are in Africa, with the remaining three in Asia. From largest to smallest they are Liberia, Cambodia, Burundi, Nepal, Burkina Faso, Timor, Benin, Tanzania, Uganda, and the Democratic Republic of the Congo.⁷

The Christian heartlands today, therefore, are drastically different from one hundred years ago. In 1910 Africa was 1.9% of the world's Christian population.⁸ By 2010 that number had soared to 21.6% with the highest percentage held by Eastern Africa (9.4%, up from 0.9% in 1910). As of 2010, 15 out of the 25 largest peoples in Africa are more than 90% Christian.⁹ The highest concentration of Christians is found in sub-Saharan Africa. One hundred years ago, Christians in Middle Africa were sparse and "found in small numbers in the Democratic Republic of Congo, Equatorial Guinea, Gabon and São Tomé and Príncipe. Today over 80% of the region's population are Christian adherents, with the more populous area 95% Christian."¹⁰ The percentage of Christians in Southern Africa has also grown over the last one hundred years from 37% in 1910 to 82% in 2010.¹¹ In 1910, as Gundani states, "the Christian gospel had hardly begun to penetrate Southern Africa."¹² The exception, of course, is South Africa due to its long history of Christian presence.

Like Africa, Asia experienced a substantial increase in its share of the world's Christians from 4.1% in 1910 to 15.4% in 2010.¹³ This increase spanned all of Eastern, South-central, and South-eastern Asia, particularly Nepal and Cambodia.¹⁴ Provinces in China and India occupy the top three positions by number of Christians by province in Asia, followed by the three in the Philippines and then three more provinces in China. The growth of Christianity in China, now with over 100 million Christians, has played an important role in the recent easterly direction of the Christian center of gravity.¹⁵ Western Asia (also known as the Middle East)

1. See Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll: Orbis Books, 1996) and *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith* (Maryknoll: Orbis Books, 2002).

2. Andrew F. Walls, "Christianity across twenty centuries," in *Atlas of Global Christianity: 1910~2010* (ed. Todd M. Johnson and Kenneth R. Ross; Edinburgh: Edinburgh University Press, 2009), 48.

3. Todd M. Johnson and Sun Young Chung, "Christianity's centre of gravity, AD 33~2010," in *Atlas of Global Christianity: 1910~2010* (ed. Todd M. Johnson and Kenneth R. Ross; Edinburgh: Edinburgh University Press, 2009), 50.

4. Todd M. Johnson and Kenneth R. Ross, eds., *Atlas of Global Christianity: 1910~2010* (Edinburgh: Edinburgh University Press, 2009), 53.

5. See Lamin Sanneh and Joel A. Carpenter, eds., *The Changing Face of Christianity: Africa the West, and the World* (Oxford: University Press, 2005) and Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South* (Oxford: Oxford University Press), 2006.

6. The top ten countries with the largest net Christian loss per 100 Christians are Iraq, Moldova, Bulgaria, Georgia, Turkey, Germany, Romania, Guyana, Kazakhstan, and Ukraine. See Johnson and Ross, 61.

7. Ibid.

8. Ibid., 59.

9. Ibid., 226.

10. Ibid., 120.

11. Ibid., 128.

12. Paul H. Gundani, "Christianity in Southern Africa, 1910~2010," in *Atlas of Global Christianity: 1910~2010* (ed. Todd M. Johnson and Kenneth R. Ross; Edinburgh: Edinburgh University Press, 2009), 126.

13. Johnson and Ross, 59.

14. Ibid., 136~7. From a very small Christian presence in the recent past, both Nepal and Cambodia have experienced dramatic growth of Christian churches.

15. Ibid.



fell from 22.9% to 5.7% Christian from 1910 to 2010. This precipitous decline, according to the *Atlas of Global Christianity* is “largely the result of emigration, and the exodus is still taking place in some parts of the regions. Israel, Palestine, Iraq and Turkey have been most affected.”¹⁶

In the last 100 years Latin America has maintained a steady percentage of Christians within its population (95.2% in 1910 and 92.5% in 2010).¹⁷ Nonetheless, the internal composition of Christians has changed with a dramatic increase of Protestants and Independents, including Pentecostals. In addition, Latin America has seen its share of the world’s Christian population increase substantially over the past century. In 1910 12.2% of the world’s Christians lived in this region, increasing to 23.9% by 2010. With the decline of Christianity in the West and North, Latin America’s share of the world’s Christians is now only second to Europe’s (25.6%).¹⁸ Together these figures in Africa, Asia, and Latin America show an extraordinary increase in the percentage of world’s Christians living in these combined regions. This increase, from 18.2% in 1910 to 60.9% in 2010,¹⁹ confirms the southeastward shift of the center of Christian gravity and significantly changes the ethnic and linguistic composition of global Christianity.

The Influence on Reflection and Research

The influence of this shift in gravity is reflected in nearly every cooperative mission effort, global conference, and strategic plan to evangelize the world. One example was the October 2010 Third Lausanne Congress in Cape Town, South Africa, with its intended representation of Evangelicals from around the world. Although full representation and partnership is still a work in progress, this demographic reality is gradually being felt in areas of research, missions, and partnership. Nonetheless, in light of new Christian heartlands, more profound adjustments in conducting mission and research are needed. In particular, major areas of inquiry include global theological reflection, interaction between Christians and adherents of other religions, and research in data gathering and analysis.

Global Theological Reflection

“The history of philosophy may be a series of footnotes to Plato, but we dare not make the same claim about the history of theology.”²⁰ This insightful comment by Vanhoozer serves as a challenge to global Christians serving in areas of theological and missiological reflection.²¹ The geographic expansion of the global church requires a similar expansion in research and reflection. The phrase attributed as an African proverb,

“It takes a village to raise a child,” can be inspiring for the global church in that it takes the whole church to understand the whole Word of God and his mission. The new diversity of Christianity has put the church in a position that allows for this comprehensive understanding, if only all will participate.

Nonetheless, in light of new Christian heartlands, more profound adjustments in conducting mission and research are needed. In particular, major areas of inquiry include global theological reflection, interaction between Christians and adherents of other religions, and research in data gathering and analysis.

As previously noted, in 1910, global Christianity was demographically centered in the West (66% in Europe, 15% in Northern America²²). Western theologies are, as Bishop Hwa Yung notes, a product of the concurrent histories, cultures, and realities from which they sprang.²³ In today’s global Christian reality, theology has many new contexts with which it must interact in order to answer the questions of God’s people. African, Asian, and Latin American Christians are raising new questions, and the correlating answers reveal new insights about God and his Word that have previously been uninvestigated or under-investigated. Perhaps, as Walls suggests, believers in the African church can develop a “theology of evil”²⁴ as they minister in contexts inhabited by spirits, powers, and divinations. African theologians are already providing new insights into Christology.²⁵ Theological reflection in Asia challenges and informs the global church in new and unique ways as well. Some examples include theological reflection that seeks to understand God’s heart for the poor and oppressed, such as Dalit theology; reflection that seeks to communicate and preserve stories of persecuted believers, such as those in China; and reflection that explores avenues of living peaceably—yet true to the gospel—in pluralistic contexts. These new insights are not meant to replace what God has already developed through his people over the centuries, but rather to expand, enrich, and challenge the thinking and experience of all of God’s people. As Vanhoozer states, “Western theology remains part of the catholic heritage of the church. It is important, then, not to take ‘non-Western’ as an invocation of Aristotle’s law of noncontradiction (not western) or

16. Most of those Christian emigrants are Orthodox. Johnson and Ross, 136.

17. *Ibid.*, 176.

18. *Ibid.*, 59.

19. *Ibid.*, 59.

20. Kevin J. Vanhoozer, “One Rule to Rule Them All?” in *Globalizing Theology: Belief and Practice in an Era of World Christianity*, (ed. Craig Ott and Harold A. Netland; Grand Rapids: Baker Academic, 2006), 85.

21. David Bosch, in quoting Hengel and Kasting, emphasizes the correlation between missions and theology as fundamental to the Christian faith. See David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 2003), 15.

22. Johnson and Ross, 59.

23. Hwa Yung, *Mangoes or Bananas: The Quest for an Authentic Asian Christian Theology* (Oxford: Regnum, 1997), 2.

24. Andrew F. Walls, “Globalization and the Study of Christian History,” in *Globalizing Theology: Belief and Practice in an Era of World Christianity*, (ed. Craig Ott and Harold A. Netland; Grand Rapids: Baker Academic, 2006), 70.

25. See Ferdinand Nwaigbo, “Jesus Christ: Our Peace and Reconciliation,” *AFER* 4:1 (2009): 356–384 and Rodney Reed and Gift Mtukwa, “Christ Our Ancestor: African Christology and the Danger of Contextualization,” *WTJ* 45:1 (2010): 144–63.



in the sense of anything-but-Western. ... The way forward is not non-Western but more-than-Western theology.²⁶ All of God's people must give themselves to deeper theological research and subsequently share and challenge one another to more fully understand the whole gospel. It is then that we might begin to "recover biblical catholicity,"²⁷ and take hold of the unity that Jesus prayed for so fervently.²⁸

The majority of the readers of Asian Missions Advance are strategically placed to gather data and properly analyze it in their own contexts and languages. The need for research in the Global South far outweighs the workers currently available.

Living in Pluralistic Societies

"As many as 86% of all Muslims, Hindus, and Buddhists do not know a Christian."²⁹ This startling finding is examined in detail in the Atlas of Global Christianity. From an initial glance there seems to be little reason for a lack of interaction between Christians and non-Christians. In countries such as Nigeria, Sudan, and Indonesia, Muslims and Christians live and work in close proximity. Christians live near Hindus in India and Buddhists in South-eastern Asia.³⁰ Despite this, the majority of Christians worldwide are not witnessing through personal presence and friendship even in the midst of pluralistic contexts.³¹ In the context of Christendom, Christians were the majority for centuries on end, giving little reason to learn about and engage in sensitivity towards other religions. As Tennent states, "Western Christians' awareness of other religions generally entered their consciousness only as exotic stories from distant lands..."³² Today, Christians are still in the majority in most of Europe and Northern America, but immigration has brought millions of adherents of other religions into closer proximity with Christians. Who will model faithful Christian witness in such a pluralistic context? A starting point might be those whose Christian identity is forged in multi-religious societies. These societies are typically found in Asia.³³ Christians from Asia in particular can offer guidance to Christians in other regions. Part IIA of the Cape Town

26. Vanhoozer, 119.

27. Craig Ott, Stephen J. Strauss, with Timothy C. Tennent, *Encountering Theology of Mission: Biblical Developments, and Contemporary Issues* (Grand Rapids: Baker Academic, 2010), 316.

28. John 17:23.

29. Todd M. Johnson, "Globalization, Christian Identity, and Frontier Missions," *IJFM* 27:4 (Oct ~ Dec, 2010): 166.

30. Johnson and Chung, 51.

31. See Todd M. Johnson and Charles L. Tieszen, "Personal Contact: The sine qua non of Twenty-first Century Christian Mission," *EMQ* (October, 2007): 494-502.

32. Ott, Strauss, and Tennent, 292-3.

33. Countries with the most religions over 5% are Viet Nam, China, South Korea, Malaysia, Taiwan, and Brunei. See Johnson and Ross, 32.

commitment specifically calls believers to "[Bear] witness to the Truth of Christ in a Pluralistic, Globalized World." While more research is needed to truly understand other world religions, those who have lived their whole lives among Muslims, Hindus, Buddhists, and others have a unique perspective to share.

Data gathering and analysis

In our research at the Center for the Study of Global Christianity, much of our recent focus has been on the peoples and cultures of the Global South and interacting with the data that reveals the growth of Christianity in these contexts. Our best information comes to us directly from people who are living in the contexts we are trying to understand. In researching global Pentecostalism, for example, we have sought to connect directly with Pentecostal leaders around the world; sometimes via phone or email (using translators or translations when necessary), and sometimes via local scholars who share their findings through informal reports or scholarly writings. For Pentecostals from closed countries, we are often able to arrange face-to-face meetings in neutral settings. The greatest need, however, in global and regional research is more on-the-ground interactions. The majority of the readers of Asian Missions Advance are strategically placed to gather data and properly analyze it in their own contexts and languages. The need for research in the Global South far outweighs the workers currently available. More data is needed on the health and strength of the local church, on Christian interactions within pluralistic societies, and on the state of theological education, to name just a few. Research, data gathering, and data analysis are all areas where the global church can gain by working in unity, while retaining the strength of multiple cultural and linguistic perspectives.

Christian leaders of the Global South are expressing a more positive outlook on the future of Christianity than leaders in the Global North.

Conclusion

Global Christianity today is increasingly diverse in language, culture, and worldview as the center of gravity continues to move in its southeast direction. This diversity presents Christians with a direct challenge to think more creatively, to adapt to new cultures, and to work together in methods that open the doors to input from parts of the world that have been previously hidden or unknown to Western Christianity. Global theological reflection, interaction between Christians and those of other faiths, and data gathering and analysis are significant areas that require new and fresh perspectives from the Global South to move forward. Not surprisingly, in this new context, Christian leaders of the Global South are expressing a more positive outlook on the future of Christianity than leaders in the Global North.³⁴ Their robust involvement and leadership in both

34. "Global Survey of Evangelical Protestant Leaders," *Pew*



theology and research will help Christians everywhere to be more effective in informing, correcting, and inspiring each other. This global interactive approach to the *Missio Dei* should help to counter latent Western perspectives while setting the church on new trajectory that more faithfully represents Word, Spirit, and the diversity of the body of Christ.

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Todd M. Johnson Ph.D.
tjohnson@gordonconwell.edu

Todd M. Johnson is Associate Professor in the Study of Global Christianity and Director of the Center for the Study of Global Christianity (CSGC) at Gordon-Conwell Theological Seminary. He is also Research Fellow at Boston University's Institute on Culture, Religion and World Affairs. He is the co-editor, with Kenneth R. Ross, of the *Atlas of Global Christianity* (Edinburgh University Press, 2009).



LouAnn Stropolo, MM, M.Div., Th.M.

LouAnn Stropoli has taught or guest lectured at Gordon College, Newbury College, and at Perspectives classes, as well as in India and Cambodia. She is currently a Research Associate at the Center for the Study of Global Christianity, a missions conference speaker, and world religions instructor. Her ministerial license is held with the Conservative Congregational.



THE LITERATURE MISSION

- Model of Korean Church -

Jong Koo Park

Korean churches have achieved their rapid growth largely through a strategy of literature missions. Since it is an exceptional example in the history of world mission, this model arises from an analysis of the effects of literature missions on the growth of the church in Korea, which could become a model for mission in the third world.

LITERATURE AND THE RAPID GROWTH OF THE KOREAN CHURCH

Many churches in Korea have grown rapidly achieving remarkable quantitative expansion with 25 percent of the population becoming Christian in only 100 years. A comparison of statistics on Korean Christianity with those of the Japanese, reveals clearly the fact that the Korean church has grown rapidly. Table below starts with the first church in Japan which was built twelve years earlier than the So Rae Church, the first Christian church in Korea. Taiwan received Christianity twenty years earlier than did Korea.

Statistics of Protestants in Korea, Japan and Taiwan ¹

Section	Korea	Japan	Taiwan
number of churches	36,832	7,197	2,500
number of ministers	67,008	9,643	2,000
number of full members	12,652,513	576,577	400,000
ratio of Christians	25%	0.3%	2.5%
Denominations	112	170	50

There are seven major hypotheses to explain the growth of Korean churches

1. Marlin Nelson's analysis identifies four factors.²
 - It was the providence of God.
 - There are many well-trained ministers; one hundred are from Bible schools, one hundred are from seminaries, and eight thousand are seminary students.
 - The Bible was translated.
 - Single nation and one national language.
2. Sun-do Kim enumerates eight causes.³
 - The Korean church prays.
 - Bible Centric churches.
 - Growth has been achieved through the severe trials

1. Drawn from the Yearbook of Japanese Christianity (1992 and 1993). The Pastoral Monthly collected the statistics from Korean missionaries in Japan and Japanese Christian Publications. The statistics on Taiwan Christianity were collected from Korean missionaries in Taiwan. These statistics were presented at the Korea, Japan, Taiwan Joint Christian Publication Seminar during October 14~16, 1993, by Taiwan representatives.

2. Molin L. Nelson, *The Principles of the Growth of Church* (Seoul: Christian Herald 1974), pp. 19~34.

3. Sun-do Kim, "Church Growth in Korea," *The Third Force* (Seoul: East West Center for Missions, 1982), pp. 18~187.

- in Korean history.
- Korean Christians give tithes faithfully.
- Koreans are very religious people.
- Positive participation of laymen.
- Active small groups and bands.
- Population shifts towards urbanization.

3. Man-sin Lee opines that:⁴
The Korean churches have grown through a revival movements which emphasized conversion, salvation and experience of the Holy Spirit. Activities that promote propagation and expansion were highly encouraged along with dependence on divine led towards church growth.
4. Jong-soon Park⁵
Churches have grown through their study of the Bible. As Christians confirmed their faith through Bible study, they undertook activities such as visiting homes, causing quantitative growth of the church.
5. Yo-han Lee underscores twin factors:⁶
 - Koreans have lived eschatological lives, many ministers and their families proving obedient to the life of suffering in history.
 - Despite the absence of a growth theory, the Korean church grew rapidly during intense urbanization.
6. Donald McGavran relates church growth factors to seven Biblical principles:⁷
 - Accept the authority of the inerrant Bible.
 - Recognize that all living outside the Spirit of Jesus Christ are lost.
 - Recognize that the love of God motivates all world mission.
 - Believe in Jesus Christ as the only way of salvation.
 - Obey the leading of the Holy Spirit.
 - Pray for church growth.
 - Understand the church as the body of Christ

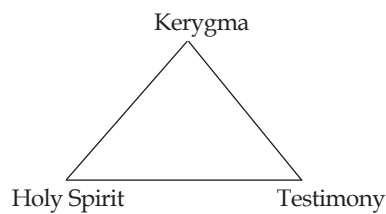
McGavran's seven principles of church growth point towards the prevalent spiritual factors of growth in the Korean Church.
7. An intergrating view regards the above mentioned analyses of factors in Korean church growth as connected one to another, and as consistent with the patterns of growth of the early church as shown in Acts. Church growth is a continuous phenomenon resulting from works of the Holy Spirit, proclamation of the Kerygma, and the testimony of Scripture, which are in harmony, based on Trinitarian principle.

4. Man-sin Lee, *Church Growth and Revivalism* (Seoul: The Christian Literature Society, 1984), pp. 242~245.

5. Jong soon Park, *Church Growth and Bible Study* (Seoul: Haesun Publishing Co.), pp. 60, 158.

6. Yo-han Lee, "Why Does Their Church Grow?" *A Report on Research in Korean Church Growth* (Seoul: Bible Study Co., 1909).

7. Donald A. McGavran, *Ten Stages of Church Growth* (Seoul: Sinmangae Press, 1987), pp. 16~17.



In the case of the Korean Church, the Movement of repentance and Bible study was greatly promoted by the Holy Spirit, while guided in the direction of growth through the literature mission. Jae-kwon Kim⁸ relates the growth of the Korean church directly to the increase of Christian publication.

THE LITERATURE MISSION AS A CHURCH GROWTH INSTRUMENT

Horace G. Underwood, a Presbyterian Minister and Henry G. Appenzeller, a Methodist minister, arrived at Jemulpo, Easter morning of April 5, 1885. This is the beginning of Christian mission in Korea. However, the Korean Church may be unique, that it received Protestantism before the missionaries arrived. The historical accounts are as follows.

- 1876: John Loss, a missionary of the Scotland Presbyterian Church engaged in missionary work in China, met Young-chan Lee at Koryomoon(Korea Gate). Mr. Lee taught Loss the Korean language.
- 1877: They publish teaching materials in the Korean language for missionaries at Sanghae, China.
- 1878: Gospels of John and Mark are translated by Ross and Seo.
- 1879: The first to be baptized are two Koreans who call on Loss in Bongchun having already read the Bible to which Hong-joon Baek had introduced them. Their names were not known. Some educated persons join in the translation of the Bible.
- The first Korean Protestant community was born. Hong-joon Baek, Yong-chan Lee and two other persons were baptized by MacIntyre.
- Hong-joon Baek requested Christian literature at Euju
- 1881: The first missionary literature in the Korean language was written, YESU-SYONGGYO-MUNDAP, YESU-SYONGGYO-YORYONG.
- 1882: Luke and John were published. The number of baptized reached a total of seven. YESU-SYONGGYO-MUNDAP, YESU-SYONGGYO-YORYONG were introduced into Korea by colporteurs.
- Sang-yoon Seo, one of the colporteurs distributed the Gospels for the first time.
- 1883 : Sang-yoon Seo distributed the Gospels in Seoul.
- 1884 : Seo baptized 75 persons in a Korean town in Japan. He returned to Korea and began to propagate Christianity.

Thus the translation of the whole Bible by Su-jung Lee had already been done before the first western missionaries came to Korea. When Appenzeller and Underwood arrived at Jemulpo, Korea, they carried with them the Gospel of Mark translated into Korean by Su-jung Lee. Clearly it was literature mission that brought Christian faith to Korea, paving a way for the mission

8. Jae-Kwon Kim, Korea-Taiwan-Japan Joint Christian Publication Seminar, 1993, 10. 14.

to come. The status of the Korean Christian literature movement in 1993 is as follows:

- 200 Christian Publishing Companies
- 76 Christian Magazine Publishing Companies
- 400 Christian Book Stores
- 20 Christian Newspapers
- 20,000 Christian Publications -- 20,000
- About 60 new volumes of Christian Books every month
- Korean Christian Publishers' Association, founded in 1975
- Korean Christian Bookstores' Association, founded in 1979
- Korean Christian Magazines' Association, founded in 1986

The Status of Distribution by the Korea Bible Society⁹

Sections	Home		Abroad	
	1992	1991	1992	1991
Bible	1,243,919	2,001,894	3,769,740	3,220,669
New Testament	2,116,911	1,934,577	1,347,024	1,463,453
Protions	1,306,846	1,853,621		
Braille Bibles	11,960	1,360		
Missionary Papers	50,540,005	57,289,055	1,044,515	4,509
Total Pieces	55,219,641	63,090,507	6,161,279	4,688,631

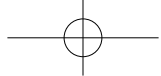
According to Han-chang Lee's report on the status of Bible exports by the Korea Bible Society, Korea has become the foremost Bible exporting country. The Society exported about six million volumes of the Bible in 138 languages in 1992, about 25 percent of the world market share.

The Influence of Literature on Korean Church Growth

Literature mission laid the very foundation of Korean church growth. When the government later restricted missionaries from entering Korea and curtailed their missionary work, literature had planted the seeds of the Gospel in Korea. At that time, Sang-yoon Seo was imprisoned because of his illegal introduction of the Bible, so literature had to be introduced through Japan. The foundation of a Bible-centric church was a result of the small bible study groups regularly organized as portions of the Bible were distributed. Soon reference books for Bible study were published. From the 1910s to the 1930s, the Bible was published actively, while a Bible dictionary and 21 volumes of Bible Exegesis were published by the Dongyang Publishing Co. International sunday school lessons began to be published in 1991. Literature missions built upon popular confidence in literature satisfied a general desire for knowledge. Korea has long belonged to the cultural region of Buddhism, but Koreans were not satisfied with a contemplative religion, for they had desire for knowledge that comes through literature. Under such conditions, the propagation of literature gave Koreans the idea that Christianity is better than Buddhism; satisfying a need

9. Status of the Korean Bible Society, 1992.

10. Han-chang Lee, "Approval of Korea as Kingdom of Literature Mission", December 9 1992, p. 24.



which Korean judged as important, which promoted the propagation of Christianity.

Literature enabled communication with the masses, for use of the Korean language made the message accessible to all. The illiterate were few in Korea and Korean culture was flourishing. Thus Christian literature had a timely impact on Korean people's mind.¹¹

Missionary literature ministry was always conducted with prayer and with Gospel propagation. The Korean people suffered the severest imaginable hardships twice in modern history: Japanese aggression and the Korean War. Nevertheless the number of Christians increased rapidly in spite of these hardships, because the two wheels of prayer and evangelism rolled on, requiring an increasing amount of missionary literature. Publishing companies and bookstores were set up to meet the demand. At the same time literature used to portray an image of leaders who study. The church leaders in turn trained layman with the literature, educating them as good leaders in society, influencing the growth of the church.

Literature mission laid the very foundation of Korean church growth. When the government later restricted missionaries from entering Korea and curtailed their missionary work, literature had planted the seeds of the Gospel in Korea.

The national consciousness and general enlightenment were enhanced, Duk-joo Lee says, through missionary literature, especially newspapers and magazines. These introduced into Korea new insights of western culture and cultivated their consciousness of democracy and patterns of rational thoughts.¹² There were many magazines. The Korean Christian Advocate and the Christian News, first published in 1897, discussed western culture and political issues. The Sin-Hak Wol-Po (The Biblical and Church Monthly) and Gajung Choson (Korean Family) which were first published in 1900 and 1906, respectively, and treated both political and social issues. Over 40 kinds of magazines were published in the 1920s, all of them encouraging a national consciousness. Other Christian magazines included The Theological World (1919), The Theological Review (1918), Catholic Youth(1931), and Jesus (1934). These publications were promoted by theologians who had returned from overseas studies. These laid a theological ground for popular enlightenment movements such as scientific agriculture, savings, anti-smoking, restraint of alcoholism, elimination of licensed prostitution, promotion of domestic products, and critics against socialism.

David J. Cho points out that the national consciousness

¹¹ Korean Christian Literature Mission Congress, "Stand and Light Up", "Overview of Korean Christian Literature Movement", Seoul, 1992, p 62.

¹² Duk-joo Lee, "Study on the Translation of Early Korean Bible, Hangeul Bible and National Culture, Seoul," pp. 497~498.

which was encouraged through literature began to diminish because of some western missionaries. He says,

*The western missionaries blinded the Korean church to the social upheavals and national crises. Their insensitive mission policies, which had lasted for 50 years in Korea, led the Korean church into marked decline for the 10 years during 1930s-1940s. This resulted into an abnormal faith which turned faces away from national and social difficulties, looking forward only to the future life after death. This unbalanced mission policy facilitated illegal Japanese imperialistic aggression, and its influence became a factor in the distorted history of the Korean church.*¹³

Literature played a catalytic role in the Christian ecumenical movement. After the war, The Korean church began to suffer a vicious circle of schism and conflicts while hostility and jealousy between denominations became more serious. Under these circumstances, the literature movement pressed for consciousness as a community under one Lord across all the denominations. Methodist and the Presbyterian missionaries jointly organized the Korea Publication Society of the Holy Bible in 1910, thus beginning a union movement through literature. In 1913, Christians succeeded in editing a common hymnal for all the denominations who had theretofore used their own separate hymnals. In this way, a cross-denominational movement through literature enabled common activities, which often seem like large joint congregations, around the 100 year anniversary of the introduction of Christianity in Korea. One result is that laymen can now move through the walls of denominationalism freely changing their church memberships.

Christian Communication in the Changing World

The effect of printed media in the changing world is like changeable axes that control the velocity and direction in the movement of wheels. Printed media are at once the core and the background of intellectual changes.

Communication is more than transmission; it is creating understanding through involvement. The Incarnation of Christ is the ideal model of communication for us whom he ordered to be witnesses to all the nations by becoming enculturated even as he become incarnated.

The Obstacles communication are primarily two:

(1) *Sin*. The primeval communication between God and mankind was broken when mankind committed their first Sin. Although God has always extended his hand of reconciliation towards mankind, the pathway to renewed communication with God is blocked, because human beings have not the know-how or want to be reconciled to him. Therefore Christ the Peace Messenger has come to us in order to remove the obstacle which is still our Sin. By His cross He has accomplished the recovery of communication between God and man.

(2) *Culture*. Human cultures has been divided into various branches since the episode of the Tower of Babel on Shinar Plains, because of non communication among the different cultural regions. Hence the imperative

¹³ David J. Cho, *Nation and Religion* (Seoul, Star Publishing, 1991), pp. 168~169.



task of entering into intercultural communication, the telecommunication and transportation networks have brought about the global village wherein each cultural region and country has become linked to one another. Since language, mentality, values, norms, and symbol systems are the elements that compose cultural systems, the task of communication is to learn, adopt and use these elements.

Donald K. Smith says that human communication occurs through twelve symbol systems, and that using those symbol systems enables one to communicate and to function within a culture. Appropriate symbols must be substituted when one moves into another cultural region.¹⁴ That is also a task of mission. The twelve symbol systems are:

- Verbal – speech*
- Written – Symbols representing speech*
- Numeric – numbers and mathematics*
- Pictorial – two-dimensional representations*
- Audio – use of nonverbal sounds and silence*
- Kinesic – body motions, facial expressions, posture*
- Optical – light and color*
- Tactile – touch, the sense of “feel”*
- Spatial – utilization of space*
- Temporal – utilization of time*
- Olfactory – taste and smell*

Literature Mission and Communication

Jang-bok Jung describes the task of communication as the establishment of Ethos and Pathos concentrated in intellect, emotion and will. In particular, he put an emphasis on the Logos when he says:

*The instigator of proclamation always has to seek honest and deep applications after receiving a message from the Lord, the Logos. Only then, can one convey the living Logos.*¹⁵

Although in rapidly changing situations, useful methodology must be found and preferred, a true message should be established prior to choosing a methodology. Content comes before form.

The language is a basic element of every cultural structure and remains the most accessible means of communication to understand a culture. It is a task of printed media to deal with two linguistic characteristics: denotative meaning and connotative meaning. When these two lingual characteristics can be perceived correctly in the interpretation of message, it avoids much confusion of understanding.

In all mission, the first step in communication is to understand the culture. To understand the culture, many cultural elements should be identified and analyzed, and to this end, accurate information is required. The modern age is the one wherein information is rushed through new media. Thus an urgent task for missionaries who are engaged in literature missions today, is the fast and efficient analysis and management of cultural media and data. The age of information monopolization is fast

becoming one of information publicization.

Strategies for doing literature mission today seek to surpass the act of sending more sending literature missionaries, by sending media and literature experts. Especially the Korean church, since accepting Christianity, has achieved phenomenal church growth through literature. It is high time that the Korean church conduct cooperative missions by dispatching missionaries to the third world who are expert in literature mission. Missionaries who have studied the local language, theology, literature and mass communication should be sent first. If there are no missionaries with perfect qualifications, then a group can be organized as a team. Such a literature missionary may work in cooperation with a field agency which has established a sistership relation with a Korean church.

The Korean Bible Society has published the Bible in many countries' local languages as proxy. In sending literature, one must first overcome the language problems in communication. One innovative approach is Wendt's "Crossways" program material for Bible study, because the contents are presented in drawings which can help overcome the obstacle of language. The Crossways Seminar has already been held in many countries.¹⁶ More effective missions will be possible when this kind of material is used in social networks where specific messages can be passed on by ordinary people.

The training of local writers will mean that the local literature missionary can be self-supporting. While it is necessary to foster literature producers, literature agencies and editors, it will be most important that native writers be trained. When they can write to local interests, the local church can become independent and indigenous. Training programs and curricula for local writers are needed which can be offered either by inviting local pastors to the Korean church or by practicing with them in the field. Thus the local church can remain self-supporting when native people write their materials themselves.

16. Crossway Seminars are actively being held in 40 Countries on six continents in 1993. The hosting countries are as follows. North America – U.S.A, Canada, Oceania-Australia, New Zealand, Asia-Korea, Japan, Taiwan, Hong Kong, Philippines, Singapore, Malaysia, Thailand, Myanmar, China, India, Bangladesh, Indonesia, South America- Honduras, Argentina, Chile, Guatemala, El Salvador, Venezuela, Mexico, Cuba, Ecuador, Brazil, Europe- British, Russia, Estonia, Siberia, Africa-Kenya, etc

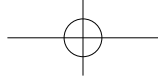


*Jong Ku Park, D. Miss.
mbdp@naver.com*

He is the Publisher of the Pastoral Monthly and the President of Shin-Mang-Ai Press. He served for the East-West Center for Missions Research & Development as Board Member.

14. Donald K. Smith, *Creating Understanding* (Grand Rapids: Zondervan publishing House, 1992), pp. 144~146."

15. Jang-bok Jung, *Proclamation Communication in the Korean Church*, *Christian thought*, 1993, 9. 43.



FORMING LEADERS WITHIN THE EMERGING MISSION MOVEMENTS

Reuben Ezemadu

It is a well known fact that new mission movements are emerging particularly in the Global South and in the fringes of the older missions and denominational structures. These new 'wineskins' will definitely need "new" leadership styles and structures that will sustain the drive and enhance the cutting edge potentials of the new movements.

Whether movements remain so or fossilize into monuments depend on the type of leaders that are involved in the various stages of their evolution. Who raises such leaders and how they are raised are very critical to their (leaders') effectiveness and the success of the movements. Therefore in discussing 'Leaders Formation' especially in the context of emerging mission movements, special consideration is given to, in the first instance, the kind of leadership that will maintain the purity of the 'new wine' and sustain the flexibility of the 'new wineskin' in the hands of the Holy Spirit, as well as how such leadership evolves. For this purpose, my focus is on "the Sheep-fold and the Good Shepherd" metaphor drawn from both the story of the shepherd-boy who became the leader of the post-Saul era in Israel, the teachings of the Lord in John 10 and how He called and "formed" the twelve disciples (Mark 1:17; 3:13-15) who later became the leaders and progenitors of the then emerging 'new testament movement' - the Early Church.

In David's example, his effectiveness depended on who trained him, how he was trained and the evidence (impact, outcome) of the training (or equipping) he received. In Psalm 23, David revealed who trained him, how he was trained and the outcome of his training. Psalms 78:70-72 indicated the same and brought out more clearly the outcome of the training in his leadership: heart of integrity (character) and skillfulness (effectiveness). Psalm 32:8 reveals the way the Lord equips us: instruct/teach, guide, and show. David also acknowledged that it is the Lord that teaches his fingers to fight battles (Psalms 144:1)

In Mark 1:17, the Lord's recruitment invitation reads thus: "Come....after me and I will MAKE YOU TO BECOME Fishers of Men" (KJV). When they responded (3:13-15), "he ordained the twelve that they SHOULD BE WITH HIM, and that he might send them forth to preach, and to have power to heal sicknesses and cast out demons"

From these two passages, we deduce three things about Forming Leaders:

1. The Process - The "Making" - and the context - "Be with Him".
2. The Product - The "Being" - What they eventually BECOME
3. The Proof - The "Doing" - The Evidence of who

made them and with whom they have been - the source of their credentials (note the testimony of their detractors in Acts 4:13 "...they took note that they had been with Jesus")

If we compare the process, product and proof of the way Jesus 'formed' the leaders He used, to kick-start the 'new testament Church movement' with the ones of the 20th century Christianity, we would observe very striking differences. Hence the dire need of revisiting the process of forming the leaders that will be like the ones the Lord Himself formed at the inception of the 'New Testament Church. And guarantee that the Church of the 21st century and beyond will get the job done in the same spirit, zeal, character and power like the first century leaders of the Church.

The particular aspect of the 'forming' we need to revisit is the process/context. In the case of the twelve, they were 'resident' with the Master. They were close with Him and with one another. He imparted His life, zeal, passion, knowledge in them, at very close range. He instructed them by words, yet He modeled the principles by His own real life examples. They watched Him, saw His actions and reactions from close proximity, heard His voice while reading His lips and observing His countenance. They felt His pulse and wondered at His zeal and passion for divine purposes. They experienced every demonstration of His love, care and commitment to people in need. No wonder they were infested by the same zeal, love, compassion, and commitment to the same purpose, which, in the midst of persecutions, threats, and opposition, made them to declare " For we cannot help speaking about what we have seen and heard" (Acts 4:20 - NIV). John in the introduction to his first epistle said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched - this we proclaim concerning the Word of life....We proclaim to you what we have seen and heard,..." (1 John1: 1-3 NIV).

It is obvious then that the kind of 'forming' that will make emerging leaders to 'become' radical kingdom-minded leaders in the 21st century Christianity must not be done from a distance, must not be in words only, must not be done for a crowd but for a select few (and at best on individual or small group basis).

Below is a summary of the various means we can glean from the above examples and some contemporary insights into how cutting-edge leaders are 'formed'.

Different Dimensions of the Forming Process

- Guiding: the process of directing an individual or a group along the path leading from present state to a desired state.



- Showing: throwing light on something that is seemingly hidden from ordinary /casual sight; unveiling a somewhat hidden fact, illuminating.
- Coaching: helping another person to improve awareness, to set and achieve goals in order to improve a particular behavioural performance.
- Teaching: helping an individual or group develop cognitive skills and capabilities.
- Mentoring: helping to shape an individual's beliefs and values in a positive way; often a longer term career relationship from someone who has 'done it before.'
- Counseling: helping an individual to improve performance by resolving situations from the past.
- Modeling: being an example to others in words, character, conduct, in such a way they can unconsciously imbibe the desired behavior we intend them to have.

The emerging missions movement needs leaders like David who was a servant before he became a king and therefore remained "a servant leader", who was shepherded by the Lord before he became a shepherd of God's people. Shepherding them with a heart of integrity and led them with a skillful hand. The 21st century Christianity needs leaders who are good shepherds, not the hirelings (mercenaries) that have dominated the ministry. The Church needs leaders who have been with the Master, sat at His feet, learned from His life and teachings, experienced His tender mercies and on a continuous basis, being formed and conforming to His own image. Such leaders cannot be produced in the kind of training programs and institutions that dot the Christian landscape today nor by the popular (conventional) methods that we employ in our training efforts these days. They also cannot be produced by many of the "teachers" that we have today because they themselves have not been 'formed' by the Lord and therefore can only produce their kinds.

We therefore need to go back to the Lord's method of forming leaders in order to ensure the emergence of the 'new wine skin' that will both preserve and faithfully serve the 'new wine' which the Lord is now restoring to His Church.

Indigenous Christian Leadership Formation in Africa

Leadership formation in Africa falls into three types according to my own personal observation.

First is a formal leadership development training run through institutions, seminars and workshops, where current, potential or emerging leaders are brought together to be lectured by "experts" for a period of time. This is with the motive of improving their performances and effectiveness usually for the benefits of the institutions they work for and for their own benefits. The content, mode of delivery, the philosophy and pattern of leadership emphasized in such trainings are mainly Western, not purely indigenous. This is true whether with purely profit-oriented institutions, the political institutions and even the Church.

The second type of leadership formation I have noticed is an adaptation of the first type, though still in training

"centers" or "bases, and are shorter in terms of the period or duration. The curriculum is to a greater extent similar to the former, but there is more adaptation in the content and mode of delivery. More indigenous ideas and examples are injected into the content and more informal styles of presentation are employed.

However, there are some encouraging examples of what might be regarded as authentic African models of leadership formation in some traditional institutions of leadership, trade-crafts, and indigenous Christian groups. Such models as I have seen them are closer to the model of leadership formation which the Lord, Jesus Christ espoused, namely, apprenticeship and mentorship.

This third type of leadership formation in Africa is popular among the traditional leadership institutions whereby successors are groomed through apprenticeship and mentorship. They learn on the job through "instruction", "supervision" and "practice". This is also the method by which traders, family business networks, craftsmen, artisans, etc, perpetuate their professions, produce successors and expand their sphere of control and influence. The so called "African Independent Churches" spread faster than the very structured and more orthodox ones. Their (the AICs) method of leadership development is more by mentoring and apprenticeship than formal training. It is usually the followers or apprentices of the senior leaders that branch off to start a new center from which other apprentices will emerge to start new centers.

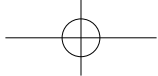
No wonder it was the same pattern of leadership formation that Jesus employed in Mark 3:13-15 which eventually produced the leaders after His kind who perpetuated the mission He came to accomplish after His return to heaven.

However, the argument about quality in terms of the effectiveness of the products of the various types vis-à-vis the content and the duration of the training, as well as the "academic background" of the 'trainers', still rages. But my own submission is to look at the testimonial in Acts 4:13-22 of the products of the Lord's School of Leadership Formation (Mark 3:13-15).



Reuben Ezemadu, Ph.D.
reuben.ezemadu@gmail.com

He is the Continental Coordinator of MANI since its beginning. He is the Founding Director of the Christian Missionary Foundation, Inc. with about 383 missionaries in Africa and the beyond. He served as the Pioneer General Secretary of Nigeria Evangelical Missions Association from 1983 to 1995. In addition, he served as the General Coordinator of Third World Missions Association for 10 years (1989-1999). He is a loyal supporter of AMA and the East-West Center for Missions Research & Development since 1989.



Bible Message from the Founding Chairman

"GOD'S MOST WONDERFUL ACTS IN WORLD MISSION"

Christ proclaimed to the church at Philadelphia: "Behold, I give you an open door which no one can shut!" (Rev. 3:8) This is the open door for evangelization. This proclamation has been fulfilled throughout the history of the church. But the most amazing part of this promise is the fact that Christ often opens the doors for evangelization by closing them.

Let me point out eight illustrations of this marvelous fact.

1. The apostles in Jerusalem were severely persecuted (Acts 5:32~40), but they rejoiced because they were counted worthy of suffering for the name of Jesus and they daily preached in the Holy Temple as well as in homes that Jesus was the Christ sent by God. (Acts 5:41~42) And this persecution resulted in the rapid growth of the number of believers. (Acts 6:1, 7)
2. The persecution of the church at Jerusalem had another bearing on evangelism as we find in Acts 8:1,4. As the Jerusalem church was severely persecuted, the disciples scattered to Judea and Samaria. and they preached the Gospel all along the way. Yes, the door of the Gospel was closed, but the door was opened for a much wider area. God even used an Ethiopian eunuch, who was led to Christ by Philip as he was fleeing from persecution, to take the Gospel to Ethiopia in Africa and started the church in that great continent. (Acts 8:26-38) Today there are many Christians there and I have the privilege to visit their churches in the seventies of last century.
3. Paul planned to make an evangelistic trip to Europe, but illness changed this plan and he went to Galatia, a nearer place in Asia Minor. (Galatians 4:13) On the surface, this seemed to be a setback in his schedule, but, in fact, God had in store for him a wonderful opportunity for a greater outcome. That is, this move of Paul opened the way of evangelizing north Europe. Why? Because there were many Celtic people in Galatia who fled from persecution in north Europe and went to Galatia for safety, and there they became Christians through the preaching of Paul. Then they went back to north Europe as Christians after the persecution was over. They made a great contribution to the Christianization of that region.
4. The Moravian Brothers have played a very significant part in world evangelization. The Pietistic movement in Germany suffered severe persecution and they fled to Moravia. They laid great emphasis on prayer. In 1732, after 10 days of fasting in prayer, they formed their missionary society. And then in the following 150 years, they sent out 2,158 missionaries to all the six continents of the world including the West Indies, Greenland, North America, Central America, South America, Africa and Asia. They established many churches in these areas. They even sent two missionaries to Tibet of China. What an amazing record in the history of world missions!
5. In 1792, William Carey organized the Indian Missionary Society. His motto inspired a strong response: "Expect God to do great things and attempt great things for God." But when he arrived in India, the government forbade him to preach- the door was closed. But he was not discouraged. He went to a Dutch colony on an island nearby, and concentrated on studying Indian languages. God gave him an extra-ordinary linguistic gift, and he mastered about 30 Indian languages, and he translated the whole Bible into three major ones: Hindi, Maratthi and Sanskrit. Later he was invited to serve as the dean of the Department of Oriental Languages in the famous Bombay University in India. The door of the Gospel in India was finally widely open.
6. When the first missionary, Judson, arrived in Burma in 1807, he was soon thrown into prison. His feet were heavily fettered. Somebody asked him: "What do you think is the future of the gospel of Christ in Burma?" He answered: "The future of the Gospel in Burma is as bright as the promise of God." What was the actual outcome? Before he passed into glory, 66 churches had been established in that country. When the Burma churches celebrated their 150th anniversary in 1957, one of the items of their celebration program was the collective baptismal service for 8,000 people on a riverside.



7. Japan invaded China in 1937 and the Japanese army occupied the coastal areas of China. They treated the Chinese people in most cruel ways. Many Chinese fled to the interior provinces which was called "Free China." Many of the refugees were Christians and they preached the gospel wherever they went with amazing results, especially among the university students. Campus Christian fellowships mushroomed and many students dedicated their lives for full time Christian service. I was one of them.
8. In 1958, Christians in Communist China began to be persecuted and they went underground. They had no pastors which fact raised up thousands of lay preachers under whose leadership the number of Christians increased to 80,000,000—a two hundred fold increase. About 10% of them were imprisoned, and these Christians were given one meal a day. They say playfully to one another: "We are forced to fast and pray."

Yes, God opens the door by closing them. What a wonderful Lord!



Philip Teng
kyc Teng@gmail.com

*He is the Founding Chairman of Asia Missions Association
He was the President of Alliance Bible Seminary and the Chairman of
Foreign Missionary Society of C&MA.*

asian missions advance

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www.asiamissions.net | www.ewcmrd.org
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ASIAN SOCIETY OF MISSIOLOGY (ASM): THINK TANK OR NURTURER, OR BOTH?

David Hartono

Prolegomena

Asian Society of Missiology (ASM)'s Mission Strategic Forum was held in Seoul, Korea, on October 25-28, 2011, with a theme: *"Discern What is Right"*.¹ This Forum was co-sponsored by the Asian Center for Theological Studies and Mission (ACTS) and by Sarang Community Church, which hosted the forum in their beautiful and tranquil church retreat center in the suburbs of Seoul. This collaboration between three organization that are functionally distinct and yet in essence part of the body of Christ, should be considered an unspeakable joy and cause for excitement for those who are practitioners and supporters of global world mission. The Missiological papers that were presented in this Mission Strategic Forum reflect a strong academic praxis. These are essays written by missiologists who have many years of field experience and many years of learning. ASM as an Asian Mission organization is sui generis. Its membership types fall into two categories: full membership is open to those who hold doctoral degrees in Mission or inter-cultural studies, or to those with non-missiological or inter-cultural Doctoral degrees but are involved in Christian missions; associate membership is open to those who hold a Masters degree in Mission or inter-cultural studies, or to those with non-missiological or inter-cultural Masters degrees but are involved in Christian missions. However, despite ASM's eight years of existence, many Asian Christians, including church and mission leaders in Asia, do not know or even have a slight idea of it. Thus, as ASM is introduced at ecclesiastical or missional functions, these questions will emerge: In essence, what is ASM? Is ASM just another mission organization? If so, why is there a need to establish another mission organization? If ASM is unique, what then is the uniqueness of ASM? What is its role? What are its vision and contributions to Asian mission? Those questions should be addressed.

A Succinct History of the formation of ASM

In 1971, a Korean missiologist - Mr. Mission, or Dr. David J. Cho, as he is called by those who know him - traveled widely and tirelessly in many Asian countries: Japan, India, Indonesia, Pakistan, Hong Kong, Singapore, Thailand, Philippines, as well as many parts of his own country Korea. He had one thing in his mind, and that was to share his vision: that it was about time that Asian Christians should actively implement the Great Commission and commit themselves to world mission. He is not only known as Mr. Mission, but is also known as Mr. Prayer as well. Thus, at the kairos moment, God enabled him to gather support for the implementation

1. There were 58 mission scholars and seminary students attended this Mission Strategic Forum. The Forum had been divided into four major areas of concern: issues that deem so important in the region of creative access and open access; current and futuristic issues in the post modern era; and pressing issues that needed to be addressed in the area of missiological research and development.

of his vision from his compatriots. By the same token, he also got a generous but at times measured support from occidental mission leaders and missiologists in the formation of Asia Missions Association (AMA). But when God acts, he acts like a whirlwind. In 1973 (August 27-September 1), he and a group of Asian Christian leaders such as Kyung Chik Han, Akira Hitori, Chandu Ray, Philip Teng, J. D. James, Peter Octavianus, Minoru Okuyama, Yonggi Cho et al, organized All-Asia Mission Consultation, in Seoul. About three years later in 1975 (August 28-September 1), the kairos moment had come to form and inaugurated the birth of the Asia Missions Association (AMA). In order to let this nascent Asian mission organization stay focus to its vision, AMA was charged with sevenfold objectives² as its future road map:

1. *To promote cooperative action in mission among member agencies and associations;*
2. *To provide coordination, service, and exchange of information;*
3. *To provide mutual assistance in developing missions and exchange of personnel;*
4. *To establish missionary research, development, and training centers in Asia and hold seminars to encourage and instruct Christian in missions and explore mission strategies;*
5. *To encourage the establishment of national missions associations where non exist;*
6. *To cultivate sound relationship of churches and missions;*
7. *And to take all other convenient and prudent actions in the interest of the member associations.*

On September 12, 2003, on the Fourth day of the AMA Eighth Triennial Convention (September 9 - 12, 2003 in Moscow, Russia), Dr. David Cho's and Dr. Timothy Park's vision to form an Asian Society of Missiology (ASM)³ was accepted and supported by Asian missiologists who were present at the AMA Convention. The formation of ASM was not only timely, but had strategic foresight as well. As mentioned, ASM is to serve Asian churches and their mission in implementing the Great Commission effectively through research and academic articulation (see footnote 3). In order to achieve that goal, ASM needs to build up a strong academic network and fellowship among Asian missiologists to garnish mutual encouragement for one another. It should also provide a venue for knowledge sharing, in order to achieve more effective service in mission education.

2. See, Asia Missions Association (AMA)'s web-site, http://asiamissions.net/?page_id=31.

3. The purpose of ASM is: "to serve Asian churches and mission for the implementation of the Great Commission and most effectively through research and academic discussions. We also aim to foster networking and fellowship among Asian missiologists for mutual encouragement, knowledge sharing and more effective service in mission education." See. ASM's by Law. See also ASM's web-site. http://asianmissiology.org/asianmissiology/?page_id=2.



Lastly, ASM also seeks to play a role as a think tank to serve evangelical mission bodies. Hopefully, in the near future, it shall obtain a stature parallel to CSIS (Center for Strategic and International Studies),⁴ a U.S. government think tank.

From Bangkok to Seoul: ASM's Formation Years

Just like many other organizations, ASM had its humble beginnings. At its organizing meeting on September 12, 2003 at Izmailovo Hotel, Moscow, Russia, eight (8) mission scholars attended a meeting. They were Timothy Park, Greg Paek, Kwanja Park, Jin-Rag Son, Yong Joong Cho, Seung Oh An, Young-Ho Jang and David Hartono. Dr. Timothy Park was elected as the first president of ASM, and he was assisted by Dr. David Hartono as Vice President. The Board of Officers was formed in its first meeting. The Board was elected with the positions of General Secretary, Dr. Paul Jeong; Treasurer, Dr. Sam Sikitari; and three members, Dr. Kwang Ja Park, Dr. Yong Joong Cho and Dr. Greg Paek. Almost all of them were alumni of Fuller Theological Seminary, School of World Mission/School of Inter-cultural Studies. In its formative years, all of ASM's officers resided in Southern California, USA, not too far from Pasadena. Thus, for convenience's sake it used the office of Institute of Asian Mission (IAM) in Pasadena, California, USA, as its quarterly meeting place. The ASM ministerial budget was supported by membership fees, and love offerings from churches or Christian organizations that are closely affiliated with ASM's officers. Because of its limitations, ASM officers prayed a lot and held many discussions to set a ministerial blueprint. Apart from those basic, fundamental and pleasant "spiritual chores," its other main task then, was to recruit scholars with doctoral degrees in missiology or inter-cultural studies.

The first public exposure for ASM was the chance for many of its officers to attend the AMA 9th Triennial Convention in Ephesus, Turkey on November 7-8, 2006. The Convention's theme was: "Tracing the Apostolic Way of Mission".⁵ It was the first official contact between AMA and ASM. We met many outstanding Asian missionaries who zealously serve the Lord in many parts of the world. I was so privileged to meet Dr. Yong Sung Cho, at that time he was (and still is) doing a missionary work in Turkey, but at the same time he was at the stage of finishing his Ph.D. study at a local university. What a commitment to Christ and to the people he serves! As God's blessings always abound, younger missionaries and ASM officers had ample opportunities for personal interaction and learning from senior missionaries/missiologists such as Ralph Winter, Peter Beyerhaus, Donald Smith, Won Sang Lee, Hong-Shik Shin, Aung Mang, David Cho et. al. Such interaction in the extra hours of the tight daily schedule coupled with the actual tour with them to many historical sites, rendered the convention's theme, Tracing the Apostolic Way of Mission, a lasting memory to all younger participants.

4. See, David Hartono, "Asian Mission: Yesterday, Today and Tomorrow" in Timothy K. Park ed. *Asian Mission: Yesterday, Today and Tomorrow* (Seoul: IAM, 2008)3-23. See also ASM web-site, http://asianmissiology.org/asianmissiology/?page_id=2.

5. To read all papers presented at the 9th AMA Triennial Convention, November 7-8, 2006 in Ephesus, Turkey, see *Tracing the Apostolic Way of Mission: Compendium of 9th AMA Triennial Convention*, ed. Timothy Park (Seoul: IAM, 2007).

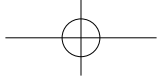
After a lot of prayer and planning, ASM decided to convene its first international gathering of scholars in missiology on October 30 - November 1, 2007 in Bangkok, Thailand under the leadership of Dr. Timothy Park. The theme for this conference was "Mission Yesterday, Today and Tomorrow". Asian missiologists are fully aware that this inhabited world is experiencing rapid changes. The Asian monetary crisis began nine years ago in Thailand with a strong domino effect that reached other Asian countries. However, with a spirit of Asian solidarity, many Asian countries had gradually emerged from this financial debacle, some countries sooner than others. In 2007 Thailand had recovered its strength. Thus, choosing the conference venue as Bangkok, Thailand had reminded ASM not to lose sight of spiritual unity in Christ. Dr. Timothy Park was right in pointing out the necessity for ASM to learn from history and reflect on the world situation to have hope for a vibrant Asian mission for tomorrow.⁶ This conference, he said, would provide "a valuable platform for frank dialogue between Asian and Western mission, as represented by respected missiologists in attendance."⁷ In this conference, there were occasions when that aforementioned dialogue occurred. We were thankful for the presence of Dr. Ralph Winter, Paul Pierson, Jonathan Bonk and Greg Parson.

On March 17 - 20, 2009 ASM organized its second international gathering in Semarang. It was clearly God's providence that the venue had been relocated from the initial conference sites from Chiang Mai, Thailand to Semarang, Indonesia, as the political climate in Thailand at that time was not conducive for international gatherings. This situation propelled ASM to contact one of its members, Rev. Dr. Indrawan Eleas, who is the senior pastor of a large local church - Gereja Isa Almasih, Jemaat Pringgading in the city of Semarang, Indonesia, to kindly host the conference. The answer was positive. In retrospect, this shift of venue was rich in symbolism. Semarang was a port city in Central Java, visited by Zheng He of China's Ming Dynasty. He was recognized by all historians as the Columbus and the Vasco da Gama of China. It was he who opened a "new silk road" by means of sea voyage to nations in Southeast Asia. So in this city, ASM convened its second international gathering, the Asian Mission History Forum. In this mission history forum, ASM celebrated God's goodness as He enabled Asian churches to become actively involved in world missions; they moved from the receiving end to the sending one.

The change of venue was indeed God's plan and blessing for ASM (Romans 8:28). It was during that preparatory period for its second international conference that ASM started to pray for two things, which shall have far reaching strategic implications for its future ministry. The first one is the rejuvenation process of its Board Officers. In Semarang, Dr. Timothy Park after two terms as President of ASM handed the leadership baton to Dr. David Hartono, who had served as a two term Vice President of ASM. Dr. Paul Jeong also handed the baton to Dr. Greg Paek. Dr. Hartono expressed clearly that he

6. See, *Asian Mission: Yesterday, Today and Tomorrow*, ed. Timothy Park (Seoul: IAM, 2008) 1.

7. See, *Asian Mission: Yesterday, Today and Tomorrow*, 2nd page of the preface portion.



accepted the position as the president of ASM for one term, after which that position was to be handed to a younger and yet capable ASM member. The Board had a consensus to nominate Dr. Chansamone Saiyasak as ASM vice president pending the affirmation of the ASM members meeting in Semarang. Dr. Saiyasak later was elected as 1st vice president, and Dr. Yong Joong Cho as 2nd vice president. By design, Dr. Cho will assist Dr. Saiyasak to receive the baton from Dr. Hartono in May 2012. This rejuvenation process is timely, because younger ASM officers are more aware of the negative and positive values of the post-modern culture (ASM is an evangelical mission organization which stresses personal born again experiences. Cf. John 3: 3-8.). Also, they are more akin to modern communications and technologies, and they will be able to communicate better with the 20~40 generation.

The other important decision was to regionalize ASM: South East Asia Region with two sub divisions – Southern ASEAN (Indonesia, Singapore, Malaysia, Brunei, Philippines); and Northern ASEAN (Thailand, Cambodia, Laos, Vietnam and Myanmar) countries, South Asia Region, East Asia Region, Central and West Asia Region, and Outside Asia Region. Furthermore, ASM has decided to ride on the new wave of modern Information Technology and to make a good use of it.⁸ In light of this, ASM has decided to set up an online ASM Journal. This way, this Journal will become one of a handy resources as well as a platform for Asian missiologists to publish their academic essays. By the same token, that Journal will provide a rich and cutting edge research materials for the seminary students and missionaries in the fields.

In 2010 most of ASM officers received multiple invitations to attend and to lead regional and international events. Dr. Timothy Park as president of the East – West Center for Missions Research and Development (also president emeritus of ASM) extended the invitation to many ASM officers (David Hartono, Yong Joong Cho, Greg Paek, Chester Choi ASM new Treasurer in place of Sam Sikitari) to attend the *2010 East-West Mission Forum* in Seoul, Korea, on May 7~10, 2010 with the theme: *Missionary Movement of Western Churches*. This same group of ASM officers then traveled to Tokyo, Japan, to attend the centennial celebration of *1910 Edinburgh World Missionary Conference* on May 11~14, 2010. The theme of this centennial celebration was: *From Edinburgh 1910 to Tokyo 2010 Global Mission Consultation and Celebration: Making Disciples of Every People in Our Generation*. Dr. Yong Joong Cho was the Chairman of the preparatory committee of this Tokyo 2010 Consultation and Celebration. In this capacity, Dr. Cho was invited to attend as observer on June 2~6, 2010 World Council of Churches Celebration on the Centennial of the 1910 World Missionary Conference in Edinburgh. The WCC centennial celebration was held at the Assembly Hall, Edinburgh. Dr. Cho and Dr. Greg Paek in his capacity as Global Partner, U.S. National Director had the opportunity to attend *Cape Town 2010: The Third Lausanne Congress on World Evangelization*, on October 16~25, 2010, in Cape Town, South Africa.⁹

8. By using Skype technology Dr. Chansamone Saiyasak was able to participate in ASM's officer board meeting.

9. Almost all of ASM officers hold double or more positions

The third ASM international gathering, Strategic Mission Forum, was held in Seoul, Korea, on October 25-28, 2011, with the theme: "Discern What Is Right". ASM realized that the world has been moving toward a rapid change. After ASM's Semarang meeting in 2009, the world financial crisis has not yet been tamed. In Asia, the China factor has helped to pull many Asian countries into recovery from the impact of world financial crisis faster than traditionally known developed countries. The financial difficulty in certain members of European Unions such as Greece, Italy, Spain, Portugal has threatened the financial health of other Union members. Even the U.S. financial-economic situation is not so bright. After two phases of "Quantitative Easing" the economy is still weak. The war against world terrorism's real threat is not fully over. Religious intolerance by certain ultraradical segments in some countries has caused serious alarm. Some political pundits raise the question if the comeback of the 17th and 18th century spirit of imperialism and its gunboat diplomacy in regional geopolitics should become the object of missiological study assessments. In this ASM Forum therefore, we discussed doing mission in creative access countries; the challenges of doing mission in an open access countries; what is the essence of post-modern philosophical mindsets and how that should be analyzed in regards to Christian world mission. This was the time to assess and update missiological research on how to foster and construct a healthy and strong leadership development program. We thank God that in this Forum, the ASM new leadership team was elected. They are Dr. Chansamone Saiyasak as President elect, Dr. Eiko Takazimawa as Vice President elect, Dr. Chong Pae Kim as General Secretary elect and Dr. Ishak Wonohadidjojo as Treasurer elect. These are young scholars and yet they have many years of actual ministerial experience. In May 2012 Dr. Chansamone Saiyasak will take the leadership baton from Dr. David Hartono. Let ASM current officers, members, and supporters pray and practically support them. We trust that the Lord will use them and lead them to bring ASM to a higher ministerial level in days to come. This Forum reaffirmed the whole concept of ASM's regionalization program.

In this Forum, Dr. David Cho in his short remarks at the opening service, reminded the participants to further articulate the importance of missiometrics in ASM research agenda. He expressed some suggestive concerns on the issue of missiometrics in *Asian Missions Advance*.¹⁰ He rightfully observes: "We ought to do keen and sensitive consideration on what the Lord think about what we are doing with counting and measurement."¹¹ What Cho suggested is that, Asian missiologists should have their own distinctive research method on missiometrics, which is "rooted in spiritual motive and Biblical principle, the study will be truly profitable for

in different missio-ecclesiastical organization They were invited to attend or to hold leadership position in some events such were the case of Dr. Yong Joong Cho in Tokyo, Edinburgh and Cape Town international gatherings, so was Dr. Greg Paek. But their experience and commitment to ASM have enriched the ASM fellowship and our understanding of up to date trend/s in world mission.

10. See, David J. Cho., "Some Suggestive Concerns on Missiometrics", *Asian Missions Advance*, 32nd Issue, August 2011, 9~11.

11. See, David J. Cho, "on Missiometrics", 9.



the advancement of Christian mission to the world."¹² Indeed, a misunderstanding of the usefulness of missiometrics, tended to result in non-Christocentric glorification. The present writer stated in his paper at the Bangkok Conference that it is more important to create many healthy local churches that assert mega influence in a local community than a single mega church in a city in which Christians only constitute a minority.¹³

As *sui generis* in sodality mission organizations, many Christians, church leaders of Christian mission organization will ask about the role of ASM. The best way to answer this question is to see ASM as a resource think tank and a nurturing organization as well. In the mission field, as churches being planted and watered by the local Christians, perhaps missionaries' work is to nurture the plant. ASM is the nurturer, but it is God who grows the plant. (1 Corinthians 3: 5-8). But, what does it mean ASM as a resource think tank? ASM as a nurturer? Further elaboration is called for.

ASM As Think Tank

Previously, the enrollment pre-requisites for a graduate or post graduate degree program at the School of World Mission or Department of Missiology (note: "World Mission and Missiology" have since become Inter-Cultural Study) was that, a Masters degree student should have cross cultural experience for at least a term of service, a good command of second language and an undergraduate degree plus at least a three year Diploma program from Bible College. This prerequisite and the designed curriculum are intended to give the student in mission studies a solid academic training as he/she will encounter a multifaceted situation in the mission field. Thus missionaries are to be regarded as Christ's frontline soldiers. Like SEAL, they are the special force, because so often they work alone in the mission field, accompanied only by their family members and with only minimal ministerial tools at their disposal. Indeed missiologists supposedly well versed in many academic disciplines and some other practical knowledge are useful in cross cultural settings. It does appear that missiologists are front line Christian workers who are jacks of all trades but masters of none. Such a simplistic outsider perception should be corrected not through a lengthy argument but by asserting the reality that indeed, they are expert at least in one area and supported by many auxiliary skills in the realm of academic, or practical skills, or both. Thus, solid academic training and a combination of years of mission field experience will make a mature missiologist better equipped in assisting a think tank. They are not theoreticians who live in an ivory tower, but scholars who are capable of grappling complex issues and propose pragmatic and contextual solutions. They will help move forward the proclamation of the Gospel in word and deed and also the expansion of the Kingdom of God to His Glory.¹⁴

12. See, David J. Cho, "on Missiometrics", 11.

13. See, David Hartono, in *Asian Mission*, 13~14. See also by the same author, "Church in Mission in a Conflict Generation", a paper presented at the 10th AMA Triennial Conference, November 3~7, 2010, Jakarta, Indonesia.

14. By enlarge those people who committed themselves in world missions were highly qualified person one way or another. William Carey, Hudson Taylor, C.T. Studd, Robert Morrison, Hendrick Kraemer, Johannes Bavink, Johannes Verkuyl, Donald McGavran,

As a think tank, ASM is supposed to deal with missiological issues of past, present and future. Issues of the past and every thing entailed are not to be regarded as mere historical lessons, they are useful and valuable for assessing issues of today. But the real challenge is how to determine what are the prevalent missiological issues, and how to remain a visionary for things of tomorrow without wavering from the central tenet of the Gospel message. How to better prepare ourselves as we venture into the future domain of global world mission? There will be a lot of issues that Asian churches and Asian missions have not encountered before as they face the missions of tomorrow.

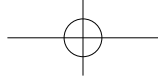
In the first decade of the 21st century, the world has witnessed major shift not only in world economic-financial-political-governmental political structure and landscape, but also in the eradication of Biblical moral constructs. The central tenet of Christian belief on the centrality of Christ had been challenged. As a think tank, ASM should not hold an indifferent attitude to the circumstances that around us, and should care for what is going on around the world. There are many national issues occurring in other parts of the world that will impact Christian world missions. Issues such as: what is the impact of the Color Revolution in the former Soviet Union? Will the aftermath of the Russian demonstration after the Dumas election result in a new form of political structure in Russia? If so, what does it mean for future Christian missions in that region? What is the impact of Jasmine Revolution? Will it create a paradigm shift in Middle East? As a result, will Islamic nations and societies begin to embrace Western style democracy and implement a real sense of human rights that ultimately will challenge the implementation of Islamic Shyariah Law?¹⁵ All those changes in national political landscapes should be matched by new strategies in missions. Such a similar study should also be directed to U.S. mission. Under the Obama administration, how will the U.S. turn its national steering wheel?¹⁶ If that happens, what will be its missiological implication? Of course, ASM as a think tank should be involved in a multifaceted research area. The ultimate concern is to propagate the Gospel message in word and deed and to lift up high the name of Jesus. Owing to this concern, ASM should have a clearly defined Christian understanding of missions in the 21st century, when our world has become a global village. Dr. Charles Van Engen a professor of Theology of Mission of Fuller Theological Seminary, School of Inter-cultural Study has given a potent definition of mission which deserve a close look:

Mission is the people of God intentionally crossing barriers from church to non-church, faith to non-faith, to proclaim by word and deed the coming of the

Arthur Glasser, Leslie Newbigin, Ralph Winter, Kosuke Koyama, Detmar Scheunemann, ... AMA and ASM members such as: David Cho, Minoru Okuyama, Timothy Park, Eun Moo Lee, Yong Joong Cho, Thomas Lee, Lewis Chau, Greg Paek, Paul Jeong, Chansamone Saiyasak, Chong Paek Kim, JaeYoung Choi, Eiko Takazimawa, Soon Jae Yoon ... faculty members of School of Inter-Cultural Study, School of World Mission around the world ... the list goes on. I have my utmost admiration to these missionaries.

15. See, <http://forums.liveleak.com/showthread.php?t=87358>, Israel Prime Minister Benjamin Natanyahu's comment on Arab Spring.

16. See the full text of his speech at Osawatomie, Kansas on December 6, 2011. http://www.cbsnews.com/8301-250_162-57338052/text-obama-address-on-the-economy-in-kansas/



*kingdom of God's in Jesus Christ; this task is achieved by means of the church participation in God's mission of reconciling people to God, to themselves, to each other, and to the world, and gathering them into the church through repentance and faith in Jesus Christ by the work of the Holy Spirit with a view to the transformation of the world as a sign of the kingdom in Jesus Christ.*¹⁷

It is clear that Van Engen's definition of mission is fluid, is all-encompassing and Christ-centered. One will detect that in this definition of mission, almost all mission concepts of the past such as: Christian presence, social action, medical mission, interreligious dialogue, mission and mass media, music and literature, and Christian schools to name but a few examples, contain the concept of mission and outreach/evangelism.

ASM as Nurturer

If the role of think tank is only to be with concern with macro perspective or *in globo perspective*; then the role as nurturer is to be perceived as dealing with micro perspective or *in loco perspective*. ASM as a think tank should grapple with global issues, and yet as nurturer ASM should concern itself with regional or local issues. Issues discussed at Seoul's Strategic Mission Forum have global values, and yet the mission soil in every region is different. Therefore mission theory should be contextualized in order to be useful for specific regions or situations. ASM should seriously pick up the issue of contextualization, especially in this post-modern setting as Dr. David Lim correctly observed that: "Consistent contextualization may perhaps be the best representation of 'missiology from the periphery', which should form the framework for evangelical missiology in evangelizing people of other faith".¹⁸

Contextualization praxis needed to be done in concrete context in order to show its pragmatic value in current missiological study. A healthy contextual praxis therefore, should be done in regional and local church settings. Dr. Eddy Ho in his paper presented on November 2010, at the Tenth AMA's Triennial meeting in Jakarta, Indonesia, rightfully says, that: "The local church is the people of God in the local context. This context and church is part of the church universal". He further argues, that it was the Antioch church that sent Paul and Barnabas as missionaries. As a result of their missionary journeys, they had planted churches in different regions. Thus, Eddy Ho concluded his observation by saying that: "... without the local church there will be no mission." However, Eddy Ho still affirms the value and the contribution of mission agencies, because they have done what many local churches have not been able to do on their own.¹⁹

17. See, Charles Van Engen, *Mission on the Way: Issues in Mission Theology* (Grand Rapids: Baker Books, 1996) 26.

18. See, David Lim, "Mission Possible Through Consistent Contextualization", the paper submitted to ASM 2011, Strategic Mission Forum, in Seoul, Korea. See also, David J. Hesselgrave and Edward Rommen, *Contextualization: Meaning, Methods and Models* (Grand Rapids, Michigan: Baker Book House, 1989).

19. See, Eddy Ho in, "Global Mission and the Local Church" in *Asian Missions Advance*, 32nd issue, August 2011, 14. See also, Charles Van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids, Michigan: Baker Book House,

In some areas, Christians are in a real minority, and as citizens their basic human rights have often been neglected. What is the appropriate Christian response? The concept of human rights or prosperity may differ between the Northern hemisphere region and the Southern hemisphere region. Here is a quotation by Mark Humphrys that deserves a close and critical assessment:

*There are no other solutions to ignorance and superstition, other than science. There are no other solutions to tyranny, oppression, racism, war and genocide, other than democracy. There are no other solutions to poverty, disease and famine, other than capitalism. These three ideas are universal, and will work for the whole planet, and should be adopted by the whole planet.*²⁰

In response to the quotation above, Asian missiologists should critically ask: how should we define science? How should we define a basic understanding of democracy? And what is the *raison d'être* that the whole planet should promote and adopt capitalism? It is interesting to note for instance, that a three times Pulitzer Prize winner Thomas Friedman at one time wrote an article so critical on capitalism and in praise of socialist system.²¹

Regionalization of ASM will render ASM member scholars to look at missiological issues from a regional or sub regional context. This kind of approach is akin to an insider's understanding of issues that has its strength and weakness. But ASM as a collective body of scholars from many parts of the world will be able to hold internal discussions, and then contextualize findings to benefit mission work.

ASM is unique, and it will give a unique contribution as think tank and as nurturer for Christian world missions for the glory of the Triune God. (2 Corinthians 5:17-19, 1Thessalonians 2:4).

1991). Introduction section, also "The Role of the Local Church in the World" 11~132.

20. See, Mark Humphrys' remark, <http://markhumphrys.com/mind.left.html>.

21. See, Thomas Friedman, Washington Examiner. <http://www.washingtonexaminer.com/politics/Tom-Friedman-hails-China's-one-party-autocracy-8229077-59075192.html>. Retrieved May 15, 2010.



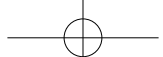
David Hartono
dhartono1@gmail.com

He served two terms as Vice President of the Asian Society of Missiology (ASM) from 2003 - 2009, and then served as President since 2009. He was the founding/senior pastor of St Paul Evangelical Community Church (SPECC), a multi-ethnic church in Cerritos, California, USA.

Announcement:

Our theme for the next issue of Asian Missions Advance will be about Asian Society of Missiology.

- Managing Editor



WAYS TO COMMUNICATE THE GOSPEL IN MYANMAR

Aung Mang

Introducing Myanmar

There are about 51 million people living together in Myanmar. The population is composed of 135 ethnic groups speaking 106 languages. The Gospel reached the country almost 200 years ago. This multi-cultural society could be reached with the Gospel by incarnational evangelism, which is living with the unreached people, speaking their language, eating their food and wearing their dress. Identifying with the people is the basic need. Buddhism, mixed with Animism, is taken seriously by multi-ethnic groups, since they firmly believe in this religion which has been their way of life and an essential element of their culture from generation to generation. Myanmar covers an area of 261,760 square miles. It is the largest country in the mainland Southeast Asia. The neighboring countries include the most populated countries in the world: China to the north, Bangladesh and India to the west, Laos to the east and Thailand to the southeast. The country's long coastline is bounded by the Bay of Bengal and the Andaman Sea. The Country is about 1300 miles from north to south, including its 400-mile long Malay Peninsula, and is about 575 miles from east to west at its widest point.¹

The People

The population of Myanmar in 2000 was 51,539,000, and is comprised of 135 ethnic groups speaking 106 languages. There are eight major ethnic groups: Burmese (69%), Shan (8.5%), Kayin (6.2%), Rakhine (4.5%), Mon (2.4%), Chin (2.2%), Kachin (1.4%), and Kayah (0.4%). There are 314 townships and 13,751 villages in the country. The urban population is 24.8 percent of the total. The literacy rate is 66.5 percent.² Even though people in Myanmar have Mongoloid racial characteristics, they belong to three different races: the Tibeto-Burman, Tibeto-Thai and Mon-Khmer. The Burmese, Chins, Kachins, Rakines and other smaller ethnic groups belong to the Tibeto-Burman. The Kachin, Kayah, Kayin, Shans, Pa Oos, and other smaller ethnic groups belong to the Tibeto-Thai or Thai-Chinese groups. The Mons belong to the Mon-Khmer race. The Burmese, seventy percent of the whole population, occupy the lowland areas of the country. The Rakhines live in the western coast, and the Mon in the Tenasserim coastal area. Of the tribal peoples, and the Kayin (also known as Karen) in the southeast and delta areas of the Irrawaddy Division.³ As mentioned above, the majority of the Burmese occupy mainly the lowlands of the Yangon, Irrawaddy, Magwe, Pegu, Mandalay, Sagaing and Tenasserim Divisions. The Mons make up the majority in Mon State,

as do the Rakines in Rakhine State, The San in Shan State, and the Kayah in Kayah State. Kayin People live not only in Kayin State but thousands of them live also in the Pagu, Irrawaddy, and Tanessarim Divisions. Shans are also spread out over the lowland areas. The Chin people live in Chin State and also in other lowland areas. Most Kachins live in Kachin State, but some also live in lowland areas. The Chinese and Indians live mainly in the cities and towns.

Religions

The major religions in Myanmar are Buddhism (82.90%), Christianity (8.7%), Islam (3.80%), Chinese (ancestor worshippers) (3.00%), Traditional ethnic religion-Animism (0.80%), Hinduism (0.50%) and non-religious or others (0.30%).⁴ The present research reveals that there are about 15% Christians in the country since the above statistics is solely based on the national identity card. The status of religion cannot be changed in the card according to the rules and regulations of Myanmar Immigration. Buddhism and Animism religions make up the vast majority of the population and are related to one another, such study is essential in order to understand the beliefs of the native multi-society.

**The greatest challenge of Myanmar
Christians is to reach the unreached
people groups or multi-cultural societies
with the Gospel throughout the country.**

All Protestant and Catholic missionaries were expelled from the country in 1966. Since then, it is no longer possible for Myanmar to have foreign missionaries. The isolation of the Church of Jesus Christ in Myanmar has lasted for more than three decades. In fact, the gospel took root in the country almost two hundred years ago. The first Protestant missionary, who laid the foundation for the Gospel, was Adoniram Judson. That was in 1813. Since then, the church has been growing steadily. In fact, the church in Myanmar is one of the fastest growing churches in Asia. Sharing the gospel is a spontaneous act for a typical Myanmar convert.

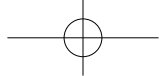
The greatest challenge of Myanmar Christians is to reach the unreached people groups or multi-cultural societies with the gospel throughout the country. It is sad to say that Buddhists have not been receptive to the gospel; only a handful of them have been converted. Most Christians are minority tribal people groups such as Chin, Kachin and Kayin people. Adoniram Judson cried out that it was easier to extract a tooth from the tiger's

1. Philip W. Geotz, et al (eds.), *The New Encyclopedia Britannica*, Vol. 2, 15th edn (Chicago: Encyclopedia, Inc. 1989), p.657.

2. *Evangelical Dictionary of World Missions*, s.v. 'Myanmar'.

3. Source: *Government of Burma, The Socialist Republic of the Union of Burma*, (Rangoon: Information & Broadcasting Dept., Ministry of Information, 1981.)

4. Patrick Johnstone and Jason Mandryk, *Operation World*, (Carlisle, Cumbria, UK: Paternoster Lifestyle, 6th edn. 2001), p. 462.



mouth than to convert a Burmese Buddhist to Christian faith.⁵

Barriers to Communicating the Gospel

In order to communicate the Gospel to a multi-ethnic society, it is important to understand the culture and beliefs of the people that we serve, so that we will be able to bring the message in an understandable way. Webster's Dictionary defines communication simply as a 'process by which meanings are exchanged between individuals through a common system of symbols.'⁶ Every Christian is responsible for communicating the mission of God to unreached and unchurched people. The terms of this mission are 'carrying out the gospel across cultural boundaries to those who owe no allegiance to Jesus Christ and encouraging them to accept Him as Lord and Savior and become responsible members of His church, as the Holy Spirit leads, at both evangelism and justice, at making God's will done on earth as it is done in heaven.'⁷

Paul G. Hiebert says of our preparation for missionary service: we are well trained in the Bible and the missionary message; we just assume that the messages that we preach are understandable to our people once we master their language. This is not so. The task of communicating the gospel in another culture is far more difficult than imagined. There is a big gulf between us and the people to whom we go to serve. We must have a clear understanding both of ourselves and the people we serve in diverse historical and cultural contexts. Without this knowledge, we are in danger of proclaiming a meaningless and irrelevant message. The weakness of evangelicals is that we are not interested in examining the people and cultures we serve, and the meaning we bring is therefore foreign and often also misunderstood. We must not only know the biblical message; we must also know the contemporary scene. Only then we will be able to build the bridges that will make the biblical message relevant to the people according to their context.⁸ Our central task is to communicate the gospel to the people so that they understand and respond to the message. There are five major barriers in teaching to effectively communicate the gospel in Myanmar.

Languages

As mentioned above, more than one hundred languages are spoken in Myanmar. Even though Burmese is the official language, many tribal people groups do not speak Burmese. God has been using the Chin people to spread the good news to different corners of the country, beginning in 1973. Rev. Hau Lian Kham was mightily used by the Lord at that time. He was the pastor of the J.H. Cope Baptist Church in the town of Tedim, Chin State. About two thousand people listened to his nightly preaching when he conducted an open-air crusade in 1973 and a great revival took place during the crusade.

5. Paul Clasper, "Burma the Church amid the Pagodas" in G.H. Anderson (ed.), *Christ and Crisis in Southeast Asia* (New York: Friendship Press, 1968), p. 16.

6. *Webster's Seven Collegiate Dictionary*, s.v. 'communication'.

7. Arthur F. Glasser and Donald A. McGavran, *Contemporary Theology of Missions* (Grand Rapids, MI: Baker Book House, 1983), p. 26.

8. Paul G. Hiebert, *Anthropological Insight for Missionaries* (Grand Rapids, MI: Baker Book House, 1985), p. 14.

Gangs, thieves, drunkards and other people were converted. They witnessed openly to their newfound faith. This spiritual revival took place in the Northern Chin State, where about 98 percent of the population are Christians. Since that time, many young people have continued to commit their lives to serving the Lord full-time, right up to the present. Chin ministers can be seen everywhere in the country.

There is, however, a great problem for the energetic Chin evangelists because some of them do not speak the official language, Burmese. These communicators of the Gospels always face linguistic barriers when they travel from place to place. There are 135 dialects even among the Chin people. They do not even understand each other. As No Pum writes,

*"To be able to speak the Burmese language smoothly requires a long time and settlement among them. Even some graduate students cannot speak Burmese well. Some Tribal University students do not want to speak Burmese. Thus, the linguistic problem is a great hindrance for Chin ministers in order to approach Burmese."*⁹

The Church in Myanmar is responsible for teaching the Burmese language not only to Chin evangelists but also to evangelists from other tribal people groups. Listening to the message in one's own dialect makes more of an impact than hearing it in any other dialect. As McGavran has said, "Men like to become Christians without crossing racial, linguistic and class barriers."¹⁰

Social Structure and Society

Myanmar is composed of 118 tribal groups.¹¹ It is true that the country is not only composed of people of different languages but their culture differ as well. Generally speaking, the father is the head of the house in every tribe. He is the person who is mainly responsible for providing for his family and taking care of their needs. The mother takes care of the children and the house. She is to spend all her time at home, preparing things for members of the whole family. The children are influenced mostly by the mother; the influence of the father is minimal, since he is out of the house all the time meeting the needs of the family. In the country, the wives are more religious than the husbands.

In relating to the Burmese majority, the tribal people have to be very careful in the way they communicate and in their attitude. Because the Burmese are in the majority and the dominant people, they look down on the tribal people and take advantage of them, even though the tribal people have now become much more educated and successful in their professions. Because of this kind of oppression, the minority tribal people have traditionally felt hatred and bitterness toward the Burmese. This situation has been going on for many years, and the Burmese are still today mistrusted by the tribal people and therefore the most difficult people group to be reached with the Good News. This mistrust

9. No Pum, "A Model of Concept of Evangelism and Lifestyle Evangelism for the Chin Minister" (MRE thesis, Grand Rapids Baptist Seminary, Grand Rapids, MI, 2000), p. 38.

10. Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, MI: Eerdmans., 1970), p. 198.

11. Alan Sterling, *People File Index* (Pasadena, CA: Global Mapping Project, 1986), pp. 4~20.



is a result of their past experience; they have been cheated, lied to, and oppressed by the Burmese. No Pum says,

There is a saying among us: "The more we cling to each other, the more we know the sweetness of each other." Unfortunately unlike this saying, it often seems that the more we have a close relationship with the Burmese people, the more hatred increases. When hatred increases, we do not want to evangelize them. Some extremists curse these people instead of praying and making intercession for them.¹²

This mistrust and hatred has been the weakness of tribal ministers, for the Burmese could get along with one another in spite of having negative feelings toward each other. Practically, the relationship and the communication have not been smooth between these two groups. However, many tribal ministers are actively sharing the Good News with the Burmese brethren in response to the command of Jesus Christ.

No Pum has interviewed some Chin gospel communicators who have been serving the Lord among the Buddhists for at least five years. He wanted to discover the mindsets, social life and cultures of the people. His findings on the difficulties of working among the Buddhists may be summarized as follows:

1. As long as we provide food and give something, they come to church. But when we stop providing food, they also stop coming to the church. (This strategy is usually employed among poor and hand-to-mouth people).
2. The Burmese people are more difficult to train than other tribal people groups. We can say that they are very weak in learning biblical truth and other new things.
3. Most of the Burmese converts suddenly want to become teachers rather than being a learner first. (This situation can be seen among the uneducated society and low in education).
4. Compared to the tribal people, the Burmese convert shows more respect to the leaders because they put the pastor or leader on the same rank of a Buddhist monk.
5. It is very difficult to win the whole family, but it is easier to approach their children to attend free English grammar class, which is held in the churches.
6. For the ethnic minister, to be recognized as friend and leader of another religion, takes time and requires a long period and requires a careful life style.¹³

Culture and Customs

The term culture denotes the way of life of a social group rather than of an individual as such. It is the way a society copes with its physical and social environment. Culture is society's regularized or standardized design for living. It is a shared way of life and group consciousness.¹⁴ Culture and customs are interrelated. In Myanmar, the Burmese culture is based solely on the

teaching of Buddha, which is the practical way of life. U Khin Zaw says, "Even the most casual observer can see that the chief influence that has permeated Burmese culture, whether in the visible forms of expression or in the Burmese way of living, is Buddhism."¹⁵

Buddhists in Myanmar are polite and friendly. Whenever the Gospel is shared, they seldom refuse to listen. They simply believe that every religion is the same and teaches that one should do good things and avoid bad things. They are hospitable people. They welcome visitors.

Tribal communicators of the Gospel must understand and master the culture and customs of the Burmese Buddhists.

The culture and customs of the tribal people are very different from the culture and customs of the Burmese. The tribal people, for example, like to eat food with less oil, whereas the Burmese prefer oily food. For some tribal evangelists, this dislike of oily food is a primary reason why they do not like to live among the Burmese. Burmese dress is much different. For instance, Chin Christians have been considered westernized because of the way they dress since the arrival of American missionaries. They wear jackets and neckties, especially on Sundays. They wear pants, whereas Burmese wear longyis. Many tribal ministers are not accustomed to wearing longyis, whereas Burmese do not like to see people wearing pants. In the cities, many people do wear pants but one rarely sees pants in Burmese villages. These differences in culture and customs hinder the effective training of tribal people to communicate the Gospel to the Burmese Buddhists.

Rigid Policy and Religion

Buddhists in Myanmar consider Christianity as a western and tribal religion. Even though Buddhism is no longer a state religion, the military government promotes Buddhist faith and attempts to convince everyone that the original religion of the country is Buddhism. Christianity has been considered a weapon by westerners to take over the country by using the '3-M' methods: Missionary, Merchant and Military. The westerners sent missionaries first. When they saw that the people were so poor, instead of helping them they become merchants. After becoming rich, they established the military in order to occupy the land. With this model in mind, not only do the Buddhists hesitate to welcome Christianity but they are suspicious of Christians.

It is assumed that to be a Burmese is to be a Buddhist. Buddhism is coterminous with 'Burmeseness'. The people believe that Burmese Buddhist culture is holier and better than any other. The worst crime that a Buddhist can commit is to be converted to another religion. If a Buddhist were to be converted, he would no longer be considered a true or authentic Burmese.¹⁶

Christian publications are now sometimes allowed, but only with the permission of the authorities after having been censored. For this reason, there is not a single Christian bookstore in the country except for the Christian Literature Center, which has a handful of Christian books. Bibles are not allowed to be printed.

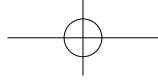
12. No Pum, "A Model of Concept of Evangelism and Lifestyle Evangelism for the Chin Minister", p. 34.

13. Ibid. pp. 12-13.

14. Louis J. Luzbetak, *The Church and Cultures* (South Pasadena, CA: William Carey Library, 1974), pp. 36-45.

15. U Khin Zaw, *Burmese Culture* (Rangoon: Sapay Beikman, 1981), p. 3.

16. Ko Zar Ni, "Burmese Culture," in Nicholas Greenwood, *Burma Then and Now* (Bucks, England: Bradt, 1955), pp. 59-67.



Nor is the construction of church buildings allowed. Although Christian literature could be brought into the country by other means, it is illegal to do so.

Christians cannot obtain high positions in some departments, even if they are proven to have excellent ability and potential. They cannot be promoted unless they convert to the Buddhist faith. This kind of mindset has been handed down from generation to generation.

Liberalism and Nominalism

Myanmar Church has been invaded by liberalism for more than four decades. Herman Tegenfeldt said that the Burma Baptist Convention and other mainline denominations are very much influenced by liberalism and ecumenism, and that the church has been losing her evangelistic fervor since 1960.¹⁷ These denominations do not have a real burden to win other people for Christ. Whenever they conduct seminars or conferences, reports are given on social action done with foreign aid, but none on winning others to the kingdom of God. Subjects such as repentance, conversion and being born again are seldom heard in the discussion; rather, the Christian life is the usual theme of church Bible studies. Studying about the Christian life without having a personal relationship with Jesus Christ is misleading and results in the church becoming a place for social gatherings rather than for worshipping the living and the only true God. I thank the Lord for raising evangelical churches in order to reach the unreached people and nominal Christians with the unchanging Good News of our Lord Jesus Christ.

Strategies to Communicate the Gospel

Friendship Evangelism

It is true to say that Buddhists are polite, friendly, extroverted and hospitable. On the other hand, it takes time to make friends with them. Buddhists do not befriend strangers easily. Trust has to be established first, and they cannot trust a person with whom they have just made friends. Because of this, the Four Spiritual Laws and Evangelism Explosion are not as effective as they should be, as in many other countries. Friendship is highly regarded in Myanmar. Important matters are discussed when a strong friendship has been built. It is much easier to tell anything to the Buddhist when the friendship has been properly built up.

Therefore, friendship evangelism functions along the lines of normal human relationships. The deepest relationship is the best witnessing opportunity in Myanmar, especially within families, which are the basic social unit in communities. And are regarded as divinely instituted by God. When the heads of the families, especially the wives, are converted, it is much easier for the Good News to penetrate to family members and relatives, since in Buddhist society families are held in high esteem. Christian families in Myanmar can make their homes a witness center by hosting Bible studies. Indeed, friendship evangelism is one of the most effective methods of effectively communicating the Good News to the Buddhist brethren.

17. Herman Tegenfeldt, *The Kachin Baptist Church of Burma* (Pasadena, CA: William Carey Library, 1974), pp. 226-30.

Personal Evangelism

Mass evangelism cannot be conducted in the country. Thus personal evangelism is one of the best methods to share the Gospel with others. Indeed, it is the single most effective way. As P. Crawford said, "If one person is saved one year and that person wins another one to Christ the next year; and the next year these two win two more for Christ, and so on, then in a few years the entire world will be saved."¹⁸ Personal evangelism can reach into all classes, in any place and at any time. Making friends is the requirement for personal evangelism. Churches and mission organizations must emphasize personal, or one-on-one, evangelism. Many Buddhists have been converted through personal evangelism.

Preparing the Workers

Training is one of the most important needs of every church. The lay people, ordinary members of the church, need to be trained, for they are the main channels for saturating the community with the Good News. Courses in mission awareness of the workplace must be taught. For many years, evangelicals in Myanmar were known as anti-intellectual Christians. Their main teaching was based solely on belief in the Word of God and trust in the power of the Holy Spirit. There was only one tiny evangelical training center, started by the Assembly of God in Yangon in 1979. The revival of theological education for evangelicals has taken place since 1990. Presently there are more than 50 evangelical Bible schools and seminaries in Yangon. There is great reason for hope that evangelistic work in the country will be expanded as more ministers are trained. Myanmar Evangelical Graduate School of Theology (MEGST) was established in 1996 by the Myanmar Evangelical Christian Fellowship (MECF) to offer Master of Arts and Master of Divinity programs in missions. These programs are training evangelical leaders to become teachers of mission courses at the present Bible schools. The felt need for theological education has been met by establishing training centers not only in Yangon but also in other locations in the country. On the other hand, the Bible schools need to be mission-oriented as well. Preparing the workers is the hope of the Church of Myanmar. Educated Buddhists can be reached by trained communicators of the Gospel. Young people who are called by the Lord must be trained properly in mission training centers. Ministers must be taught the main teachings of Buddhism and Animism so that they will know how to effectively communicate the gospel in the multi-cultural society of Myanmar. Now Myanmar evangelicals are no longer known as anti-intellectual Christians. They can defend their faith in response to other religions.

Reaching the Unreached People

There are more than 30 unreached people groups in Myanmar. The Church has been trying with all means at its disposal to reach them with the gospel. To God be the glory!
I have been involved for more than eight years in reaching the unreached people groups among the

18. Percy Crawford, *The Art of Fishing for Men* (Chicago: Moody Press, 1950), p. 13.



Burmese and Palaung (Shan) Buddhists with the gospel. My colleagues and I have sent trained workers to these people groups, with the guidance of a mission supervisor. Some of these workers are from tribal groups, others are Buddhist converts. They live with the people, identifying with their lifestyle. Having learned from past experience, we asked them not to even identify themselves as Christians. They are, rather, to make friends with the people will be bitterly offended. They have to live with them, eat with them, and wear their type of clothing. Learning their language is the top priority. They do not even share the Good News with the people until they have won them as friends. This process might take one, two, or three years. The sponsorship body must understand this situation. The workers must build trust by having fellowship with the people. We have been strongly convinced that unless the communicators of the gospel understand incarnational evangelism, they will never make any impact on the people whom they serve. Hit and run evangelism does not work in Myanmar.

The trained workers have to be very patient in waiting for the time when they will share the gospel. They have to be incarnated in the people. They have to become a part of their lives. After building strong friendship and trust, they can start sharing the Good News with them in a very careful way and a friendly manner.

When the workers have won new converts by their sharing, a fellowship must be formed for them. This is we have called 'church planting.' Myanmar Christians now understand enough to know that the term church in the New Testament never refers to a building; rather, it refers to a redeemed people group. When a small church is formed, Bible studies must be the top priority for disciple-making.

Reaching the unreached people with the gospel is not enough. Church planting is a must for new converts so that disciple-making can be done properly. In this way, the unreached people groups in Myanmar will be reached in our day.

Myanmar evangelicals must not forget urban and rural evangelism. Urbanization is steadily increasing. As David Claerbaut said, "Cities determine the destiny of the nations."¹⁹ There are many kinds of unreached people groups in the cities. About 74% of the population of Myanmar are rural dwellers who make a great contribution to the growth of the country; they are mostly farmers and fishermen, and are more social and religious than the city people. The Myanmar Church needs to reach both the cities and the villages with the gospel and plant churches for them.

Social Work

Some evangelicals are afraid whenever they hear the term 'social work', because they think that social work is not related to spiritual matters. Evangelism and social work are distinct from one another yet integrally related in the message of the gospel and in obedience to the gospel. Myanmar Christians have only recently come to understand about social work for evangelization. They are now convinced that social ministry is a result of evangelism as well as bridge to evangelism and a

partner of evangelism. The gospel is now shared in different ways in Myanmar. In order to respond to the physical needs of the people, churches in Myanmar have started orphanages and boys' and girls' homes in order to provide health care, education, clothing and other services. As a result, many Buddhist young people have become active Christians.

Myanmar churches need to send more professionals to serve the unreached people as teachers, nurses and skilled community development workers-'tent-makers'. While doing their jobs they would have more opportunities to share the Good News with the people.

Small Group Bible Studies

A clear message can be brought to the Buddhist brethren in small gatherings. A careful evangelization of Burmese Buddhists requires systematic teaching of the Good News, so that the truth may be understood. There is evidence everywhere that explaining the Good News through Bible studies is a highly appropriate method of evangelism in Myanmar. After winning Buddhists as intimate friends it is easy to invite them to a small group Bible study and share the Good News with them. It is much more comfortable for them to meet in a small gathering. It is not appropriate to invite Buddhist friends directly to a church service. This is one of the best methods of training to effectively communicate the gospel to the multi-cultural society in Myanmar.

Conclusion

In order to train effectively to communicate the gospel in Myanmar, gospel communicators need to know the beliefs of Buddhism and Animism, so that the message they convey will be clearly understood. They need to make clear that 'there is no salvation except in Jesus Christ.' The methods that they use must fit the context of their people. Especially, incarnational evangelism must be taken seriously in order to reach the unreached people - Buddhist and Animist brethren. The workers must live with the people whom they want to evangelize. They must speak their language, eat their food, and wear their clothes. They must become part of their lives so that they will be able to win the people as friends and family members. They have to use different kinds of strategies and methods to communicate the Good News to their people. In this way, the gospel can be made clear to the people.

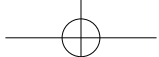
May the presence of the Lord be in Myanmar Church as she proclaims the Good News to this multi-cultural society in order to extend His kingdom before his return as the Savior of the world. Amen.



Aung Mang
aungmang@mail2world.com

He is President of Myanmar Evangelical Graduate School of Theology (MEGST) in Yangon, Union of Myanmar. He is also the Founder of Myanmar Center for Theological Studies (MCTS), and the Senior Pastor of City Church, Yangon.

¹⁹ David Claerbaut, *Urban Ministry* (Grand Rapids, MI: Zondervan, 1983), p. 15.



MINISTRY REPORT FROM MYANMAR

Thang Cin Pau

New Life Ministries

I was born from a Christian family, but my being a Christian was not manifested until I made a decision to follow my Savior by asking Him to come into my heart. I was already in college when God opened a way for me to study the Bible. I studied the Bible from 1988-1993 for B. Th. program. During this period the school sent groups of students for short-term mission trips. We served the Lord in different parts of the country and in different ways. All students were sent for evangelism on every weekend. I also served the Lord as a home-cell leader and assistant pastor for one year. Thru these ministries I was honed to be ready for a full time ministry to reach the people of Myanmar.

After I graduated, I got married to one of my classmates. We both committed our lives to the Lord until we finished the task He gave us. I served the Lord as an assistant pastor in Church and my wife served as Sunday school teacher in the same church. God gave me a vision to start a ministry during my school days but I did worry how to support my family and my ministry, for I did not have any one to help me. My wife and I spent much time on our knees and ask God for His guidance. The Lord spoke to me and said, "...the Lord commanded that those who preach the gospel should receive their living from the gospel." (1Cor. 9:14b). "Yes, Lord"! we shouted for joy and gave thanks to the Lord for His answer to our prayers. We decided to serve the Lord by faith. We depend on this Scripture and trust God to meet our needs as we faithfully preach and share the gospel.

Therefore, in 1994 we started New Life Ministries by faith. We got the name from 2Cor. 5:17. It is our responsibility to introduce the people to their new nature that Jesus Christ brought through the Cross. It was not easy, but we believe it is possible, as the Bible says, not by our might and power but by the Power of the Lord God Almighty. From Monday to Thursday, I went out for evangelism and visiting. My wife prayed at home for me.

Our program in this ministry emphasized on evangelism and missions by using all possible means to introduce the Gospel of Jesus Christ to the unbelievers. Literature is one of the most effective and suitable ways to reach the people in the country because of the limitation of materials about the gospel of Jesus Christ. I asked some booklets from other churches and organizations. I distributed them to the people after sharing the gospel with them.

In 1998 God opened the way for me to further my studies in Korea. I spent three years for my M. Div. Program. By the grace of God, I completed my course and returned home in 2001. I continued my ministries and serve the Lord in the way He leads me.

Serving the Lord by faith is not easy but possible by the power of the Holy Spirit. We face many difficulties from many ways. But I felt that it is my responsibility

to preach, and share the gospel of Christ by using any possible way. More than 85% of the population of Myanmar are unbelievers. Therefore unless we preach the gospel, they are not able to know and accept Jesus Christ as their personal Savior and Lord. Even though men are without excuse (Rom. 1:20), I hope also to preach the gospel to them so that they might hear and be saved (Rom. 10:14-15). Therefore it is my ambition to serve the Lord and proclaim the gospel effectively.

Ways of Serving the Lord

Literature - New Life Ministries is emphasizing on evangelism and missions in Myanmar thru literature. We have translated 12 books and booklets into Myanmar language. Most of them were written by Dr. Robert Coleman and the rest of them were written by Gordon Lindsay. Thousands of copies have been distributed to un-reached people. We distributed these books freely to non-believers to introduce Jesus Christ. We share the gospel to the people give them books and booklets and explain to them the message according to their knowledge of Christ. In literature ministry, we don't expect to yield results immediately. It may take time. It is like sowing the seed to the people. We cannot go everywhere but we can send the booklet to anywhere to reach the people.

We believe that mission thru literature will glorify the Name of the Lord through the written materials, and will proclaim the gospel to the un-reached people thru the reading of these materials, so we can nurture the believers and equip the ministers for evangelization.

Evangelism - Sharing the love of God towards the people is what the Lord commanded us to do. We all can do this in our daily lives - in the work place, in school, on the bus, if we are willing to obey the Lord. There are many opportunities. We need to encourage ourselves and other people for this task. We use our books for introduction. We ask them to read and to let us know how he/she thinks about the books.

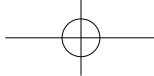
Home Church (Home-cell) - It is a very effective way to encourage one another for the gospel. We pray and praise together and invite other people to participate. We are leading two groups. We are praying to form another group at least once in a year. There are about seven to twelve members in a group.

Bible Study - In home-cell and in Bible study group, we use our books. Christian education is the foundation for maintaining our Christian faith. A believer must understand the Bible. We pray for one another. We share testimony.

Mission - We do not have the opportunity to send missionaries at this moment. But we help two missionaries who are working in the mission field by faith. But we all are missionaries in the place where the Lord led us.

Our Vision

We have plans for our future ministries. Even though



we are limited in many areas, we firmly believed that The Lord would fulfill what He placed in our hearts. We envision that we will plant a church in the near future. It will come from one of our cell groups. We will plant new churches around the country.

A Bible school will come from our Bible Study group. The members will become missionaries depending on their calling. The Church will take care of the Mission Organization and the Bible School to fulfill the Great Commission of Christ Jesus. There will be literature department that all other departments can benefit from for the ministries. These are our burning desires and prayer to God for our future ministry. I firmly believed that God will do great things not only in Myanmar but also in the whole world through these ministries. All these things will be done according to God's will and through Him for His glory alone.

Conclusion

Thank you for this opportunity to share about our ministries in Myanmar. Since I am just an instrument of the Lord, I need your prayer support and suggestions to serve Him more effectively in the future. I pray and believe that the will of the Lord would be done in our ministries as it is in heaven. I would like to ask you to pray for Christians in our country, and ministers of the Lord. We do need your prayers for our nation. Please pray for the church, Bible Schools and all Christian organizations in our nation. Your prayer will change things and the Lord will do greater things in our land. Let us pray for revival among Christians in Myanmar.

As the Psalmist once prayed, let us pray that the Lord would revive us again so that we may rejoice in Him (Ps. 85:6). Unless there is no revival in our midst, we cannot expect much fruits in our ministries. Dr. Sang-Bok David Kim mentioned, "we have many churches, but we have not felt much of a spiritual impact. Many pastors, but still, many souls have no vitality. Yes, many prayer mountains, but many are spiritually exhausted. Many choirs and great musicians, but the listeners are not inspired. Many Bibles, but few transformed. Many leaders, but they are not respected. Many words both written and spoken, but all sound hollow. Many Christian Organizations, but they have no effect upon society. Many annual revival meetings at churches, but not revival, just programs." We, now, need a fresh revival in the church. Lord, "Revive us again" here in Ephesus as You have done, oh God touched the lives of Your first disciples, touch our lives for your glory. My soul cries out for a touch of your Hands, as I kneel before Your presence, Oh Lord. Thank You!



Thang Cin Pau
thangcpau@gmail.com

He is the Minister of New Life Ministries, Yangon.

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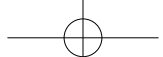
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REGIONAL NEWS

CELEBRATING THE 100TH YEAR ANNIVERSARY OF KOREAN CHURCH MISSIONS

Announcement of the MANILA FORUM 2012

Introduction to the Manila Forum:

The Manila Forum began in 2009 with Korean missionaries serving in the Philippines each with the goal to develop missions in Asia. The first Manila forum titled, "Philippines Mission Development and Challenge," was held on August 10-13, 2009 at the Great Eastern Hotel, and the second forum titled "100th Anniversary of Korean Missions" will be held in 2012.

Intentions:

2012 marks the 100th year anniversary of the Korean Church Missions. Despite the fact that the Korean Church was merely fledging, it boldly sent Pastor Park Tae Ro, Sa Byoung Soon, and Kim Young Hoon with the aid of the North Presbyterian Mission Society. Though Pastor Park became a martyr, Pastor Sa returned home and Pastor Kim moved to the United States, the Korean church, nevertheless, continued to lead the way in foreign missions. In 1917, Pastor Bang Hyo Won, Hong Seung Han were dispatched by the Presbyterian General Assembly. Likewise, in 1918, Park Sang Soon, in 1921 Lee Dae Young, in 1937 Bang Ji Ill were sent. After the Korea Independence, Choi Chan Young was sent.

The 2nd Manila Forum of 2012 will mark the 100-year anniversary from 1912 to 2012 of Korean Missions. This forum will not only be a great opportunity to look back on Korean Missions in Asia, but will also be similar to a scholarly conference meant to reflect on the past and deliberate the future of Korean Missions in Asia. We anticipate the conference to be an opportunity to pave the way to the next generation of Korean Missions in Asia.

Goals of the 2012 Manila Forum:

We look forward to recovering the essence of a mission-minded church, collaborating with missionaries who have the hearts to lead global missions, while at the same time, strengthening the global mission network. Our goals are:

1. To create a network of mission-minded Korean churches and to spread the word.
2. To rediscover key historical events that can reinvigorate missionaries and aid in the recovery of the core of a healthy Christian identity.
3. To assist the Korean church and their missionaries, in turn aiding missionaries and their respective mission fields to create a network of communication.

4. To discuss the future of mission studies and strategies and develop an effective mission model.

Expectations:

Through this coming 2012 Manila Forum, we expect missionaries from all over Asia to come and share their mission histories and to collectively discuss various mission strategies that have not only been used in the past, but is effecting and will effect the future of Missions in Asia.

We also expect this Manila Forum to be an opportunity to raise awareness of the Korean Church's role in Asian missions. Finally, when the forum comes to an end, materials presented at the Forum will be published in both Korean and English to be used as references in seminaries all over Asia, for other missionaries, and will also be presented at the 2012 Chicago World Mission Conference where church leaders and world missionaries will convene.

100th Anniversary of Korean Missions

2012 MANILA FORUM

Theme: The history and future of Korean missions in Asia

Host : Manila Forum Committee, KWMA

Venue: Holiday inn hotel. Date: 2012. Feb 6-9