

IMPORTANCE OF FIELD MINISTRY EXPERIENCE

Timothy K. Park

As the adage goes, “experience is the best teacher”. In this issue of Asia Missions Advance, we highlight the paramount importance of field experience to mission teaching. While mission is a spiritual undertaking in which God’s grace and direction is absolutely required, it is also an art and science wherein hands-on knowledge is essential. Mission theory and praxis go together to ensure effective and strategic fulfillment of Christ’s Great Commission.

It is essential for every mission professor, mission pastor and missionary trainer to have a full grasp and knowledge of what they are talking about and not merely ideas and propositions. Like in any field, there is a ladder of level of expertise an individual has to climb in order to be qualified. Surgeons, for example, require many years of apprenticeship besides theoretical examinations before they are given license. Pilots require thousands of flying hours before they are certified to fly commercial aircrafts. A married individual would be more credible marriage counselor than a single one. The list will go on and on to underscore that personal experience in any field is necessary.

Biblical discipleship as expounded in 2 Timothy 2:2 which says “and the things which you have personally learned and seen from me, in the presence of many witnesses, these entrust to faithful individuals who will be qualified to teach others also” (my paraphrase), and practiced by apostle Paul is a strong case for field experience as a prerequisite to being qualified to teach mission whether in the church setting, in small scale or in the academia in a larger scale.

In the School of Intercultural Studies (SIS) at Fuller Theological Seminary (and some other institutions that I know), a significant mission field experience is required to be a faculty member. The wisdom of setting such qualification is a recognition that mission education is not only acquired from books but from the reality of everyday experience.

We are privileged to feature in the 38th issue of AMA, outstanding articles on the topic “Importance of Field

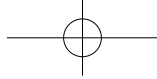
Experience” written by qualified individuals who learned from the actual mission fields and from qualified missionary-mentors who taught them.



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THE HOUSE CHURCH MOVEMENTS IN ASIA

David S. Lim

How do the house church movements (HCM) in Asia look like? What do they live out their vision and practical mission? Here is a set of answers from the perspective of an Asian (Chinese-Filipino) house church leader who has been trained as a biblical theologian, and has been advocating for HCM in Asia. I started teaching in 1987 at Asian Theological Seminary about "Servant Church" in contrast to Christendom church when I returned from my Ph.D. studies, esp. as I taught "Transformation Theology" from 1988-1991 there. When I returned from Oxford in 1994 as a mission mobilizer for China, I focused on partnering with the HCM in China, and training Filipino tentmakers to catalyze "Church Multiplication Movements (CMMs)" in the gateway cities of China, while becoming a practitioner-advocate of CPM and IM by 1998." I started practicing house churching fully since 2001, and have been serving as one of the coordinators of the HCM in the Philippines and Asia since 2006.

Most of the key leaders in the HCM in Asia have been meeting annually since 2006 in regional and continental summits to pray, fellowship and plan together on how to make disciples of all the peoples and nations of their vastly unevangelized continent and beyond. Asia continues to have the most number of unreached people groups living in regions dominated by major religious faiths and political ideologies with almost negligible Christian influence. Can the Christ-following minorities of Asia really reach out to our Muslim, Buddhist, Hindu, Communist, and secular humanist neighbors effectively, so that the Great Commission can be fulfilled among them, even in our generation? The Asian HCM believe that by God's grace, they can be the major force in Asia's harvest in partnership with churches in their respective neighborhoods and countries.

OUR VISION:

Kingdomization or Societal Transformation

We believe that God desires His people to bring all peoples to inherit eternal life and enjoy abundant life (*shalom*/peace) as they obey Him as their Creator and Master through their faith in His Son Jesus Christ. He thus made a *simple* plan for world redemption called "church multiplication movements" (CMM) by which all peoples and nations will be made into disciples/followers of Jesus by the power of the Holy Spirit. By His grace, we will seek to work with all Jesus-followers to realize His reign on earth until He returns to set up His eternal kingdom (Rev. 11:1). We chose as our slogan at our first Leaders Summit in 2006: "Unify, Simplify, Multiply."

We pray and work for "kingdomization" or "societal transformation," by which the individuals, families, communities and institutions in our nations will be disciplined to relate with each other and with other communities with biblical (*God's kingdom*) norms and

values. We seek to build Christ-following communities that are growing in righteousness and justice marked by self-giving love (Greek: *agape*). Righteousness refers to right/moral relationships (usually using one word: "love") between persons which promote goodness and discourage evil. And justice (which is "love in the public sphere") denotes moral relationships where every person and community is empowered (given the authority, democratic space and skills) to participate actively in determining their destiny for the common good to the glory of God.

These Christ-centered individuals and communities will be living in harmony and cooperation, and empowered by their leaders (both religious and secular) who serve as facilitators in the holistic development of their personal and communal lives, so they can share their blessings as partners with other communities in establishing peace (*shalom*) in every nation, region and world.

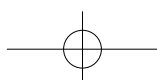
As individuals, people will mature spiritually to trust solely in Christ and Him alone, their faith will ultimately develop simple religiosity, each living for God's glory in obedience to His will. They will be active in community services, with less and less need for religious services (Isa. 58:1-12; Mic. 6:6-8; Amos 5:21-24; Js. 2:14-26; 1 Jn. 3:16-18, etc.). With confidence of having everything good in Christ (for God is always near and loves them forever), they will walk with Jesus humbly with a disciple-making lifestyle without having to act religious or do much religious rituals (cf. Matt. 6:1-18)!

OUR MISSION:

Church Multiplication/Disciple-making/Insider Movements

To achieve this vision, we seek to follow the missionary method of Christ and the apostles called "disciple-making," as we model servant leadership, which persuades and equips people to live according to God's will voluntarily, rather than coerces or disempowers them, whether the church constitutes the majority or the "overwhelming minority" (Mk. 10:42-45; 1 Pet. 5:1-3). As Christ-followers, we aim to evangelize and disciple all peoples in all societies to follow His will, as people of His Peace (OT: *shalom*) or His kingdom of light, through holistic/transformational ministries, which include both evangelism and socio-political action, with signs and wonders (Mt. 28:18-20; Lk. 4:18-19; Rom. 15:18-19; 1 Pet. 2:9-10) that will result in family and community conversions to Christ.

We believe that every new convert to Christ can be disciplined to evangelize and disciple the nations! The Great Commission is given to all believers. This is the priesthood of every believer in real action (1 Pet. 2:9-10; cf. Exod. 19:5-6). Each believer can and should be disciplined to become a disciple-maker. It is possible to



plant and program the right DNA into new converts, so that they will grow and develop into reproducing Christians for the rest of their lives by the power of the Holy Spirit.

To disciple means to equip others with just three relational skills: (a) hearing *God* through prayerful meditation to turn His word (*logos*) into a word (*rhema*) to be obeyed; (b) making disciples through leading a house or simple church in Bible reflection and sharing, thereby each one learns how to do personal devotions (or "Quiet Time" = *lectio divina*) with *fellow believers*; and (c) doing friendship evangelism to share what they learned of God and His will with their networks of *non-believing* kin and friends.

These millions of reproducing believers can be produced through mentoring (or better, "discipling") by disciple-makers (servants-leaders) who seek to equip all believers (cf. Eph. 4:11-16) right in their house church meetings, usually in their residences and workplaces, for a season. This is called the disciple-making movement (DMM) or church multiplication movement (CMM), which aims to produce "*people movements*," especially if combined with Community Development and C-5 (high contextualization) strategies, which is labeled "*insider movements*" (IM) nowadays. (*Please refer to the "Appendix" for the biblical basis for IM*). Thus we have found like-minded partners in the various lay-led movements, like campus evangelism (esp. Navigators), marketplace ministry, business-as-mission and tentmaker movements globally, as well as mission agencies (mainly Western, mostly in the International Orality Network) that do "church planting movements" (CPM) that avoid "church planting."

In most Asian HCM, we emphasize that our mission strategy is to plant "people movements" that equip disciples to multiply simple "biblical Christianity" -- contextualized, holistic and transformational "indigenous churches" that are truly replicable: self-governing, self-supporting, self-propagating and self-theologizing. They will be planting "churches" that will be copied by future generations of Christians, so they should avoid transplanting denominational churches (complex Christianity) which are often non-contextual (foreign-looking), hence have almost always produced marginalized Christians who are separated from their communities -- despised and rejected by their family and friends, not because of the Gospel but because of their extra-biblical forms/traditions, perhaps often unknowingly, resulting from "extraction evangelism."

So, we prefer that they will not encourage their disciples to attend an international fellowship or denominational church, if there is any, perhaps except in special occasions. They should just focus on making disciples and multiplying "simple churches," for where two or three believers are gathered prayerfully, there is the church (Matt. 18:19-20)! They should encourage their disciples to just "gossip Jesus" and form small "disciple-making groups" among their friends and kin in their neighborhoods and work-places. They are to just do this spiritual "network marketing" of the Gospel from city to city - till the whole world knows and obeys Jesus!

OUR STRUCTURE:

National House Church Networks

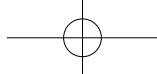
The Christian world came to know about house churches mainly through the aftermath of the Cultural Revolution (1966-69) in China when the almost extinguished Christianity (both Roman Catholic and Protestant) emerged as "unregistered churches" in the rural areas and some cities. Most of these networks have grown exponentially to as large as 7-8 million, especially in the central and southern provinces of China, and estimated to have about 100-130 million strong members nationwide by 2010.

When we convened in Manila for the first house church leaders summit in 2006, we knew that 75% of these house church networks are mainly "micro-churches" or "mini-churches" that have the clergy-led, hierarchical and "edifice complex" ecclesiology, so that if religious freedom comes to China, they will be building Christendom structures as soon as possible, as is evident in many cities and regions of China since 1990's. Six of them were providentially present at the summit as they joined 40 others from other countries: Philippines, Indonesia, India, South Korea, and U.S.A.

One from China was a former college professor who started a Bible study with his 3 students only at the University of Beijing but it has grown to 300 people. All these students came from non-Christian background. Another shared that way back in 1953, the HCM in his region started when all foreign missionaries were kicked out, pastors put in prison and buildings were confiscated. This was the first time when they experienced to share their life together in their homes, share their favorite Bible passages, experienced the guidance of the Holy Spirit, open their lives to one another, cling to one another for support because of persecution. They pray, cry, encourage each other together with their families and relatives, but the legal number should not exceed 20. Normally, these gatherings lasted from 10 pm to 3 am! Each group leader reports to the leaders-in-charge for accountability. He and his companions have 5 million saints in their constituency!

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We also listened to the testimonies of my two co-convenors: (1) Mitsuo Fukuda from Japan started his ministry from traditional church and tried its transition to house church but it was so hard to do it; so he gave it up. Then he looked for young guys to do house church, but he failed again. He then decided to start house church planting by going directly to non-believers,



and by God's grace he planted 80-100 house churches in two years! (2) And a New Zealander (NZ) based in Hongkong (HK), Robin Corner started a cell church in NZ but it didn't work because the Gospel made hardly any sense to secularized people. But when he went to HK, he applied Acts 2 to start a house church there. He discovered that what matters most is relationships – loving God and loving one another by spending more time with people, with no structure and by modeling what he wants to produce.

There were 25 others from the Philippines at the summit, each with their unique testimonies. A prominent leader was Molong Nacua who shared that the Lord talked to him through Bible meditation and a vision about "homes everywhere." So he obeyed this message from God and started encouraging their church members to become house churches. But only 5 people remained in the house church and majority of them left. After learning some lessons and by God's grace, after a year they had 13 house church networks planted in different areas with 180 saints. He also started a house church for the street children by inviting them to their home and offering them some food to eat. While eating, he shared some Bible passages according to their needs and one by one these kids responded positively to the Gospel. He and almost all leaders of the Phil. HCM use the internet and esp. Facebook to promote the vision and to make disciples, too.

I joined Molong and Eman Abrea in convening the first Phil. House Church Leaders Summit in 2006, a few months before we hosted the first Asian house church summit. Since then HC network leaders in the Philippines have met annually in 20-30 participant summits to encourage one another and plan together for expanding the movement nationwide and beyond. We have met in Quezon City (2007), Cebu (2008), Cagayan de Oro (2009, when we started to appoint "the 12" and "the 7"), Tagaytay (2010, when we decided to form a non-government organization called "House2House"), Valencia (2011, when we adopted the name "Star Grass Coalition"), and Novaliches (2012, when we chose "healthy lifestyle" and "organic farming" as our entrees into communities, the latter similar to "apostolic gardens" of the largest Indian HCM today).

At the first Asian summit, we also learned that among ourselves there were already several HCM training modules ready for use across Asia: Bruce Carlton's "Project Thessalonica," Tony Dale's "Getting Started" with DVD, my "Tentmakers Crash Course," Roberto Claro's "A Higher Purpose," Robin Corner's "Simple Church," OMF-Philippines' "Jonathan Project," Navigators' "Insider Ministry," Center for Community Transformation's (CCT)'s field visits to their house-fellowships, and various Chinese HC Trainings. The most significant regular training may be Claro's "A Higher Purpose" that trains overseas Filipino workers to form "circles of three" wherever they go in Asia or elsewhere. This has been going on since 2003, and since 2009, the Phil. Missions Mobilization Movement envisions a million such cross-cultural disciple-makers to catalyze DMM wherever they live and work.

Sixty one delegates from 13 countries (now with the addition of Australia and Vietnam) made it to the 2nd

HCM summit HK in 2007. The conference started with all delegates introducing themselves, followed by a general discussion on what topics everyone wanted to discuss. Concurrent sessions were organized around the general topic headings which emerged during the discussion. These sessions were followed by a training session on how HC meetings were conducted in India in the networks coordinated by Victor & Bindhu Choudhrie and their team. Country reports were followed by times of prayer for each country (including those who were not represented at the summit). Each day started with worship and prayer, during which some prophetic words were shared. Powerful times of prayer were also experienced on Friday morning, Friday evening and Saturday morning. Equally important were free times when the delegates simply took time to build relationships and get to know each other. Thursday and Friday afternoons were both left free so that this could occur. On Friday afternoon everyone went to the beach and on a walk together. Finally on the last morning a business meeting was held to discuss future directions.

The 3rd summit was held in 2008 in Bandung, Indonesia, where a number of CPM and IM were spreading (not much can be shared due to security concern). It turned out to be almost a global one, with more than 80 participants and the presence of Wolfgang Simson (Germany), Wolfgang Fernandez (Latin America), and a "cell church" leader, Ben Wong (HK). Much time was given to listening to messages from these recognized leaders, and discussing and praying in response to them. Some of us were able to visit some IM leaders in the area and in Jakarta. Indonesian delegates came and went, and simultaneous translation of messages and conversations highlighted the challenge of cultural diversity in Asia. As we accepted India's offer to host the next summit, we discerned that it was time to call for an international one. (It was around this time that I learned of the Asia Frontier Missions Initiative that seeks to advance IM in Asia).

So in November 2009, the Indian network of Victor Choudhrie hosted the Global HCM Leaders Summit in New Delhi, where every continent was represented among the 135 participants. From Asia, we missed the delegations from, but heard good reports of CPMs in Cambodia, Myanmar, Pakistan, Bangladesh, Iran, Middle East and Central Asia. A representative from each country served in the "steering group," as we sought God's guidance on how to fulfill our vision and mission most effectively. (This group met again a few months thereafter in Kuala Lumpur, and discerned to focus on catalyzing CMM in Africa for the next two years). At the continental sessions, the Asian participants decided to hold leaders' summits according to countries in 2010 and three regions in 2011 before convening the fourth Asia-wide summit in 2012.

And so in August 2012, 35 participants made it to the 4th Asian HCM leaders summit in Tokyo, Japan. This time we had participants from Nepal, Singapore, Cambodia and Central Asia, with some from Myanmar, Bangladesh and Bhutan not making it due to visa problems. On the first day, we were treated to the easily replicable Japan-developed "Upward, Outward, Inward" (UOI) training facilitated by a Central Asian and a missionary-to-Japan trainer; thereafter the Indian delegation promised

to share this UOI training across South Asia. Then we also learned from the reports from those networks that were effectively reaching poor communities through combining CMMs with community development approaches. As we adjourned, the Japanese HC networks held their national summit focusing on how those who witnessed and got involved in the dramatic breakthrough after the earthquake-tsunami disaster last March 2011 (with testimonies of Jesus appearing in dreams and visions) can turn the HCM in the affected northeastern region into a national movement!

Due to security concerns, many details of HCM in restricted countries cannot be shared in this article. Across Asia today, HCM and IM are producing transformational communities that are led by local Christ-followers who have not been extracted from their relational and religious communities. We look forward to holding our 5th summit in February 2014, most probably in Bangkok, and the Southeast Asian region may hold one in mid-2013. Empowered by the Holy Spirit, the HCM in Asia will catalyze IM in Asia and beyond, for we believe that the harvest is indeed plentiful (Matt. 9:37-38) and our King Jesus is indeed building His church and the gates of hades shall not prevail against it (Matt. 16:18-19)! Let's finish the Great Commission together in our generation!

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APPENDIX:

Transformation through Insider Movements

Jesus actually initiated a global HCM through "Insider Movements" (IM). His church multiplication movement (CMM) was radically contextualized - Jews multiplying disciples among Jews without creating another organized religious system parallel or counter to the synagogue (of early Judaism). He did not intend to found a new religion, though his simple spiritual transformation, but it became a complex religious institution later on. He even had converts in Nicodemus and through Joseph of Arimathea, and perhaps through them, Gamaliel, who were entrenched in the Sanhedrin (the highest Jewish socio-political structure of his time!).

The early Christians followed His pattern. They reached out to their compatriots as Jews to Jews within the Temple and synagogue structures of Jewish society, and just met "from house to house," evangelizing and discipling a few households at a time. Within a few years of such IM, they had literally turned the Roman Empire upside down (Ac. 17:6 KJV). They did not create a clergy class, nor construct (or even rent) a religious building nor hold regular religious services, except to break bread weekly in their homes. It was the teaching and practice of the apostle Paul (perhaps the best model of a cross-cultural missionary) not to plant a growing "local church," but an indigenous disciple-making movement in house churches that are formed by converts who did not have to be dislocated from their homes and communities (1 Cor. 7:17-24). With just seven years out of three missionary journeys of consistent contextualization ("becoming all things to all men," 1 Cor. 9:19-23), he claimed that he had no more regions to evangelize "from Jerusalem to Illyricum" (Rom.15:18-20, cf. Acts 19:1-10)!

This New Testament practice is not different from that of Old Testament (OT) Israel, which shows God's design and structure for a reached, disciplined or transformed people:

- 1) There were no local shrines or temples in each village or town.
- 2) There were no weekly Sabbath worship services ("synagogues" as multi-purpose community centers came later in 200 B.C. for teaching Diaspora Jews).
- 3) There were no weekly nor monthly collection of tithes and offerings. 1 Cor. 16:1-4 shows weekly collection in the early church were mainly for

immediate local needs, esp. of widows and orphans (cf. Ac. 6:1; Js. 1:27).

- 4) There were no "full-time" clergy. The levitical priests were provided not just with cities, but also with pasturelands (Josh. 21). They were not exempt from being stewards of God's resources, thus they were shepherds and cowboys to provide livestock products for their neighbors and nation (cf. 2 Thess. 3:6-10). This was how the priests learned to be expert butchers for animal sacrifices in the Temple.
- 5) The OT Jews were required to celebrate communally as a people in the national Temple (note: God's original design was a portable and transportable Tabernacle) only three times a year: Passover (Holy Week), Pentecost (church anniversary of each community) and Tabernacles (Christmas or Harvest festival) (Dt. 16:16).
- 6) The actual teaching and obedience of the "way of God's righteousness" and the commemoration of the Passover Meal were in the homes (Dt. 6:1-11)!

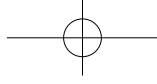
Biblical Christianity is therefore structured as a network of simple churches (usually called "house churches"). It is not "churchless Christianity" nor "religionless Christianity," but "simple Christianity." Its mission is to reproduce simple groups of Christ-worshippers without elaborate religiosity. Thus the mission statement of the Philippine house church movement is: "to multiply God's church throughout the world, one household at a time." This seeks to fulfill God's covenants with Abraham that through him every family on earth will be blessed (Gen. 12:3, cf. Gal. 3:14, 29), and with Israel that she will be a kingdom of priests (Ex. 19:6, cf. 1 Pet. 2:9-10).



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EXPERIENCES OF A GRASS ROOT LEVEL MISSIONARY

L. Masilamani

INTRODUCTION

Recalling one's past life to write the various experiences as a grass root level missionary in Indian context is the chief purpose of this article. The salvation experience is the most important first milestone in one Christian's earthly journey. Next comes the call for His service. This is applicable for all believers. The author comes from a rural village family which follows the popular Hinduism practice with its animistic faith and idol worship, mixed with the famous Hindu epic gods and goddesses. In the first part the author explains his mission preparation by the Almighty God in two ways: first spiritually by explaining the experiences of his redemption and then the experiences of his call for ministry. Also he writes the details of his involvement in the mission field and the field ministry briefly, in which God used him successfully. The second part gives the author's various experiences which he underwent during various stages of church planting namely: Missionary Readiness, Initial Execution, and Matured Execution. The author writes this article hereafter in the first person as it mainly involves his life story.

MY MISSIONARY LIFE

Early life and Conversion

Jesus Christ came into my life in 1970 when I was doing my Pre-University course in St. John's College at Palayamkottai, through the personal evangelism done by one senior student. He attracted me towards Jesus by sharing his testimony, and convince me how Jesus gave his victory over his sinful habits. I wanted to try Jesus and He gave me victory over my sinful habits and I accepted Jesus as my personal Savior and Lord. Changing my religion came to be known to my Hindu parents and my elder brother who were in Mumbai and they only supported my studies. I went to another college in another town for my degree course in Business Administration. I was led to Friends Missionary Prayer Band's district level Mission Challenge meeting at Meignanapuram in 1972. The gospel and mission challenge messages from the servants of God revived my backslidden life and I was led to think very seriously about the spiritual needs of my Indian brothers and sisters in the unreached parts of the country. I started a prayer group among the hostel students in my college.

The Missionary Call

With my friends, I attended one FMPB's Youth Camp at Tuticourin in 1973. God led me definitely to believe that God's will for my only one life on this earth is to become a missionary in the unreached parts of India. After finishing my degree course, I was in a dilemma whether to choose the desire of my parents and my elder brother to work and earn money, or to go as a missionary. This delayed my joining the Missionary Training Centre

(MTC) at Tuticourin. Finally God led me to take a strong decision to resign from the job which I was doing in a paper company. I joined the MTC on February 2, 1975. From this date my missionary journey took place and I like to share my experiences as a grass root level missionary in this article.

From 1976 to 1981 I was working in five mission fields among the Hindi speaking people groups. My ministry brought me to many states including Delhi, where our ministry was mainly among a Tamil group living in a slum area. But I know, I could achieve my vision of winning thousands of people by working among a receptive people group. Finally I was given an opportunity of working among the receptive people groups of Kukna, Varli and the Bhil. I described below my ministry in the Eastern Dangs district from 1981 onwards.

Serving in Gujarat

Dangs district is located in the southern part of Gujarat in western India. It has more reserved forest areas with famous teak woods and its whole population consists of three major people groups namely: Kukna, Bhil and Varli. The western part of Dangs district was covered from 1976 by the Waghai, Pipalwada missionaries. In 1981, the then Field Director of FMPB had a plan of expanding the coverage of Kukna population to other parts of Dangs district. There was a special evangelistic campaign to plant 100 churches in Gujarat from 1980 to 1982 in the name of South West Enlarged Evangelistic Plan (SWEEP). Till the inauguration of the SWEEP, it was the policy of FMPB to open only one mission field in one district to cover the entire district. After the SWEEP project, this policy was changed so that responsive district could be covered with more mission fields. Accordingly the Dangs district was chosen for opening three more mission fields in 1981. Israel Devadoss opened one field in Kalibel. Another field was opened in Sakarpathal. The third field was opened in Pipaldahad village on May 8, 1981.

I, together with my wife and our two year-old eldest son John Kingsly moved from Delhi to this mission field. It was at the northeastern end of the Dangs district, some ninety kilometers away from the first mission field, Waghai. It was a barren land for the Gospel except one or two 'Mulchond' believers in some villages. The first four months was the rainy season and the missionary spent in learning the Kukna language. Two bachelors Rev. S. Arulraj and Rev. G. Samuel joined the missionary family after four months. The first night meeting was conducted in Behadon village in Valel Bhai's house. Barnabas came as the special speaker for this meeting. Soon more evening meetings were conducted in the surrounding villages. In Jhuner village, two kilometres away from Pipaldahad, two families called the missionaries to conduct night meetings.

The bachelor missionaries got transferred to other

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places. I moved to this responsive village in December 1981. Ninety-seven persons were baptized and one Kachha church was put up in Jhuner village. In 1982, due to opposition from the non-Christian village, the missionary had to move to Ahwa which has a big church called Church of North India under the leadership of Gaikwad. Gaikwad received the missionaries and made arrangements for their stay in Ahwa. S.D. Ponraj was the regional co-coordinator at that time and he too was in Ahwa for some months. The missionaries got open door in one village named Dolyambur whose village headman's first wife was sick and our believers in that village had prayed for her. This village people belong to the Varli tribe and the Bhil tribe and the Kuknas were very much afraid of these people. These people brought us to the headman's home in March 1983. A poor semi-literate and an ex-shaman converted to Christian faith in Ahwa named Sampat Bhai and became the first Suvartik (a Gujarati word meaning a native evangelist) in Dolyambur village. Many sick people came for prayer and God healed many people. Sampat Bhai and the missionary visited many villages by walking and conducted many night meetings. The 'Mulchond' contacts helped in planting churches in some villages. I was moved with compassion when I saw various sicknesses, which were tormenting the seekers and the believers. So I studied some medical books and underwent medical training under various doctors and began to treat the patients with some basic medicines. I opened a clinic in Dolyambar village and it attracted many people from the nearby villages. Medical service created goodwill among the people and the Gospel spread to many villages. As a result there was a steady increase of baptized believers over the years. The following statistics explains this numerical growth of believers. Three thousand seven hundred fifty two (3,752) people were baptized by the year 1993 – within a period of twelve years. The Gospel crossed the Gujarat state border and it went to the Pimpalner area in Dhule district of Maharashtra. More than one hundred villages were covered and most of these people belonged to the Bhil tribe.

Medical service created goodwill among the people and the Gospel spread to many villages. As a result there was a steady increase of baptized believers over the years. The following table explains this numerical growth of believers. Three thousand seven hundred fifty two (3,752) people were baptized by the year 1993 – within a period of twelve years.

To cover all the villages, our missionary family moved to Ahwa in 1984 and started living in Gaikwad's house on rent. From 1984 onward this field has been called Ahwa field. I finished my theological studies, bachelor degree

through Union Biblical Seminary by extension from 1983 to 1988 and from there I was challenged to make the churches indigenous. I studied the church growth movement of McGavran and applied its principles in my church planting ministry. I introduced the following systems: catechism, the supervisor Suvartiks (evangelists), and thamasa (drama) team. I faced opposition in many villages and helped the believers avail the government protection by making them file police cases in Ahwa. I also went to the police station, met the district collector in connection with the filed cases. Local political guntas threatened my family many times. But as days passed the opposition subsided and the gospel spread in every nook and corner of the Eastern Dangs.

In 1993, I became the regional field secretary of the Kukna region while Rev. Bethuel Bardhan took care of the Ahwa field. The indigenization principles were applied in the whole region. A Church Council was formed at the regional level and field church councils were formed at the field levels. The catechist system was introduced in other mission fields also. The Kukna Church became a model indigenous church for all other missionary activities and churches in FMPB.

Due to the differences of approaches on church indigenization by field administration leaders and headquarter leaders of FMPB, a split took place in 1999. I was with the field administration leaders and so we left FMPB and formed another organization named Gospel Partners Movement. I was with this organization till March 2003. I realized that I was not fulfilling God's call for my life by ministry through GPM. So I returned to FMPB in 2003. I was given placement in Bethel Bible Institute from 2003 to 2005 to train missionary candidates and then I was asked to work in FMPB'S Missionary Training Centre, the National Institute of Missions from 2005 to 2007. During this period I pursued my missiological higher studies through Indian Institute of Missiology and finished my M.Th. in 2007. Then I was asked to lead the Northern Zone ministry from 2007 to 2011. From 2011 onwards I have been in the ministry of Field Research and Documentation of FMPB's field ministry.

THE GRASS ROOT MISSIONARY EXPERIENCE

Missionary Readiness

Experiences in the Missionary Training Center (MTC):

The trainer in the MTC was Dr. S. Devadasan who was leading a simple life, and it was a challenge for the trainees. The Biblical truths were taught in simple terms so that the students could understand the differences between Hinduism and Christianity. No subjects on missionary Anthropology, Cross-Cultural Communication or Church Growth were taught. No practical guidelines on how to plant a church by doing evangelism was given to the trainees, but lessons were mostly about theories on evangelism. Field exposure was given to us in the first mission field, Periyamalai in Tamil Nadu. It was an inspiring experience to see how the pioneers were doing evangelism and planting churches. The passion of the trainer was a real factor to motivate the trainees to go forward in their vision of church planting, and I got it abundantly in my missionary

training. The slogan "Win the winnable while they are winnable" was introduced to me in MTC and it is still the guiding principle for me in my ministry

Language Learning Experiences:

In our MTC training, we were taught the Hindi language which is the national language of India. But there are many languages spoken by the people of India. Within a State, there is a State official language which is used for official purpose, for educational purpose and there are many other languages with scripts or without scripts of their own. Each tribal people group has its own distinct language with many dialects. A missionary has to learn the official language of the State and also the language of the people. As I worked for five years in the Hindi language speaking states, I could communicate only in Hindi language. When I was transferred to the Dangs district in South Gujarat state, I could not communicate with the people in their mother tongue. As it was an interior area, the State language was not understood by the illiterate people. Fortunately I was given a linguistic training in January 1981 before I was transferred to Gujarat. This training became handy for me and with the help of a language helper I started learning the Kukna language in 1981. I translated the Gospel of Mark and some booklets published by the Bible Society of India into the Kukna language with the help of a mother tongue translator. I always carried a notebook and noted down any new word. I did the grammar analysis and used the Gujarati language script for the phonemes of the Kukna language. With the help of a primary school teacher who was from the Kukna tribe, I prepared a dictionary of 3000 words, English to Gujarati to Kukna. I did all these activities within six months after coming to the mission field and I was able to communicate with the native people in their heart language. Later I started composing songs in the Kukna language to teach the Bible truths to the believers. I have met many missionaries who have not taken many efforts to learn the mother tongues of the people. They learn the State language or the Hindi language and manage with these languages.

Initial Experience

Working in the Non Receptive Mission Fields:

Jesus commanded to do the harvesting ministry and in order to accomplish it, we need to find the receptive people groups so as to open mission fields. But FMPB's mission in the beginning was a geographical one and it sends two missionary families to each district in the 220 districts of 11 states in North India. Accordingly, from 1971 onwards few mission fields were opened in the length and breadth of India and in each mission field, 2 families were given placements. From 1976 to 1981 I worked in 5 such mission fields in five states, and during this period my vision of planting churches among receptive people groups could not be fulfilled. Every day with my co-workers we were visiting villages doing literature evangelism, personal evangelism and children evangelism. We were traveling through bicycles in the extreme climatic conditions undergoing many hardships. Only in Delhi we were able to win nearly 40 people in a slum area. This fruitless ministry gave me much frustration. I wrote to the field administration to

ask for a transfer to Gujarat where people movements were reported. I was not given transfer and so I applied for Theological studies. The mission board granted permission for theological studies but I told them working in a receptive field was more important than going for theological studies. They then listened to me and gave me the opportunity to go to Gujarat to start a ministry among the receptive people groups. If we don't stick to our vision of harvest and give up out of frustration, there is every chance of a committed missionary to be diverted to other less important activities in mission.

Identification with the People:

A godly life is indispensable for an effective harvest church-planting ministry. Our Master Jesus Christ showed in His lifestyle this principle. Paul and other apostles were very exemplary in this principle of ministry. The Mission Compound Approach of the 19th century went much against this principle. FMPB had no resources to build a mission compound when it started the ministry. We were given rented houses that we used to live. Those who were living in the towns were living in good houses and usually there was no harvest of people. But the Gujarat tribal groups showed receptivity to the gospel. They live in the interior villages. So those who worked among such peoples stayed among them. My first house was a house made of bamboo wall and tiles roof. When I moved to Jhuner village, I was given two rooms in a big house and the house owner family lived in the other half. The village believers and others used to visit us and inquire about the things seen by them in our house. There could not be any privacy. At any time they would call us and enter our house and come to our bedroom or kitchen. In severe winter season, in Dolyambar village, they used to get up early morning and sit around a fire and speak on many matters as they did not have much warm clothes. I used to sit with them and join in their conversations. I also used to supply tea for all of us to enjoy. This tea giving habit made them at home that even in our absence, they would just prepare their tea on their own in our home.

A missionary has to be an open book in the midst of the believers. Every part of his life is under scrutiny by the eyes of the believers. I have done my missionary activities among them freely, lived with them with my family, and ate with them regularly in the village. This acquired lifestyle helped me win many of them and blessed my ministry. When we go to their villages they serve us with the food they usually eat. They offer water from their pots. If we eat their food and drink their water without hesitation, that helps them accept us as one among them. I did this and in fact I enjoyed their food very much. After walking a long distance when I went to their homes, their hospitality gave me strength to be revived physically and their love inspired us to go forward in our ministry. Speaking their mother tongue, living in their village, eating with them their food, serving them by meeting their various needs etc., earned me their love and attachment for me and my wife. Even now, I feel that I am part of the Dolyambar community, and they always have a place for me in their hearts and village.

Matured Execution

Medical Mission: A Means to Plant Churches

When I lived among the people as described above, I saw people suffering from ulcer, anemia, skin diseases, TB, and other diseases. In all the prayer time for healing in the night meetings or in the church services, the same people used to come for prayer telling me the same sicknesses. I wanted to help them medically, but I was a Business Administration graduate. The Mission had provided a book named "Where there is no doctor" which explained the reasons for various sicknesses and how to do first aids. This motivated me to learn further and serve the people medically. I purchased medical books, underwent practical training under qualified doctors during my triennial vacation in Tamil Nadu and finally launch out the medical clinic in Dolyambar village in a separate hut. My wife served as a nurse washing wounds. One young high school boy was having boils in his legs and he could not walk. He had no money for going to the government hospital which was nearly 50 KMS away in Ahwa. My wife washed his wounds with hydrogen peroxide and gave him anti-biotic and applied ointments on his wounds. He became all right within a week. Now he is the Dolyambar Church pastor there. One young boy was having paralysis attack. I was studying homeopathy for some time. I had homeopathy medicines also with me. I gave that medicine to him and he became all right. Many such great healings took place. As a result of this, even non-Christians gave respect to our ministry and opposition subsided. Before going to Dolyambar I was driven away from Jhuner village due to opposition. Many people became Christians through this medical ministry also. Later this medical ministry was continued by FMPB's partner agency and it is still going on until today

Experiences of Great Harvest:

I came to work among the receptive Kukna, Varli and the Bhil people groups in the Dangs district after a dry spell of five years. I stayed with the Waghai field missionary for twenty days with my family. I went with him to the villages. I observed him in doing his ministry. He was so involved in his mission that he did not mind his own health. He did not realize that he was already suffering from tuberculosis. But he was walking and climbing mountains. He was supplying Vitamin A capsules to those who suffered from night blindness during night meetings. All these scenes were new to me. For five years I was living in the urban area and very rarely we stayed outside in the nights. But in Gujarat staying in the villages in the nights was a necessity. I saw the baptism register at Waghai field which showed more than 400 names in 1981. I decided that I would fix a target of 10000 converts within 10 years in my new mission field. In May 1981 a new field was opened in the North Eastern Dangs district. From 1981 to 1999 as shown in a table of baptism figures above, the total baptism in this field was 6659 and nearly 50 worship groups were established both in Gujarat and in Maharashtra. When I had entered that area there were Christians in few villages and when I left in 1999 no village was left without the presence of Christians. The secular newspapers estimated that nearly 30% of the

Dangs population had become Christians. I feel that this is my life achievement and God finally heard my prayers for a great harvest.

AHWA FIELD BAPTISED MEMBERS

YEARS	Year wise Baptism	Total Members	YEARS	Year wise Baptism	Total Followers
1975	3	3	1991	315	2426
1976	2	5	1992	307	2733
1978	26	31	1993	1014	3752
1979	8	39	1994	1120	4872
1980	74	111	1995	492	5364
1981	48	161	1996	517	5881
1982	70+97	328	1997	478	6359
1983	85	413	1998	300	6659
1984	111	524	2006-20007	399	
1985	150	674	2007-2008	315	
1986	172	846			
1987	340	1186			
1988	216	1402			
1989	331	1733			
1990	368	2101			

**The baptism numbers in italics and underlined refer to those who came to faith by the ministry of the Mulchond CNI evangelist Bhoir, and Rev. Madhukar M.Pawar, the evangelist of Ahwa CNI church. There were 231 baptised members from CNI church when FMPB began ministry in the Ahwa field.*

Experiences of Creativity in the Indigenization of the Churches:

When lay people started the Christian church planting missions, they dominate the board meetings in deciding policy matters on everything including church planting ministry. This kind of church planning has resulted to dependent young mission field churches. In one mission field even after thirty years of planting a church Christmas celebrations were done with the help of the mission funds. When I was in the Ahwa field, I applied some management principles to develop the leadership in all the churches. I appointed catechism in all the village congregations without the aid of Mission. Paid evangelists were mostly used in new areas for evangelism and only supervisor pastors were used to take care of the established churches and for whose salary the churches were to pay from their offerings with a ten year plan to meet their full salary. Catechism was prepared in their mother tongues and post baptismal teachings were arranged in all the congregations. Various kinds of giving were encouraged in the congregations so as to meet their expenses. Carol rounds were introduced to celebrate Christmas joyfully throughout the night with many cultural programs and with a common meal. When I became the secretary for the region, I formed the Regional Church Council, the field level church councils etc. to strengthen Self-Administration of the young churches. This gave me an opportunity to use my creativity to experiment on these important areas. I also suffered due to such experiments. I was suspended by the Mission in one great misunderstanding on this issue of indigenization in 1999 and now, I am the convener of a sub-committee on Indigenization by the same Mission Board!

Experiences of Family Life:

In the Indian context sons are expected to support their parents in their old age. My parents were living in our village and they needed monetary help very much for their survival. I could not help them much as what I received was not sufficient for my own family expenses. I lived in Delhi during 1978 to 1980 and I had to manage with Rs.300 per month and my first son was also to be taken care of. Later I used to send a fixed amount to my mother till her death in 2001. Finding a life partner was not easy for me. Usually parents try to find life partners for their sons and daughters in my society. I requested FMPB leaders to find one girl for me. But they could not do it. My parents were Hindus and they too could not be asked to find one. The Mission's rule was that only after fixing one's marriage one would be given marriage leave. My personal conviction in finding a mate, was not understood by the Mission leaders. I had to go to my native place and seek my wife violating the existing rule of the Mission. But I thank God that mission's rules are not always His rules and I do not have a guilty conscience on this matter. God has given me a perfect life partner and for the past 35 years we are serving God together in all missions ministry. Without the help of a cooperating wife, a husband cannot achieve any great thing for God in his missionary career. God blessed us with three sons. Having sons helps us gain acceptance in the home culture. Our first son was with us in the Dolyambar village and he used to speak good Kukna language because he was playing with the village children. The second and the third sons were twins and they too were with us in the Dolyambar village. There were no public transport and we had to walk eight kilometers to board a bus. We used to walk to the villages carrying our sons. Once I slipped on my way and the child whom I was carrying fell down. All our sons were very co-operative in our ministry. The only bitter experience was that we had to be separated from our sons during their study time from their elementary school to their college studies. This affected their emotional life and made them feel that they were not loved enough especially when they underwent unpleasant experiences of ill-treatment by their teachers in their schools, or when they suffer from sickness etc. Our three sons were well settled in their lives and they are all married. We are very proud of our sons and this is a great blessing from God. My own brother who did not give much respect to me due to my poor economic condition and my vocation, admires me now because of how I raised our sons

Experiences of Hardships:

In the beginning missionaries were supplied with bicycles to do the outreach ministry. In Rajasthan I worked for eight months and I daily used to go daily to many villages through my bicycle usually covering 39 villages in a month. In the Dangs district bicycles were of no use for it was a hilly area and we usually walked. To reach my areas of ministry, I used to walk with my evangelists and if possible with some church elders. I had the experience of crossing poisonous snakes while walking in the forest. There were a few life threatening incidents while I was crossing flooded rivers during the rainy season. Due to the cancellation of buses we had to

walk long distances to return home. When I was riding the motorcycle several times, I was thrown away from the motorcycle in the forest mud roads and in crossing the rivers. Once my bike clashed with one bus and I fell down and my left leg was injured. I have come across leopards and tigers few times in the forest while I was driving my motorcycle but they did not attack me. I also experienced envy, divisions, character assassinations during the 1999 crisis time by some friends, My wife also experienced falling from the running bike when she saw a snake on the road and thus damaging her teeth and face. There were so many hardships we have faced in our missionary career.

Experiences of Ministry Blessings:

I feel that it is a great honor given to me to serve the living God as a missionary. I know my failures in my daily walk with God but He has not given me up and till now He is using me in His Kingdom ministry. In my missionary life, taking the kingdom news to the remote corner in the Dangs district in Gujarat and planting churches there is an everlasting happy news and feeling to me and to my wife. Now in every village, churches are seen in the Dangs area. Once, I was driven away from that area by non-Christians. But now God has converted their family members to become citizens of His kingdom. God provided an opportunity for me to learn the Kukna language and compose songs in that language to teach the new believers. He helped me to plant an indigenous church for the Kukna believers, and now that church is functioning well after its integration with the Church of North India, Gujarat Diocese since 2004. I was able to complete my theological studies for degrees on Bachelor of Divinity and Master of Theology by extension and thus using more time and upgraded skills/knowledge in the mission fields.

Experiences of Dealing with Oppositions:

Conquering the powers of darkness in the missionary work is a reality. The power structures in the spiritual world, the power structures in the villages and the vested interests all oppose the gospel work. I experienced oppositions from these powers right from the beginning. In 1982, a successful church planting ministry was started in Jhuner village. When I sent some children of the converts to a Christian hostel for better education, the primary school teacher opposed me vehemently and he instigated the village leaders against me by giving them liquor and finally convening a big Panchayat (a local justice system) under the jungle rule to send me out of the village and to threaten the new believers. I had to flee to Ahwa and take the help of the CNI pastor Rev. T.V. Gaikwad. Some of the believers were forced to deny faith at the point of violence and still there were some who boldly confessed faith in Christ. I could not take any legal steps against this injustice as I was quite new and I did not have many followers. But due to God's miracles, a door was opened to me in the Dolyambar village where the Varli people live. This tribal people were a terror to other people groups in terms of violence. But the village headman invited us to do the ministry in his village without any fear of the Jhuner people. I moved to Dolyambar village in 1983 and the ministry got established well in that village and

in many other neighboring villages.

In 1986, a great opposition took place in another village named Satadvihar. Our believers were attacked in the night and their livestock were stolen. The church was also damaged. The enemies belonged to the nearby villages and the believers had to be evacuated from their village and brought to Ahwa for safety. This time I fought legally for them by filing cases in the court. This case was ongoing for one year. Finally I met the district collector with the affected believers appealing to him to help the Christians go back to their village. This worked positively on our side. Then later, the accused men were arrested by the police. Then the opposing leaders requested me to forgive, settle and forget this conflict. Thus God gave us victory in this issue. In this way I had to fight cases of opposition in more than seven villages and helped the native believers exercise their rights to live and worship the Lord Jesus without fear in their village. These efforts gave me recognition that nothing would stop the advance of the gospel in all the villages. I used to meet the affected people even if they were in the police custody and met the police officials and collector and fought for their rights. I used to get support for the affected people from other believers and the Mission.

Later in 1998 the anti-Christian government led by the Hindutva government organized a great opposition during Christmas time and demolished nearly 24 churches. But the native Christians and the national civil rights fighters fought against the fascist forces of the Hindutva rulers and it became a national issue. Some prominent national political leaders visited the Dangs district. But this opposition helped Christianity to take strong roots in the soil of the Dangs district. In the past, not even one per cent of the Dangs population was Christian but now more than 30 per cent of the Dangs population are following the Christian faith. Jesus has finally won in fighting against the power structures in the Dangs district. Now Dangs has become a reached district for Christian faith as we have lived witnessing Christian communities in all its 300 villages. This has been made possible by the teamwork of many missionaries and native evangelists and some more missions and independent charismatic workers in the Dangs district. But in my mission field God used me to bring this victory in my 18 years of ministry in the Dangs district. The experience of fighting for the believers when they were threatened or beaten for their faith is still giving me much satisfaction and God gave me more strength to fight the enemies of the gospel face to face and challenged them.

Experiences of Serving the People's Socio-Economic and Educational Needs:

Jesus served the people by meeting the felt needs of the masses who came to him. Sick people were healed. Hungry people were fed. Blind people were given eye sight. Sinners were forgiven and shown the new way to live and to enjoy God's peace. A missionary has to follow the Master's model as much as possible. Healing and casting away of the evil spirits are always done wherever the Gospel invaded the devil's territory and won many people for God's kingdom. But in the modern society there are some other needs of the people which are to be addressed. In the 19th century when the

CMS and SPG missionaries worked in South India they opened many schools in the villages and uplifted the whole community. They fought for the rights of the new believers in various ways.

A grass root missionary has to be a legal activist to help the people fight for their rights. I was given Para-legal training in the Indian Social Institute and taught how to play this role. This helped me guide the affected people file the FIR (First Information Report) in the police stations. To meet the educational needs of the children of the new believers, youth hostels were opened by several partner agencies and by the Mission. The children were sent to live there and to get good education. I started an English Medium school in the Dangs district in 1998 when I was the Zonal Secretary and that school was named after St. Thomas. This school is a residential school and many tribal children study up to higher secondary level with English as the medium of instruction. To help the people get developed economically we started two Development Projects with the help of the partner agency in some villages. But they were not making much impact as they were at smaller scale. One good effort in those projects was to give literacy to the illiterate believers in the Kukna language and we printed the song book in the Kukna language for worship services in the churches.

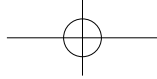
CONCLUSION

Jesus told that He came to serve and not to be served. He exhibited this truth in His servanthood ministry. Becoming a grass root missionary also requires great sacrifices and servanthood commitment. But the rewards of serving as a grass root missionary are many and they will be eternal. All the apostles were not functioning as great managers or directors but as grass root missionaries. The church structures and mission structures have created many posts which have cut many God's servants from serving the people directly. Documenting the experiences of a grass root missionary like me help us know the lives of the people whom God used to plant His churches in a better way. I have narrated my experiences in this article with the request to continue to support me in your prayers that I may continue to do His will in the remaining part of my life.



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He was born in a Hindu family accepted Jesus as His personal Savior in 1970 in Palayamkottai in Tamil Nadu in India in 1970. He got a call for full time missionary work in 1973 during his graduation studies and after completing B.B.A. He joined Friends Missionary Prayer Band in 1975. He worked as a grass root missionary up to 1993 and then discharged various field leadership responsibilities till to day. He has completed his theological studies B.D. in 1988 and his M.Th in Missiology in 2007. Presently he is based in Jhansi in Uttar Pradesh State holding the responsibility of Secretary-Field Research.



MAINTAINING ONE'S SELF-IDENTITY IN THE MISSION FIELD

Tae Yun Hwang

INTRODUCTION

It is said that a missionary is assumed to give up his ego together with his own self-identity built in his home country. It is like being dead to his own culture together with his former thought pattern and value system- for the sake of becoming like the local people he is serving. "Contextualization" and "indigenization" are terms expressing the same momentum of idea. They are the words standing opposite against the trust of colonization of imperial power, and her acculturation. These words are not just an expression but happens actually in the mission field, especially in the place called the third world. Before, western suits were worn in churches even in hot and humid weather. But now local church and mission leaders wear local clothing. This suggests of localization and contextualization to missionary work and life as a command among mission societies. A missionary to be identical to the local mission field, should have the same lifestyle with the local people.

Hence, the local people prefer a missionary who is indigenized and contextualized into their local culture. By this way, understanding of biblical truth can be relevant to their cultural context. They believe it would be possible by expecting their missionary to abandon their culture and adapt the local culture as his. It is good and a necessary move both for the locals and the missionaries. By doing so, the missionary feel safe with his relationship to local people and create a better ministry in meeting the need of the people. This method of acculturation offers the local thinkers a room to reflect the Bible in a more meaningful way. It does not matter who started this first, whether the thoughtful missionary or the local Christians.

Furthermore, this idea is backed up by the interpretation of the confession of the Apostle Paul "to be a Greek to the Greeks and a Jew to the Jews." And this verse is used as the basis for the merit of adapting the local culture. What Paul wrote, makes also the value of his own identity and country of origin insignificant. Here, the question is "how far this act should be carried?" Would this practice make the ministry effective always? And how far does a missionary can contribute to the local and to the sending body? Will it be better to completely adapt the local culture without the self-identity of his own? Is it recommendable to be uprooted from it's own culture and become as a displaced person without any place to anchor? However, it could be interpreted other wise. Furthermore, is it the product of the reaction or an upheaval against the extreme policy of the Western mission in the age of colonization, even in this neo-colonization?

Did Paul who became a Greek to the Greeks forgot that he is a Hebrew and a Roman citizen? Did the human nature of Jesus contradict his heavenly nature? Was He not happy to be called the Son of man? In a way, is it

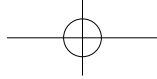
really impossible to eradicate one's self-identity even in mission field. What he is to his own culture does not limit him to have good understanding, love and care for the local people.

Missionary self-identity is a vessel that contains all the experiences of his life time. Self-identity is a presentation of an idea of who he is in a mass form. This mass has numerous cavities that organically connect the inside and outside, rather than leaving the mass as it is. It is a self-expression in relation to the part and the whole, inside and outside, organic and inorganic, with and in the name of his identity. This is the common ground where everybody can meet, even with the whole universe.

It is said that a missionary is assumed to give up his ego together with his own self-identity built in his home country. It is like being dead to his own culture together with his former thought pattern and value system- for the sake of becoming like the local people he is serving.

However, this is surely limited relative to the missionary's on-going experience with the other's past experiences. Furthermore, that missionary's field experience will not connect well to the past experiences of the local people. It is because they have lived in different worlds in the past. Even though he may try to adapt or assimilate himself to the local people, he cannot exactly revive or re-digest their past experiences. The basic experiences of a missionary does not allow him truly to be one with them in re-experiencing their past as a group of people, even though the local people expect him to have such a re-experience while living with them. If in time past the vision is remembered, the time present should be living itself. And the time coming to both of the local people and the missionary should be the beginning of new life together. However, the past of the local people will not be in the present of the missionary due to the gulf between two different lives from two different cultures.

The missionary can readily and easily re-experience the past of his own people, because the past of the local people is identical to the present of the missionaries. However the local people will have no opportunity to experience the past of the missionaries. Identity is not only the product of these experiences, but also the growth of images in the mission field. For example in adapting a new name. Most missionaries use other



names in the mission field in order to have a sense of belonging to the culture. This is an organic structure fed by the past memory and present experience and vision for the future. The issue is how do we connect the old name and the new name, the name made in the home country and the new name for mission field with our identities.

SELF-IDENTITY OF MISSIONARY AND HIS MINISTRY

Self-identity is one's concept of himself and the basis of relating to the world. This brings character, self-esteem and self-presentation. This is the totality of one's perception of his or her belief system, attitudes and opinions which have been learned and believed over time. It is not static but constant; it is changing and dynamic, yet organized. It is like having many holes where new world may pass through. It is like a heart where blood may flow to and fro, but it must do its main function: to be connected to the outside world. It might be possible that one's perception about himself or herself can be similar to how others perceive of him or her, but most of the time they differ. But the self-given identity is the most basic container of who he is.

It could be said that having the former self-identity of the missionary does not necessarily mean selfishness or self-centeredness as can be perceived by local Christians, based on their observations. Having one's self-identity does not also mean downgrading the other culture or the unwillingness of taking good things from others. Adaptation and assimilation are products of respect and love. Changing one's name is only a show of his intention. Having self-identity is having a framework or a basis for rejection or adaptation to the other world. Through this, the missionary can perceive the local culture whether it is right or wrong. In fact having self-identity is neutral in itself. The crucial thing is the missionary's attitude whether to have love or to have an aversion to the world of others.

SELF-IDENTITY AND FIELD DYNAMICS (FIELD EXPERIENCE)

In this global world, the direction of many missionary movements is no more one way from the west to east or from the first world to the third world countries. Culture is not static, limited or detained by localism. Acculturation takes place everywhere and anytime. It is not a monopoly of few local leaders of the old school. The world is no longer for the conformist.

The issue of the inculturation of Christianity into the native culture is now no longer between the missionary and the local leaders. At least in theory and belief, many missionary textbooks are pro inculturation. The only issue that the local leader voice out is that sometimes many missionary practices, does not match with what they confess to believe.

The real matter until this point of time is between the missionary understanding and expectation of the sending body. Still, the ministry of the missionary is understood as extended ministry or arm of the sending body. In this point of view, the missionary cannot avoid to relate his ministry to the understanding of the sending

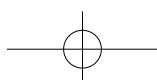
body. The missionaries are still identified generically as dispatched by the church members with the mission of the sending body. Even in the mission field, missionary identities are based on the country if their origin and through their self-presentation as they perceive themselves.

This is not necessarily wrong, but important for the following reasons: First, missionaries are expected by the sending church or organization, that they remain to have the same views and visions with them, so to be easily understood by them and that they do not lose their identities known by the sending body. As soon as this "self-identity" based on the home country is lost there is no more mission and no more acknowledgement by the sending body. There should be a common ground for both missionary and the mother country. The Plausibility Structure of both is dependent on how the missionary have his identity: to be anchored in the mother country or not. This is the structure on which knowledge could be exchanged or communicated for further advancement of mission work between the sending body and the missionary.

The identity of the missionary drawn from his homeland is a possible ground to impart what he is to local people. He himself could be an alternative for the locals in ways of understanding the world and doing things in another way. Another way of interpreting or giving emphasis on the scripture done by the missionary with his own background may enrich the understanding of the local people as long as the missionary insists that his interpretation is a possible one. That is, his presence with his own identity to the local or international culture is an offering of another possibility of thinking and doing things. It could be taken positively if the local people treat it as helpful and enriching to them. Sometimes, it could be an objective critique from an outsider for the local people group when they found themselves blind in certain areas. The nature of nativism is equally dangerous as that of imperialism of the missionary. The temptation is equal to both the local and missionary who want to beautify their world at the expense of the Gospel. But the presence of the missionary with his own self-identity can check or show another possible option for the local people.

Sometimes, the missionary finds himself as void of himself as to the meaning of life as an individual. He, as being not accepted one hundred percent as a local person in the mission field. After some years of gaining selfhood within the local society, he suddenly begin to feel the loss of his "original self" in the air. A vacuum of cultural identity is taking place. His very being is lost as the sending body slowly begins to forget his presence due to his absence in the home country. This is a life of emptiness. To have a healthy self-identity is to have a healthy mind.

It is acceptable for a missionary to change his identity, but to be expected to change in a short time may create a caricature of hypocrisy which may end up in the missionary's illness in mental and spiritual health. Even though self-identity is dynamic, it requires a certain stability if the person is to be healthy. Every society has its own ideal personhood provided within a given cultural background. The ideal personhood in his home



country, which serves as a model for missionary, is hardly to be forsaken to accept the new model unless his sudden experience shocks him to abandon the former one. If not, it takes time in ordinary case. If a missionary tries to show his identity, based on the local culture with the motivation of showing up himself as an ideal person in the eyes of the local people even though he is still in a premature stage, may create an alienated identity to his true ego. So it takes time for a missionary to accept a new identity of himself made within the local culture. It takes place in his mind and heart gradually but sometimes it may never happen because his human nature tends to go back to his place of origin. Demanding the missionary to change his self-identity to be completely like the local people is like commanding him to erase the dawn picture of his past. What is only possible is to go through acculturation. The original self-identity still remains deep down in his psyche as does the engaged husband to the wife or vice versa.

CONCLUSION

This is an observation of a missionary who tried to live as a committed missionary to the local culture. He is a learner of local people and their lives. One time while working on with a lot of books about the local culture certainly a voice was heard in his heart: "Who are you?" What he confessed to himself is that he is still a Korean living and thinking in the way he had learned until the time of his arrival in the mission field. What he is to the local people is another part of his being. But still in his inner being he is Korean.

Now, as missionaries from different people groups collaborate from each other in the mission field, and as they mingle together with the local people groups, they cannot but being identified together as missionaries. However, they are also identified individually and of their country of origin. They may think and behave sometimes in the same way, but they are not expected to think and behave in the same way all the time. Similarly, they may try to think and behave like the locals, but they must maintain their true identity as Christ's ambassador, even though tainted by their own country of origin. Because God made us different from each other, let us not forget our identities because with it we can give more contribution to the whole body of Christ, and further more in this globalized era.



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asian missions advance

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AMAZING WORK OF GOD IN PHILIPPINE MISSIONS

Bibien Limlingan

The Philippines has 113 years of Biblical Christianity. The idea of putting together this timeline came during the June 4, 2010 Mobilizers consultation. Part of the consultation was to review the years 1990-1999 and 2000-2009: What was done in Missions Mobilization? Trends – positive and negative, events, highlights. What developments took place in the Missions Movement in the Philippines as a result of Mission Mobilization? With these, one needs to look back from the Filipino timeline, what took place before 1990, we need to look at what have we accomplished and what is the task remaining on the national level or by ethnic groupings. From this we can strategically plan for the completion of the Great Commission.

So here are bits and pieces of Philippine missions put together for us to learn from.

113 YEARS OF PHILIPPINE BIBLICAL CHRISTIANITY TIMELINE

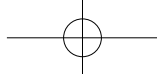
19th CENTURY

- 1898 - July/ August 14, 1898- a day after American forces took Manila, Young Men’s Christian Association workers held a tent worship service.
- 1898 - August 28, 1898 - first Protestant Service attended by Filipinos.
- 1898 - The first Salvation Army arrived in the country
- 1899 - United Methodist Church. Evangelistic meetings for Filipinos were started in June 1899.
- 1899 - The American Bible Society (ABS) translated the Bible into Cebuano, Hiligaynon, Ilocano, Pampango and Zambal. The British & Foreign Bible Society (BFBS) translated the Bible into Bikolano, Pangasinan and Tagalog. The ABS established the Philippine Bible House and would later become the Philippine Bible Society.
- 1899 - Presbyterian Church. May 7, 1899 first worship service.
- 1900 - Christian and Missionary Alliance

20TH CENTURY

- 1901 - Missionaries Rev. and Mrs. David Hibbard opened a Protestant school with 15 barefooted elementary pupils. The school went on to become Siliman University.
- 1901 - Church of the United Brethren in Christ - La Union and Mountain Provinces - established.
- 1901 -April - Evangelical Union of the Philippine Island. A Comity Agreement of the original groups (Presbyterian Mission, the Methodist Mission, the Young Men’s Christian Association, etc.) –to divide the country in “spiritual boundaries” territories were assigned to a particular missions agency to avoid overlapping and duplicating wok.
- 1901 - Disciples of Christ - concentrated in Ilocos, Cagayan Valley, Rizal and Laguna
- 1901 - Outreach to Chinese Filipinos led by Rev. Paul Ciong Hok Chu

- 1903 - Knox United Methodist Church - First ordained Filipino pastor Rev. Nicolas Zamora
- 1909 - February 21, 1909, Iglesia Evangelista Metodista en Las Islas Filipinas (IEMELIF) established and became independent of American administration.
- 1926 - September - Philippine General Council of the Assemblies of God established.
- 1927 - Church of the Foursquare Gospel of the Philippines - A balikbayan from the United States, Rev. Vicente Defante, Sr. founded the Foursquare Church in Iloilo City in 1927
- 1931 - Iglesia Evangelica Unida de Cristo established.
- 1943 - Evangelical Church - established by the Japanese during the occupation
- 1944 - Baptist Conference of the Philippines - was established after the 1944 revival of the Baptist General Conference
- 1946 - July - Lutheran Church in the Philippines started by a young missionary balikbayan of the Lutheran Church, Missionary Synod
- 1947 - Christian and Missionary Alliance of the Philippines, Inc. (CAMACOP) distinguished themselves from CMA, Philippine Mission. They pioneered work among the tribal cultural minorities so effectively that after 20 years their group was composed mostly of tribal people and lowland settlers. Dr. Met Castillo - “the Father of Philippine Mission” was groomed under the CAMACOP.
- 1947 - SEND International established.
- 1948 - JULY - Far Eastern Bible Institute and Seminary (FEBIAS) started - Filipinos were trained to reach their own.
- 1948 - Conservative Baptist Association of the Philippines, Inc. started by missionaries of Far East Broadcasting Company.
- 1948 - Gospel Broadcasting began
- 1948 - United Church of Christ in the Philippines (UCCP): the Evangelical Church, United Evangelical Church, the Philippine Methodist Church, Ilocano Convention of the Disciples of Christ and the Evangelical Methodist Church and the Iglesia Evangelista Unida de Cristo merge together to form UCCP.
- 1948 - June - The Philippine Conference of the Free Methodist Church, Inc. started.
- 1949 - The Evangelical Alliance Mission (TEAM) began.
- 1949 - Gospel Recording Ministry started.
- 1950s - Many other para-church ministries and other denominations began work in the country.
- 1950 - Philippine Baptist Theological Seminary commenced.
- 1953 - New Tribes Mission established.
- 1953 - Philippine Crusades to Phil Challenge started.
- 1953 - Summer Institute of Linguistics started ministry.
- 1953 - Intervarsity Christian Fellowship commenced.
- 1952 - OMF International came and ministered.
- 1954 - Intervarsity Christian Fellowship Philippines
- 1954 - Philippine Missionary Fellowship: local missionaries



organized the PMF to send Filipino missionaries to rural areas.

1957 - First bookstore in RP - Phil Christian Literature - PCBS

1960 - The Second Vatican Council and Pope John XXII allowed the Bible to be read by all - causing a spiritual revival nationwide

1961 - Navigators started ministry.

1964 - Philippine Council of Churches established a network of denominations, churches, mission groups and para-church organizations nationwide.

1965 - Philippine Campus Crusades for Christ started.

1965 - Philippine Council of OMF International (PHC-OMF) - Filipinos serving SEA cross-culturally

1967 - ABCOP organized.

1969 - Asian Theological Seminary opened for enrollment.

1968 - 1970's DAWN (Discipling A Whole Nation) strategy idea by Donald McGavran and develop in the Philippines and implemented by Jim Montgomery of Philippine Crusades - mobilizing the whole body of Christ to evangelize its own people and discipling of the whole nation by working towards the goal of 50,000 churches by the year 2000.

1970 - May - All Philippine Congress on Evangelism

1972 - World Outreach Philippines began.

1972 - Action International Philippines started.

1976 - Philippine Aid Ministries - Living Springs International

1977 - Alliance Biblical Seminary started accepting students.

1978 - Christ to the Orient Missions came.

1966 - PACE (Philippine Association of Christian Educators) established.

1980 - Youth With A Mission began ministry.

1980 - World of Life opened.

1980 - Philippine Home Council of the OMF started.

1980 - New Tribes Missions Philippines organized.

1981 - World Team established.

1983 - April - Philippine Mission Association was formed; an umbrella organization for missions-oriented groups and active missions mobilization of the Philippine churches began. PMA was led by Dr. Met Castillo "the Father of Philippine Mission" until 1995.

1983 Translators Association of the Philippines (TAP) started.

1984 - Sultan Kudarat Philippine Gospel Commission began.

1984 - Global Alliance Philippine Ministries send Filipino missionaries to Taiwan, Spain and former USSR

1984 - Victory Christian Fellowship organized.

1985 - Tribes and Nations Outreach started.

1985 - Biennial Conference of Ethnic Religion held.

1989 - Korea International Mission -> Phil Partners for World Mission -> Global Partners Philippines

1989 - Philippine Evangelical Mission

1989 - July - MANILA CONSULTATION ON MISSIONARY TRAINING held.

1994 - September 21 - UMMAH FELLOWSHIPS

1995 - PMA became the missions arm of PCEC

1995 - Unreached Peoples Task Force / Mobilization Task Force / Philippine UPG Prayer Guide Published.

1995 - Unreached Peoples Missionary Training Center

1995 - China Ministries International - Philippines organized.

1995 - The First National Youth Missions Congress held.

1995 - Asian Center for Missions opened.

1995-96 SALAM Ministries began.

1995 - Launching of the Global Prayer Digest

1997- SERVE Philippines of PHC-OMF (Filipinos Serving Filipinos cross culturally) opened.

1998 - October 27-30, 1998 CENTENNIAL MISSIONS CONGRESS held.
Strategic UPG Focus Partnership

1999 - BOLFI

21st CENTURY

2001 - Tentmakers International Exchange Congress held.

2002 - Bless the Muslims Prayer Day

2003 - Frontiers Philippines began ministry
---- - Central Luzon Missions Movement

2004 - Hosted SEALINK - A UPG Focus Forum for South East Asia

2005 - The Birth of Philippine Missions Mobilization Movement (PM3):

2005 - Cat & Dog Theology introduced

2005 - Int'l Grad School of Leadership incorporated KAIROS into their curriculum

2006 - Phil. Missionary Care Congress - Declaration

2006 - Davao hosted World Gathering of Indigenous People

2006 - PM3 Mindanao Missions Summit with Bro. Yun, Cebu and Davao

2006 - Sa Bawat Wika 2025 Launched

2007 - BTM, Deployment & Member Care Summit

2008 - KAIROS came to CAMACOP

2009 - LAUSANNE Diaspora Commission formed.

2009 - Commission on Evangelical Unity -Filipino denomination and Korea Mission unity - Baguio

2010 - RISE UP PHILIPPINES I- Youth Evangelism and mobilization -Filipino and Korean led - Baguio - 40,000 attendance

2010 - Manila International Missions Conference 2010 - August 17-20, 2010

2010 - Mobilizer's Network formed dubbed as The Horseshoe Coalition

2010 - Asia Pacific Christian College and Seminary included the Kairos Course into their curriculum after 20 years of existence.

2011 - Jan 30. Rise Up Philippines 2 - Baguio City

2011 - 2nd Manila International Missions Conference, August 17-20,

2011 - 10th year BLESS THE MUSLIM Prayer and fasting Day.

2011 - 14th Biennial Conference on Ethnic Religion with 170 participants / 40 organizations held.

2011 - Global Filipino Movement launched.

2011 - World Missionary Training Center opened.

2011 - Trust and Unity in Reaching Unreached Nations (Turon) Coalition

2011 - Kairos Course 4th Edition

2012 - MCare Congress 2012 August held.

2012 - The 2nd Asia Lausanne Philippines Congress October 16-18, 2012

2012 - Asia Missions Congress - November

Note: Some significant events may not be included here simply because we don't have any access of any documentation or information about the event. For additions, comments, corrections, please write to bibienml@yahoo.com

God is sovereign over all peoples, nations and in our own history. Reaching the Filipinos with the Gospel is

of God. He purposes it from the beginning. Here are the summary highlights:

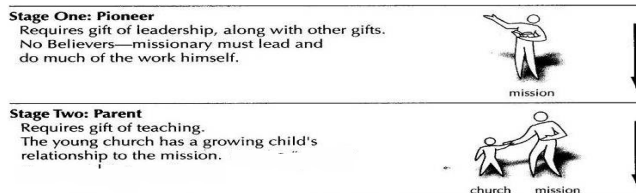
16th Century – CATHOLIC MISSION: The first mission of bringing Christianity to the Philippines was first entrusted to the Spanish friars by King Philip II during the Spanish colonization, pioneered by Ferdinand Magellan on March 16, 1521. One of the motivations for the Spanish exploration was for God: “to Christianize the inhabitants” to bring the Filipinos to the knowledge of the Catholic faith. But, the friars failed this mission. They got embroiled with economic greed, social, political and moral abuses. During the 333 years under the Spanish friars, distribution and study of the Bible were prohibited. Friars claimed they were the only interpreters of the Bible. Their clerical excesses were so repulsive that ignited revolts, reformist propaganda and demands for their expulsion.

19th Century: Since God is serious in making His Word known, He had His own way. Seventy years prior to 1898, trade routes were opened, the British Bible Society in Singapore and others smuggled more than a thousand Spanish Bibles into the country. Many Filipinos who were able to read Spanish learned the power of salvation, shared with others in secrecy. Those caught were imprisoned in dungeons or sentenced to death. One friar in Pangasinan Fr. Manrique Alonzo Lallave got hold of one Spanish Bible which he condemned at first but found himself enjoying reading the life of Jesus in the gospels and shared it to his congregation with a promise to translate it into the Pangasinan language. Later, he was excommunicated. However this did not hinder him from translating the Bible into Pangasinan language. His translation of Luke became the first Bible portion in the Philippine language to be freely distributed among Filipinos in 1898.

AMERICAN AND OTHER FOREIGN MISSIONS CAME IN

In 1898, when the Americans took control of Manila after the Spanish – American war, an open proclamation of the gospel began. Many Americans and other Western missionaries were used by God to evangelize and disciple Filipinos, and bring copies of the Bible to the Philippines which gave birth to the Filipino Protestant Church.

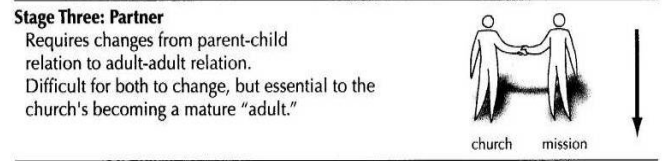
20th Century Missions: In the first 50 years, much of the mission work were done by expatriate missionaries.



Their back breaking missions efforts paid off:

1950s – 1960s: From the older foreign mission efforts Philippine churches and missions organizations become more Filipino. Some Filipino indigenous leadership began to emerge (though some were much earlier). Filipino self-supporting, self-propagating churches

began to develop. They began to wean themselves away from things foreign and later broke formal ties with the expatriate parent church, denomination and mission.

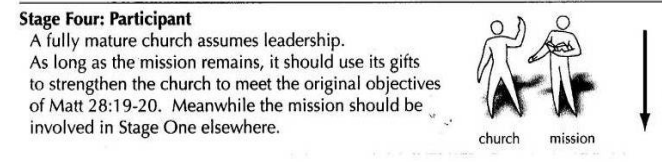


Expatriate missions and Filipino church have become partners in taking the gospel to the remote regions of the Philippines, the targeted but neglected tribal cultural minorities

The Second Vatican Council and Pope John XXII allowed the Bible to be read by all. The availability of the Bible for everyone, caused a spiritual revival nationwide. Lay preachers, priests and nuns led Bible studies and prayer meetings - this was known as “the charismatic movement.” Some “New churches” mushroomed in the country.

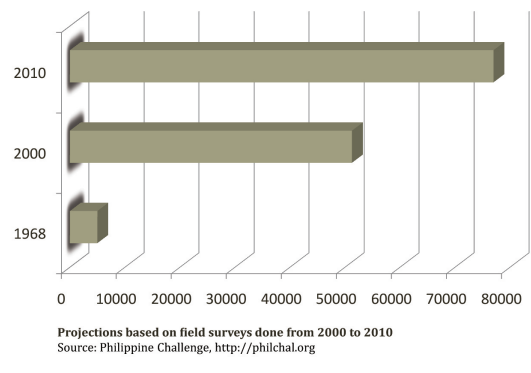
1970s: Filipino nationals were more convinced that they must take the responsibility to lead their own people and take on the task which God has given to the Filipino church.

The older denominations and missions organizations were turning over more and more responsibilities to national workers. The Filipino church continue to grow across the country under the Filipino leadership.



CHURCHES PLANTED:

Number of Evangelical/Full Gospel Churches



1898 – 1968 - 5,000 churches were planted
1968-1998 – 25,000 churches mushroomed
1970 – 2000 - 51,286 church by DAWN 2000 movement.
2000 – 2010 –

- Evangelical/Full Gospel Churches, 77,000
- Barangays with at Least One Church, 19,000
- Barangays with No Church, 23,000
- People in Barangays with No Church, 30,000,000
- Percent Evangelical/Full Gospel, 12%

Source: *Philippine Challenge, Philippine Church Quick Facts, Projections based on field surveys done from 2000 to 2010, www.philchal.org*

The people who were mostly receptive to the Gospel were lowland peoples and the animistic tribal cultural minority groups. They were the most ready for religious change.

From the 1980s until this recent times, the Muslim people groups remain the most neglected ethno linguistic people groups in the Philippines. From 1898 - 1980, there was very little record of ministry among the Muslim. There was only a handful of Filipino at work among them.

Consultation and consortium began to focus on the neediest people groups. Mission awareness and active mission mobilizations were initiated by expat missions to raise up Filipino partners. Specialized UPG focus trainings as well as UPG Profiling began.

- Filipino sodalities began to emerge during this time.
- Emerging Asian partner: Koreans came in

1990s - "Kairos" years began. Perspectives Classes came, Condensed World Missions Course introduced and continuing up to the present.

Celebration of the Centennial of Biblical Christianity in the Philippines: Exalt the LORD! Spread the WORD! Tell the WORLD! "Bayanihan for [global] Mission" strongly emphasized in reaching UPGs with Gospel on to the 21st century.

Adoption of Unreached People Groups and formation of strategic partnership followed. Engaging next. MBB fellowships began to form.

Tent-making tract began to surface.

21st CENTURY

Cross-cultural Missions Mobilization continues to takes center stage. The training for OFW Diaspora Mission was given much attention. Tent-making tract overly emphasized and developed through the Philippine Missions Mobilization Movement. Missions Resources Developed: Worker to Witness, A Higher Purpose for Your Overseas Job and Scattered.

The Philippine Church continues to partner with international missions networks more.

Deployments of cross-cultural workers are increasing. Philippines now considered as one of the New Sending Countries

We are grateful to God for the countless men and women He sent to share to us the Gospel of Jesus. We are grateful too for their backbreaking work to disciple, train, and nurture the Filipino church into full maturity. Much praise is due to our gracious and merciful God also for carrying the Filipino church to survive through difficult challenges throughout the 16th up to the 21st century. We are far from finishing the task. At home, many Filipino churches are still young and struggling to survive and there are still segments of unreached areas. To the world, the Filipino church has become a missionary sending church, making much progress for the glory of God among the nations.

FILIPINO WITNESS TO THE NATIONS

Filipino sending ranking in the TWO-THIRDS WORLD TOP TEN SENDING COUNTRIES:

- 1980 - Number 8 with 586 missionaries
- 1988 - Number 7 with 1814 missionaries

	1972	1980	1988
Active Agencies	13	37	54
Reported Missionaries	155	586	1,125
Estimated Missionaries	170	586	1,814

Source: *The DRAMATIC GROWTH OF THE TWO-THIRDS WORLD MISSIONS* by Larry Pate, World Evangelical Fellowship Mission Commission, 1991

- Year 2000 - 2700 cross-cultural missionaries (DAWN 2000) in over 50 countries.
- Year 2005-2006 - PM3 UNFINISHED survey traced 2033 Filipino witnesses in 75 countries. PM3 facilitation leaders estimated that there are 50,000 OFW tent-makers in the world.

NATIONAL STATUS PER PEOPLE GROUP AND THE TASK REMAINING

THE PHILIPPINES PEOPLE GROUPS from www.joshuaproject.net

People Group	Population	Evengel	Adherent	Least Reached	Progress Scale	Primary Religion	Primary Language
Agta, Alabat Island	80				3.1	Ethnic Religions	Agta, Alabat Island
Agta, Camarines Norte	200	4.39 %	30.00 %		3.1	Ethnic Religions	Agta, Camarines Norte
Agta, Casiguran	800	3.42 %			3.1	Ethnic Religions	Agta, Casiguran Dumagat
Agta, Central Cagayan	1,000	7.50 %			3.1	Ethnic Religions	Agta, Central Cagayan
Agta, Dupaninan	2,000	15.00 %			3.2	Ethnic Religions	Agta, Dupaninan
Agta, Isarog	1,800	3.93 %			3.1	Ethnic Religions	Agta, Isarog
Agta, Kabaloan	800		4.00 %	Y	1.2	Ethnic Religions	Agta, Casiguran Dumagat
Agta, Mt. Iraya	200	1.00 %			2.2	Christianity	Agta, Mt. Iraya
Agta, Mt. Iriga	3,000	1.00 %	50.00 %		2.1	Ethnic Religions	Agta, Mt. Iriga
Agta, Remontado	3,100	3.50 %	4.01 %		3.1	Ethnic Religions	Sinauna
Agta, Umiray	4,200	7.50 %			3.2	Ethnic Religions	Agta, Umiray Dumagat

People Group	Population	Evengel	Adherent	Least Reached	Progress Scale	Primary Religion	Primary Language
Agutaynon	16,000	3.50 %	60.00 %		3.1	Christianity	Inakeanon
Aklano, Aklan	604,000	3.50 %	70.00 %		3.1	Christianity	Inakeanon
Alangan	9,500	35.00 %	40.00 %		3.2	Ethnic Religions	Alangan
Alta, Northern, Ditaylin	500	1.00 %		Y	1.2	Ethnic Religions	Alta, Northern
Alta, Southern, Kabaloan	1,900				3.1	Ethnic Religions	Alta, Southern
Americans, U.S	140,000				3.2	Christianity	English
Arab	28,000		1.00 %	Y	1.2	Islam	Arabic, Standard
Atta, Pudtol	900	7.50 %			3.1	Ethnic Religions	Atta, Pudtol
Atta, Southern	400				3.1	Ethnic Religions	Atta, Faire
Ayta, Abellen	12,000	3.50 %	30.00 %		3.1	Ethnic Religions	Ayta, Abellen
Ayta, Ambala	2,800	15.00 %			3.2	Ethnic Religions	Ayta, Ambala
Ayta, Bataan	600	15.00 %			3.2	Ethnic Religions	Ayta, Bataan
Ayta, Mag-Anchi	12,000	15.00 %	35.98 %		3.2	Ethnic Religions	Ayta, Mag-Anchi
Ayta, Mag-Indi	6,400	3.50 %	15.00 %		2.2	Ethnic Religions	Ayta, Mag-Indi
Badjao, Bajau	111,000	0.00 %		Y	1.2	Islam	Sama, Central
Bagobo, Giangan	84,000	35.00 %	43.52 %		3.2	Ethnic Religions	Giangan
Bagobo, Tagabawa	55,000	50.00 %			3.2	Ethnic Religions	Tagabawa
Balangao, Bontoc	26,000	35.00 %			3.2	Ethnic Religions	Balangao
Bantuanon, Banton	232,000	5.12 %	70.00 %		3.2	Christianity	Bantoanon
Basque	9,400				2.1	Christianity	Basque
Bicolano, Albayi	2,290,000	1.33 %	90.00 %		2.2	Christianity	Bicolano, Albay
Bicolano, Iriga	282,000	1.00 %	70.00 %		2.2	Christianity	Bicolano, Iriga
Bikol, Catanduanes	137,000	1.00 %	85.00 %		2.2	Christianity	Bicolano, Southern Catand
Bikol, Central	3,819,000	0.50 %	66.40 %		2.2	Christianity	Bicolano, Central
Bikol, Northern	189,000		70.00 %		2.1	Christianity	Sorsogon, Masbate
Bikol, Southern, Sorsogon	412,000	1.00 %	80.00 %		2.2	Christianity	Sorsogon, Waray
Bilaan, Davao	51,000	35.00 %			3.2	Ethnic Religions	Language Unknown
Bilaan, Koronadal	158,000	35.00 %	42.20 %		3.2	Ethnic Religions	Blaan, Koronadal
Bilaan, Sarangani	112,000	35.00 %	49.58 %		3.2	Ethnic Religions	Blaan, Sarangani
Bolinao Sambal	41,000	15.00 %	50.00 %		3.2	Christianity	Bolinao
Bontoc, Central	56,000	7.50 %			3.2	Ethnic Religions	Bontoc, Central
Bontoc, Eastern/Southern	6,400	1.67 %			2.1	Ethnic Religions	Finallig
British	16,000		70.00 %		3.2	Christianity	English
Buhid, Bukil	12,000	7.50 %	9.86 %		3.2	Ethnic Religions	Buhid
Butuanon	53,000	7.50 %	60.00 %		3.2	Christianity	Butuanon
Caluyanhon	42,000	2.00 %	70.00 %		2.2	Christianity	Caluyanun
Capisano	789,000	3.50 %	70.01 %		3.1	Christianity	Capiznon
Catanduanes, Northern	79,000	1.00 %	70.00 %		2.2	Christianity	Bicolano, Northern Catand
Chabakano Creole	448,000	0.38 %	89.99 %		2.2	Christianity	Chavacano
Cuyonon, Cuyonen	189,000	7.50 %	60.00 %		3.2	Christianity	Cuyonon
Davaweno	226,000	7.50 %	80.00 %		3.2	Christianity	Davawenyo
Deaf	Unknown				2.1	Christianity	Philippine Sign Language
Filipino	24,650,000	15.00 %			3.2	Christianity	Tagalog
Filipinos, Spanish-Speaking	4,100				3.2	Christianity	Spanish
Ga'dang, Baliwon	7,100				3.1	Ethnic Religions	Gadang
Gaddang, Cagayan	53,000	1.00 %			2.2	Christianity	Gaddang
Han Chinese, Cantonese	12,000				3.2	Christianity	Chinese, Yue
Han Chinese, Mandarin	1,000	0.50 %			2.2	Christianity	Chinese, Mandarin
Han Chinese, Min Nan	1,005,000		70.00 %		2.2	Christianity	Chinese, Min Nan
Hanunoo	16,000	35.00 %			3.2	Ethnic Religions	Hanunoo
Hiligaynon, Visaya	7,038,000	10.00 %			3.2	Christianity	Hiligaynon

People Group	Population	Evengel	Adherent	Least Reached	Progress Scale	Primary Religion	Primary Language
Ibanag, Ybanag	766,000	3.50 %	65.00 %		3.21	Christianity	Ibanag
Ibatan, Babuyan Island	1,600	35.00 %			3.2	Christianity	Ibatan
Ifugao, Amganad	31,000	15.00 %			3.2	Ethnic Religions	Ifugao, Amganad
Ifugao, Batad	71,000	35.00 %			3.2	Ethnic Religions	Ifugao, Batad
Ifugao, Mayoyao	32,000	35.00 %			3.2	Ethnic Religions	Ifugao, Mayoyao
Ikalahan, Kalanguya	92,000	15.00 %			3.2	Ethnic Religions	Kallahan, Tinoc
Ilocano	8,334,000	17.00 %			3.2	Christianity	Ilocano
Ilongot, Bukalot	78,000	15.00 %	17.28 %		3.2	Ethnic Religions	Ilongot
Indo-Pakistani	3,700			Y	1.2	Hinduism	Hindi
Indonesian	47,000	0.86 %		Y	1.2	Islam	Indonesian
Inibaloi, Nabaloi	171,000	15.00 %			3.2	Ethnic Religions	Ibaloi
Insinai, Isnay	8,500	7.72 %			3.1	Christianity	Isinai
Iranun	170,000		0.20 %	Y	1.2	Islam	Maguindanao
Iraya, Alag-bako	15,000	35.00 %			3.2	Ethnic Religions	Iraya
Isneg, Dibagat-Kabugao	42,000	7.50 %	9.00 %		3.2	Ethnic Religions	Isnag
Itawit, Tawit	183,000	1.00 %			2.2	Christianity	Itawit
Itneg, Adasen Tinguian	4,900	15.00 %	19.63 %		3.2	Ethnic Religions	Adasen
Itneg, Banaos	4,100	1.00 %			2.1	Ethnic Religions	Itneg, Banao
Itneg, Binongan Tinguian	8,800	1.00 %			2.1	Ethnic Religions	Itneg, Binongan
Itneg, Inlaod	11,000	3.50 %	15.00 %		3.1	Ethnic Religions	Itneg, Inlaod
Itneg, Masadiit	8,800	15.00 %	18.34 %		3.2	Ethnic Religions	Itneg, Masadiit
Itneg, Moyadan	14,000				2.1	Christianity	Itneg, Moyadan
Itneg, Southern	21,000	35.00 %			3.2	Ethnic Religions	Itneg, Maeng
Ivatan	45,000	3.50 %	80.00 %		3.1	Christianity	Ivatan
Iwaak	4,000	7.50 %			3.2	Ethnic Religions	I-Wak
Jama Mapun, Bajau Kagayan	49,000	0.01 %	0.37 %	Y	1.2	Islam	Mapun
Japanese	3,700			Y	1.2	Buddhism	Japanese
Jew, Tagalog Speaking	1,300			Y	1.2	Ethnic Religions	Tagalog
Kagayanen	32,000	7.50 %	70.00 %		3.2	Christianity	Kagayanen
Kalagan	32,000		0.33 %	Y	1.2	Islam	Kalagan
Kalagan, Kaagan	11,000	7.50 %			3.2	Ethnic Religions	Kalagan, Kagan
Kalagan, Tagakaulu	121,000	15.00 %	15.83 %		3.2	Ethnic Religions	Kalagan, Tagakaulu
Kalinga, Butbut	15,000	15.00 %			3.2	Ethnic Religions	Kalinga, Butbut
Kalinga, Lower Tanudan	15,000	1.67 %			2.1	Ethnic Religions	Kalinga, Lower Tanudan
Kalinga, Lubuagan	31,000	7.50 %	9.17 %		3.2	Ethnic Religions	Kalinga, Lubuagan
Kalinga, Mabaka Valley	9,400	1.67 %			2.1	Ethnic Religions	Kalinga, Mabaka Valley
Kalinga, Madukayang	2,300	3.50 %			3.1	Ethnic Religions	Kalinga, Madukayang
Kalinga, Northern	13,000	3.50 %	6.00 %		3.1	Ethnic Religions	Kalinga, Limos
Kalinga, Southern	16,000	15.00 %			3.2	Ethnic Religions	Kalinga, Southern
Kalinga, Upper Tanudan	4,500	1.00 %			2.1	Ethnic Religions	Kalinga, Upper Tanudan
Kallahan, Kayapa	23,000	15.00 %			3.2	Ethnic Religions	Kallahan, Kayapa
Kallahan, Keley-I	9,900	15.00 %			3.2	Ethnic Religions	Kallahan, Keley-I
Kamayo	9,400	3.50 %	50.00 %		3.1	Ethnic Religions	Kamayo
Kankanaey, Kibungan	225,000	15.00 %			3.2	Ethnic Religions	Kankanaey
Kankanay, Northern	115,000	7.50 %			3.2	Ethnic Religions	Kankanay, Northern
Karao, Karaw	1,800	9.83 %	9.83 %		3.2	Ethnic Religions	Karao
Kasiguranin	22,000				2.2	Christianity	Kasiguranin
Kiangan Ifugao, Gilipanes	37,000				3.2	Ethnic Religions	Ifugao, Tuwali
Kinaray-A	528,000				3.1	Christianity	Kinaray-A
Kolibugan, Subanon	26,000		0.30 %	Y	1.2	Islam	Subanon, Kolibugan

People Group	Population	Evengel	Adherent	Least Reached	Progress Scale	Primary Religion	Primary Language
Korean	28,000	13.81 %			3.2	Ethnic Religions	Korean
Looknon	106,000		70.00 %		3.1	Christianity	Inonhan
Magahat, Karolanos	9,400	1.00 %	20.00 %		2.1	Ethnic Religions	Magahat
Maguindanao, Magindanaw	1,174,000		0.14 %	Y	1.2	Islam	Maguindanao
Malaweg	22,000	1.00 %	90.00 %		2.2	Christianity	Itawit
Malaynon	20,000	0.71 %	60.00 %		2.2	Christianity	Malaynon
Mandaya, Davawenyo	37,000	7.50 %			3.2	Ethnic Religions	Mandaya, Cataelano
Mandaya, Sangab	9,400	7.50 %			3.2	Ethnic Religions	Mandaya, Sangab
Manguangan	13,000	3.50 %			3.1	Ethnic Religions	Language Unknown
Manobo, Agusan	65,000	15.00 %			3.2	Ethnic Religions	Manobo, Agusan
Manobo, Ata	32,000	15.00 %			3.2	Ethnic Religions	Manobo, Ata
Manobo, Binokid Bukidnon	164,000	15.00 %	16.07 %		3.2	Ethnic Religions	Binukid
Manobo, Blit	2,000	35.00 %			3.2	Ethnic Religions	Manobo, Cotabato
Manobo, Cinamiguin	141,000	1.50 %			2.1	Ethnic Religions	Manobo, Cinamiguin
Manobo, Cotabato	34,000	35.00 %			3.2	Ethnic Religions	Manobo, Cotabato
Manobo, Dibabawon	21,000	35.00 %			3.2	Ethnic Religions	Manobo, Dibabawon
Manobo, Higaonon	40,000	15.00 %			3.2	Ethnic Religions	Higaonon
Manobo, Ilianen	18,000	7.50 %			3.2	Ethnic Religions	Manobo, Ilianen
Manobo, Matigsalug	36,000	35.00 %			3.2	Ethnic Religions	Manobo, Matigsalug
Manobo, Obo Kidapawan	115,000	50.00 %	50.00 %		3.2	Ethnic Religions	Manobo, Obo
Manobo, Pulangiyen	6,800	7.50 %			3.2	Ethnic Religions	Language Unknown
Manobo, Rajah Kabungsuwan	2,000	1.50 %			2.1	Ethnic Religions	Manobo, Rajah Kabunsuwan
Manobo, Sarangani	70,000	35.00 %			3.2	Ethnic Religions	Manobo, Sarangani
Manobo, Talaandig	5,000	7.50 %			3.2	Ethnic Religions	Language Unknown
Manobo, Tigwahanon	11,000	7.50 %			3.2	Ethnic Religions	Language Unknown
Manobo, Umayamnon	6,100	3.00 %	3.00 %		3.1	Ethnic Religions	Manobo, Agusan
Manobo, Western Bukidnon	15,000	7.50 %			3.2	Ethnic Religions	Manobo, Western Bukidnon
Mansaka	71,000	35.00 %			3.2	Ethnic Religions	Mansaka
Maranao, Lanao	1,189,000		0.33 %	Y	1.2	Islam	Maranao
Masbateno	833,000	1.00 %	75.00 %		2.2	Christianity	Masbateno
Mestizo, Filipino	2,807,000		89.90 %		3.2	Christianity	Tagalog
Mestizo, Filipino-Chinese	468,000				3.2	Christianity	Tagalog
Molbog	10,000		0.22 %		1.2	Islam	Molbog
Negrito, Aeta Zambal	41,000	4.97 %	4.97 %		3.1	Ethnic Religions	Sambal, Botolan
Negrito, Ati	10,000	1.50 %	2.00 %		2.1	Ethnic Religions	Ati
Negrito, Mamanwa	7,900	35.00 %			3.2	Ethnic Religions	Mamanwa
Negrito, Northern Cagayan Pa	1,300	7.50 %			3.1	Ethnic Religions	Atta, Pamplona
Negrito, Palawan Batak	3,100	15.00 %			3.2	Ethnic Religions	Batak
Palawano, Brooke's Point	18,000	7.50 %			3.2	Ethnic Religions	Palawano, Brooke's Point
Palawano, Central	23,000	35.00 %	42.23 %		3.2	Ethnic Religions	Palawano, Central
Palawano, Southwest	13,000	1.20 %	1.30 %		2.1	Ethnic Religions	Palawano, Southwest
Pampango, Pampaneno	2,074,000	35.00 %			3.2	Christianity	Pampangan
Pangasinese	1,272,000	35.00 %			3.1	Christianity	Pangasinan
Paranan	18,000	35.00 %			3.1	Christianity	Paranan
Porohanon	28,000	1.00 %	75.00 %		2.2	Christianity	Porohanon
Ratagnon	2,600	3.50 %			3.1	Unknown	Ratagnon
Romblon	329,000	0.22 %	60.00 %		2.2	Christianity	Romblomanon

People Group	Population	Evengel	Adherent	Least Reached	Progress Scale	Primary Religion	Primary Language
Sama Bangingi, Northern Sama	84,000		0.14 %	Y	1.2	Islam	Balangingi
Sama Pangutaran	44,000		0.05 %	Y	1.2	Islam	Sama, Pangutaran
Sama Southern	213,000		0.01 %	Y	1.2	Islam	Sama, Southern
Sama, Abaknon	26,000	15.00 %	60.00 %		3.1	Christianity	Inabaknon
Sambal, Tina	87,000	7.50 %	60.00 %		3.2	Christianity	Sambal, Tina
Sangil, Sanggil	8,200	0.10 %	1.51 %		2.1	Islam	Sangil
Sangir, Sangihe	104,000				3.2	Christianity	Sangir
Subanen, Central	173,000	3.50 %	7.00 %		3.1	Ethnic Religions	Subanen, Central
Subanen, Tuboy	20,000	15.00 %			3.2	Ethnic Religions	Subanen, Northern
Subanon, Western Kalibugan	98,000	35.00 %			3.2	Ethnic Religions	Subanon, Western
Subanun, Lapuyan	51,000	35.00 %			3.2	Ethnic Religions	Subanun, Lapuyan
Sulod	27,000	3.50 %	6.51 %		3.1	Ethnic Religions	Sulod
Surigaonon	529,000	1.94 %	60.00 %		2.2	Christianity	Surigaonon
Tadyawan, Tadianan	5,100	15.00 %			3.2	Ethnic Religions	Tadyawan
Tagbanwa, Aborlan	12,000	15.00 %			3.2	Ethnic Religions	Tagbanwa
Tagbanwa, Central	3,500	3.50 %			3.1	Ethnic Religions	Tagbanwa, Central
Tagbanwa, Kalamian Baras	11,000	7.50 %			3.2	Ethnic Religions	Tagbanwa, Calamian
Tau't Batu	400	15.00 %			3.2	Ethnic Religions	Palawano, Central
Tausug, Moro Joloano	1,112,000		0.30 %	Y	1.2	Islam	Tausug
Tawbuid, Eastern	8,900	15.00 %			3.2	Christianity	Tawbuid, Eastern
Tawbuid, Western	8,400	15.00 %	50.00 %		3.2	Ethnic Religions	Tawbuid, Western
Tiboli, Kiamba	118,000	50.00 %			3.2	Ethnic Religions	Tboli
Tiruray, Teduray	60,000	7.50 %	8.00 %		3.2	Ethnic Religions	Tiruray
Visayan	18,295,000	15.00 %			3.2	Christianity	Cebuano
Waray-Waray, Binisaya	3,735,000	0.13 %	83.28 %		2.2	Christianity	Waray-Waray
Yakan, Yacan	162,000		0.20 %	Y	1.2	Islam	Yakan
Yogad	25,000	1.00 %			2.2	Christianity	Yogad
Total People Groups: 186	91,524,000			20	3.1		
Unclassified / Other Individuals	2,093,000						
UN Country Population (2010)	93,617,000						

Joshua Project Progress Scale

The Joshua Project Progress Scale provides an estimate of the progress of church planting among a people group or country. The scale is derived from a comparison and integration of % Evangelical, % Adherent, Patrick Johnstone Church Planting Indicator (CPI), Global Status of Evangelical Christianity (GSEC) Indicator, World Christian Encyclopedia World A-B-C classification and other progress indicators.

Stage	Level	Level Description
Unreached / Least-Reached Less than 2% Evangelicals and Less than 5% Christian Adherents	1.1	Very few, if any, known Evangelicals. Professing Christians less than or equal to 5%.
	1.2	Evangelicals greater than 0.01%, but less than or equal to 2%. Professing Christians less than or equal to 5%.
Formative / Nominal Church Less than 2% Evangelicals and Greater than 5% Christian Adherents	2.1	Very few, if any, known Evangelicals. Professing Christians greater than 5%.
	2.2	Evangelicals greater than 0.01%, but less than or equal to 2%. Professing Christians greater than 5%.
Significant / Established Church Greater than 2% Evangelicals	3.1	Evangelicals greater than 2%, but less than or equal to 5%.
	3.2	Evangelicals greater than 5%.

Much of the Philippines' people groups still need much outside help in terms of resources, finance and workers.

What do we envision now for domestic missionary deployment?

For Mission Philippines 2011 to 2020 we take the theme "Making disciples of all Filipino peoples in our generation." This focuses on finishing the task of providing gospel access to every Filipino people. In the ADOPTION OF ALL PHILIPPINE PEOPLE GROUPS - a formation of strategic partnership for all Filipino people group is one idea we have in mind. We envision to mobilize resources: people, finance, materials to help provide additional resources to people groups which still need much outside help to finish the task of evangelizing their own people group.

Many mission fields have arrived at our doorsteps. God has brought the Muslims nearest us - LUZON, VISAYAS AND MINDANAO - so that all churches have equal opportunities to reach them. They have literally become neighbors to many biblical Christian churches. If all Philippine Churches will adopt at least one people group to focus. (77,000 Philippine churches /186 listing of peoples by Joshua project = 413 churches per people group) We have more than enough resources to finish the Great Commission on a national level in our time.

Hopefully by the end of this decade all Philippine people groups are strategically engaged and committed to Christian churches, evangelism and missions.

World missions have truly progress in God's purpose and plan. Throughout the history of Christianity and mission movement, God has been doing many new things in amazing ways.

Sources:

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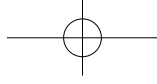
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CONTINUOUS EDUCATION FOR MISSIONARIES

J.N. Manokaran

INTRODUCTION

Learning is a lifelong process. A person who wants to be relevant and effective should learn throughout his/her life. "Most careers these days demand that workers constantly learn. Long gone is the old idea that you prepare a career, you do it, and retire. Most of us are constantly learning in our jobs, every day."¹ The multi-faceted challenges in the mission field demands competency in each individual. Knowledge is the key to survival in today's context of Information era.

"Lifelong learning also includes a consideration of global issues such as social, economic and environmental problems with community, state, national and international applications."² Learning should not be limited to text books. A missionary should learn to understand the world of ideas, culture, contemporary activities and trends. Also a missionary cannot remain as an island without being affected by the ever changing environment. "Change is the only predictable thing." So missionary has an uphill task of being relevant to the demands of the context and environment. As a mission leader, I struggle to keep abreast of knowledge. The lifestyle of people, language, culture, attitude, worldview of people keeps changing. As a missionary I am expected to present the unchanging Gospel to the ever changing world.

Most careers these days demand that workers constantly learn. Long gone is the old idea that you prepare a career, you do it, and retire.

Most of us are constantly learning in our jobs, every day. The multi-faceted challenges in the mission field demands competency in each individual. Knowledge is the key to survival in today's context of Information era.

"Information is doubling every four or five years. We are literally awash in information, bits and pieces of facts, row upon row of number reports after reports of research and survey findings." In four to five years any missionary who does not upgrade himself shall become irrelevant. In this era of Information Technology, a missionary is expected to be "Information Literate." If not, he/she shall become - 'information illiterate'. "As new situations arise in the life of the missionary, further

1. Jerold W Apps. Mastering the teaching of adults Florida: Krieger Publishing Company 1991) p.2.
2. Jerold W Apps. Op. Cit. p.2.

preparation is required. At times, previous training will need to be upgraded and enhanced for greater effectiveness in the ministry." "Further development and education in order to meet the demands of the task are desirable and are often expected." In the secular world of management or market, the leaders and workers are trained every year. Some companies make it mandatory for their staff to be trained for at least five days in a year. "Leaders are perpetual learners." Only quick learners can be good leaders. "It's the capacity to develop and improve their skills that distinguished the leaders from followers." Missionaries are leaders who lead people from darkness to light. They are also leaders in the community they serve.

IS CONTINUOUS EDUCATION NECESSARY?

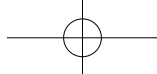
1. Retool

Stephen R. Covey writes a good illustration. A person was sawing a large log of a fallen tree for nearly five hours. One friend suggested him to sharpen the saw. The man said, "I don't have time to sharpen the saw. I'm too busy sawing." There are many missionaries who are toiling hard but without results because their saws are worn out. But they do not find time to sharpen their skills. The time spent sharpening our skills is worth it. The time invested on sharpening skills shall enhance the effectiveness of the saw. A missionary who invests his time to equip himself shall become more effective. The Bible affirms this fact: "If the ax is dull and its edge unsharpened, more strength is needed, but skill will bring success."

"Changing ministry roles requires retooling, which comes through further training. Enhancing the present skills and learning new skills are absolutely necessary for effective ministry. "Many companies offer retraining opportunities." The secular companies are concerned about the skills and the efficiency of the staff. So they provide them retraining opportunities. The missionaries also should have retraining opportunities. For example, Internet/Worldwide web/ Social network could be used effectively for ministry. A missionary needs training to become adapted to the emerging technology.

2. Renew

Renewal is essential in a person's physical, mental and spiritual life. Good exercise and healthy eating habits and relaxation can keep a person physically fit. Spiritual life is renewed by fasting, prayer, Bible study and fellowship. "Education-continuing education, continually honing and expanding the mind- is vital mental renewal." Understanding new development in the fields of Missiology, Anthropology, and Theology would help our minds be renewed.



3. Refit

“The missionary staff are trained to refit to the contemporary situation.” Refitting is the process in which a missionary adopts attitude relevant to the emerging culture. Culture is dynamic and ministry to be dynamic needs refitting. If not, a missionary may be a square peg in a round hole.

BIBLICAL BASIS FOR CONTINUOUS EDUCATION

The Bible encourages constant learning. The disciples of Jesus learned constantly from the teachings of our Lord. The practical skills for ministry were demonstrated and the disciples were provided opportunities to use those skills. “When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.” Paul even in the twilight of his life constantly taught himself. The quality of “teachability” is essential for a Christian worker. Paul was a voracious reader that he could quote from a writer from Crete when he advises Titus: “One of Crete’s own prophets has said it: “Cretans are always liars, evil brutes, lazy gluttons.”” of knowledge

The Bible encourages constant learning. The disciples of Jesus learned constantly from the teachings of our Lord. The practical skills for ministry were demonstrated and the disciples were provided opportunities to use those skills.

The Apostle Paul advises Christians to be transformed by the renewal of mind. This renewal is not a onetime event but a continuous process, rather a lifelong process. Unlike in Buddhism and Hinduism, Mind is not ignored or negated in the Christian life. “Buddhist monks in Asia developed sophisticated philosophies, psychology, rituals, and psycho-technologies to try to escape life and its sufferings. They perfected techniques to try to avoid life’s pains and sufferings. They perfected techniques such as Vipasana to silence not just their tongues but also their thoughts.” But for Christian believers of knowledge, mind is renewed by the Word of God. Thus a Christian has the capacity to evaluate issues in the light of the Scriptures.

CATEGORIES OF TRAINING

According to K. Rajendran, there are two categories of training. They are: The Formation Training and, Leadership and Specialized Training. The former is normally done in an informal school or training institute. The course is academic, with regular and rigid curriculum and general training. The second is the most important. “The goal of the second level of education is to instill a thirst for “ongoing learning” designed for missionaries who will become students for life and thus, keep themselves afresh with contemporary situations and learn how to cope with life, so they will not become

irrelevant and dispensable.” This course is generally tailor made to suit an individual. The aptitude, interest and inclination of an individual are duly considered. The course is relevant to the person and his work.

The situation in the field is always challenging. It is possible for missionary to loose motivation. “On the field, even theologically trained missionaries may lose motivation and direction.” To renew the motivation and restore the sense of direction is essential. This can be done only by constantly providing input in the missionary’s life and ministry.

AREAS OF TRAINING

1. Spiritual Growth

Spiritual Growth is essential in Christian’s life. So the missionaries also need spiritual growth, maturity and stamina to minister under adverse circumstances. “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.” The growth must be in all areas of spiritual life. Paul prays for the believers in Colosse for spiritual wisdom and understanding, worthy life that pleases the Lord, good works, strength, endurance, patience and joy. Prayer is also important in gaining spiritual growth. “To pray is to change; Prayer is the central avenue God uses to transform us.” Prayer transforms our perceptions about events, environment and everything.

2. Physical Fitness

Physical fitness is absolutely essential for effective missionary service. This fitness has to be consistently cultivated and maintained. This requires some disciplined effort. Vaccination and prevention coupled with awareness of missionaries can provide robust help. Minimum exercises like walking and riding bicycles can keep a person from several diseases. Right choice of diet is also essential to keep a person from mid-age sicknesses.

3. Emotional Stability

“The emotional burden a missionary carries is high.” The loneliness, stress from relationships in new culture, stress due to ministry and spiritual warfare drains a missionary emotionally. Emotional Quotient is essential for a missionary. Emotional Quotient is the ability to perceive, understand and effectively use emotions.

4. Mental Prowess

A missionary must strive to mature mentally. The current trends, happenings, culture and thoughts of the society have to be assessed and evaluated by a missionary. It can never happen in a vacuum. This mental prowess can help the missionary to translate the Gospel to the Context. Also, a missionary should be aware of the contemporary missiological, theological and evangelical thoughts. This will help the missionary to identify issues and attempt creative strategies to tackle them. Missionaries should be able to interpret the day to day events from the missiological perspective. That would help missionaries to know the new doors God is

opening for their ministry.

5. Skills Development

There are various areas of skills development. Some areas are listed below.

Inter-personal skills: Inter-personal skills can make or mar a missionary's career. There are at least six paradigm in inter-personal skills. They are: Win/Win; Lose/Lose; Win/Lose; Win; Lose/Win and No Deal. Knowing the paradigms and understanding them shall enhance the effectiveness of a missionary.

Management skills: The skills of managing time, human resources, other resources, planning, goal setting, developing strategies, accountability and team building are to be learned. With the fast development in the world of management sciences, a missionary cannot afford to ignore such developments.

Computer Skills: In the era of Information Technology, it is impossible to ignore computer skills. All missionaries should become "Computer Literate". They should be able to handle e-mail, social networking, blogs, chats and instant messenger...etc.

Counselling Skills: As missionaries grow in maturity, they shall be expected to counsel their co-workers and also the new converts. "Pastoral Care" to missionaries has become a hot issue in missions today. "Missions in India are becoming more aware they must routinely train people for pastoral care of missionaries."

Research and Documentation: This skill is essential for any person in leadership. The missionaries should be able to collect information, store data, analyse and reflect and be able to present them to people these data matter. Such documentation would help to write authentic biographies and histories of missions. Unfortunately, indigenous missions in India have not documented the progress of Church Growth in India.

Writing Skills: Writing skills should be developed by a missionary. That will help a person to report meaningfully, and present the facts logically. "Writing is another way to sharpen the mental saw...affects our ability to think clearly, to reason accurately and to be understood accurately." With Internet, missionaries could express themselves for a global audience. Internet publishing is cheaper, faster and more effective.

Specialised Ministry: The training given in a theological seminary is a general study. But ministry among special people groups needs further specialised training. "Although there was general theological training, few received on-the job training to cope with the special divisions of people to whom the gospel was carried." For example, specialised training is needed to work among urban middle-class, urban poor, Muslims, Handicapped, Blinds, Sikhs, Buddhists, Sindhis...etc.

METHODS OF EDUCATION

In this type of continuous education, the content, curriculum and the context are different. It should be 'Learner Controlled Instruction' and not 'System Controlled Instruction.'" The content is tailor-made for the missionary and his/her context. The education is

done through multiple methods which are innovative and creative. "Proactive people can figure out many ways to educate themselves." To reaffirm and make the pre-field training effective, continuous training is essential. "To reinforce pre-field training, ongoing field training is indispensable."

Reading Habits and Study: A missionary should develop good reading habits. Reading of devotional literature, biography of missionaries, current social trends, political situations, other religions, and missiological issues will be of great benefit. "There's no better way to inform and expand your mind on a regular basis than to get into the habit of reading good literature." "The purpose of the Spiritual Disciplines is the total transformation of the person...Nowhere is this purpose more clearly seen than in the Disciple of study."

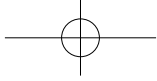
Reading habits and study has enabled several leaders to attain the highest level of efficiency in their area of work. "Many high-level leaders are known for reading widely and for their capacity to apply lessons to their own lives from what they read. The ability to do this often short-circuits the years it would have taken to learn the same lessons by personal experience."

Missions should develop a system to help missionaries in this regard. There are several options. First, a book grant can be provided to missionaries annually. Some organisations like Union Of Evangelical Students of India and Interserve provide their workers with such grants. This is a good motivation for the missionaries. Secondly, the missions can subscribe on behalf of missionaries to some good magazines and journals. Thirdly, the larger missions can form "Book Club" and provide subsidized foreign and Indian books to missionaries. Missions can try to build up regional libraries for the missionaries to make use of them. If possible, lending libraries can be started in mission's regional offices. Fourthly, missions can have a research assistant at headquarters who could collect the relevant and useful articles, photocopy them and send them to missionaries every week.

Study is a hard mental task. "Meditation is devotional; study is analytical." Missionaries need teachability: "Study demands humility." Study goes beyond reading. It involves reflection and application. "Remember that the key to discipline of study is not reading many books, but experiencing what we read."

Richard Foster calls Christian leaders to "study nonverbal books." "We begin to study nature by paying attention to our environment." Jesus Christ also taught the disciples to learn from nature. One of the important nonverbal book is nature. The whole universe is a treasure house of knowledge and wisdom. Learning is also possible by observing human beings. "If we observe the relationships that go on between human beings, we will receive a gradual-level of education." "We should learn the things that control us. We observe our inner feelings and mood swings. What controls our moods? Why do we like certain people and dislike others?"

Retreats: Retreats are essential for the spiritual growth. "Once in six months missionaries of a region should meet for a week of feedback, encouragement and motivation. The expense will be well worth it if the retreat is well organised." Such retreats shall rekindle



the fire, faith and focus of missionary enterprise. The retreats help the missionaries to fellowship and learn from one another.

Apart from the corporal retreats, personal retreats are necessary. These retreats can be accompanied with fasting. "Four times a year withdraw for three or four hours for the purpose of reorienting your life goals." This can be done in one half day. Such time can be a time for personal renewal. The acronym for renewal is:

- R – Review your past
- E – Examine all the possibilities
- N – Name the price you are willing to pay
- E – Elect the best possibility
- W – Wait and work

Seminars: Seminars are important aspect in continuous education " A HR-intensive organization would generally send each executive for around twelve management development programs during the course of a thirty year career with them. These would vary in content and would concentrate on the skill – development or knowledge development areas." A missionary organization should be human resources centered. If so, seminars should become part of the continuous education. It can be an in-house seminar or missionaries could be sent for seminar conducted by other organizations. The missionaries appreciate such seminars which are relevant and beneficial for them. "Seminars and module type lectures are popular in the mission fields." Seminars are good and effective if they are led by experts and experienced missions leaders. The time of absence from the work place is less and does not affect the work on the field.

Seminars should be conducted in such a way, that it could be included for future accreditation. Four or five three-day seminars can be given three credits in M.Th. level. When a field missionary does such seminars in a period of time, he may be able to earn a degree in M.Th. without leaving the field.

Distance Education: Distance education has become an important aspect in the field of education today. This is used widely by rural as well as urban people. Many who are doing a job do distance education to enhance their skills and qualifications. Distance Missiological courses should be offered to missionaries, who may not be able to leave the field for long duration. The Indira Gandhi Open University that promoted distance education has introduced a variety of courses. Missionaries also could enroll in some of the courses in Anthropology, Communications, Humanities etc.

Short-term/Modular courses: Refresher courses during summer can be conducted for missionaries. It can be course a two-week course organized in partnership with theological institutions. There are some institutions that offer modular courses. Each module is for about two weeks. A number of modular courses with appropriate credits can be equal to an academic degree.

Several seminaries conduct refresher courses during summer. This enables the pastors to get more knowledge and wisdom for effective ministry. Such courses should be arranged for missionaries also. Missionary training institutions should seriously consider this proposal.

Mentoring: "Mentoring is an effective form of 'on-field'

training, but it seems to be frequently overlooked as a valid method for training." Being an apprentice with a senior missionary or minister can help a novice to learn ministry skills. Paul trained several young persons by mentoring. Mentoring is Biblical and a valid Christian strategy. "Missions may fail when the leaders leave all the mentoring to be done in the Bible Colleges by a few teachers who themselves need a lot of mentoring." The context of mentoring is done in the mission field and not in Bible colleges.

Group Learning: "If field missionaries study specially designed courses in small teams, they will benefit in motivation, skills, better evangelisation of India, and better relationships with co-missionaries and missions organizations other than their own." Group learning in the field is an exciting thing. If properly structured and monitored it would be greatly beneficial. Since the learning is interactive it is effective and also builds the team spirit within the group.

Sabbatical leave: "Two or three years of mid-term training for a missionary may bring a further fifteen or twenty years of service." The leave is available to staff who put in several years of work in certain organizations. This enables a person to be re-trained, equipped, encouraged and empowered to be more effective.

Internet education: Internet is another avenue for continuous education. This is the window to the whole world. This education is wide, varied, and easy to access. The modern information technology has made available the knowledge highways at our living rooms. Many universities and institutions are offering courses through internet. One advertisement informs about coaching available through Internet. FaceBook could be used as another platform for missionaries to form groups and learn together.

CHALLENGE AND CONCLUSION

Learning is a right attitude of a missionary, who learns continuously, constantly and consistently from the Scripture, Culture, Media, History, and Contemporary context. This learning has to be facilitated by mission agencies so that the missionaries can be equipped and confident to face the challenges in the mission field. This provides Preventive or Proactive Member Care for missionaries on the field.



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A CRITICAL EVALUATION AND EVANGELICAL PROPOSAL TO THE WCC-ASSEMBLY 2013 IN BUSAN

Peter Beyerhaus

In 2010, the National Christian Council of Korea decided to invite the World Council of Churches to convene its 10th Assembly in 2013 in the Korean city of Busan. It will be the first time when a WCC Assembly is held in the Far East. There are several reasons for this option; some lie in the interest of the NCC of Korea, others in considerations of the Geneva Staff of the WCC. Probably the latter is hoping that the hosting of the Assembly in a country known for the spiritual vitality of its Christian community will exercise a reviving influence on the future development of the WCC.

I. The present situation of the World Council of Churches

At present, the WCC finds itself in a rather ailing condition. Its former drive during the era of the famous Assemblies at New Delhi in 1961 and Uppsala in 1968 under energetic and visionary leaders like the former General Secretaries W. A. Visser 't Hooft and Philip Potter as well as the Indian Moderator of the Central Committee Mr. M. M. Thomas was halted after the 7th Assembly held in Canberra in 1991. A whole block of important member churches, i. e. the Orthodox, were extremely dissatisfied with some spectacular events in the programme, especially the performance of a Shamanist ritual by the Korean feminist theologian Dr. Chung, Hyun-Kyung who invoked the han spirits of the dead in the name of the Assembly theme: "*Come, Holy Spirit, renew the whole creation!*"

The Orthodox took this as a proof that the WCC had embarked on an openly syncretistic course. Moreover, they complained that the procedure of ecumenical decision making was in the hands of Staff members and Council authorities who followed Western parliamentary rules and ideological concepts. Therefore they threatened to quit their membership, unless the whole system of the WCC was thoroughly reformed. During the last term of General Secretary Konrad Raiser, the WCC yielded to the Orthodox demands that the former authoritarian style should be replaced by a more democratic resp. conciliar one. Since then, the Geneva leadership has become rather restrained in making bold pronouncements and enforcing its own preconceived agenda on the member churches. As a consequence, the WCC has lost much of public interest in the secular press and even in its member churches in Western countries.

II. Traditional evangelical concerns regarding the theological course of the WCC

Evangelical churches and mission societies all over the world did early express their theological concerns about the shaky biblical basis of WCC pronouncements and the ecumenical activities. They deplored especially that soul winning evangelism and church planting in unreached geographical areas within the 20/40 window was given very subordinate places in the official agenda.

I remember the critical challenge which the late Dr. Donald McGavran in 1968 publicly put to the planning group in Geneva: "Will Uppsala betray the 2 Billion?" By this, he referred to those peoples on earth who never had got the chance to hear the Gospel of salvation in Jesus Christ. In the Section Drafts for Uppsala was little room given to world evangelization because the major concern in Uppsala was the "humanization" of socio-political structures in the Two-Thirds-World.

The leadership of the WCC would deny that they had given up the missionary vocation of the Church. But they had developed a new concept of mission and evangelization which was propagated under the term "*Missio Dei*". The implication of this concept is that "mission" is not a task primarily assigned to the Church. It is understood to rather be the work of the Triune God Himself who is present in the world. According to this view God, Christ or the Holy Spirit are leading the world to its appointed goal, the "Kingdom of God".

The churches can or should be human instruments in this process; but if they failed, God would use alternative instruments, both other religions and political liberation movements. Here two essential distinctions were removed: the one between sacred and the secular and the other between the history of salvation and the history of mankind.

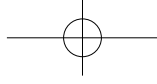
On a closer look, it was strange to observe that the spokesmen of the WCC included also Communist groups in their understanding of *Missio Dei*. This resulted in the fact that until the world-wide turn-over through the downfall of the Soviet system in 1989/90 the political pronouncements given by WCC officials and meetings under prophetic claim very seldom addressed the acts of suppression and persecution committed by communist rulers. They were spared out so that only a "selective indignation" was uttered. This phenomenon can also be observed in the apparent silence with regard to the persecution of Christians in North Korea. Up to now it seems to be a "non-issue" in the preparatory documents for Busan 2013.

III. The concept of mission and evangelism in the preparatory document for Busan - A critical assessment

In September this year the WCC Central Committee approved, at its meeting in Crete, Greece, a lengthy statement presented by Bishop Geevaghese Mor Coorilos, moderator of the WCC Commission on World Mission and Evangelism (CWME), under the title:

"Together towards life: mission and evangelism in changing landscapes".

It is the first ecumenical declaration on mission since the one issued in 1982 under the name "Mission and Evangelism - an Ecumenical Affirmation". According to Coorilos, this new statement is "about seeking vision, concepts and directions for a renewed understanding



and practice of mission and evangelism amid changing global landscapes." As for the theological concern of this statement, it is expected that it will promote a renewed appreciation of the Trinity (*missio Trinitatis*), especially the "mission of the Holy Spirit", the "life-giver". To put it more concretely, "it aims at articulating a fresh understanding of a prophetic missiology that affirms 'life' in its fullness, in relation to justice, inclusivity and integrity of creation."

This is a bold and far reaching announcement. It promises to introduce a new understanding of missiology, i. e. the doctrine on the theology and practice of mission, and also to unfold what "life in its fullness is". Special reference is made to the new widened goal of the ecumenical movement since the start of the s.c. "Conciliar Process" in 1986 which was - or still is "Justice, Peace and integrity of Creation". Behind this goal stands nothing less but the expectation of a totally renewed world from which all former suffering is removed, a new creation as shown in the biblical prophesies of the Messianic rule or the Kingdom of God. M. M. Thomas has called it the "Utopian Vision" of the WCC.

Bishop Coorilos claims that the new mission statement has already now gained "enormous attention". This fact will and must motivate evangelicals to study the document thoroughly in order to find out in what respect the "new missiology" presented to the Busan Assembly still retains the central elements of the former missiology and in which way it introduces a completely new theological understanding of mission and a corresponding new methodology and practice.

The continuity can be found in their taking over of the concept of *Missio Dei*, i. e. God's mission which was introduced at the 5th world missionary conference held in Willingen in 1952. It was hailed by missiologists as an important step forward, because it emphasized anew the theocentric basis of missions. But already at Willingen 1952 there were two contrary concerns by which the term *Missio Dei* was filled with content.

On the one hand there was the *ecclesio-centric* (church centred) view. According to this, God in His mission started His Mission by sending His Son Jesus Christ to redeem mankind from their sins at the Cross. Jesus established the Church as His body which He commissioned to continue His own work of salvation by preaching the Gospel in the whole world to all nations, so that all those who accept it in faith and repentance will find forgiveness of their sins, peace with God and eternal life. When all nations will have heard the Gospel and responded to it either in acceptance or by rejection, the end will come: Jesus will return in great power and glory and set up His messianic kingdom (Math 24:14; Mark13:10).

On the other hand, there was the *cosmo-centric* (world centred) view. According to this, God Himself is present in world history and leads it directly towards His appointed goal, the establishment of His kingdom here on earth. The secularizing consequences for the understanding of the relation between mission and politics I have already pointed out in Part I of this lecture.

This is the reason why after Uppsala 1968 there arose a rivalry between two conflicting concepts and organizations for Mission and Evangelism, symbolized by the names 'Bangkok '73' and 'Lausanne '74'. Between

these two no cooperation was possible but only a mutual questioning or open denouncement of each other's position.

In recent years, however, the former conflict seems to have lost its vigour. Both sides have tried to listen to each other and even to accommodate their concepts of mission and evangelism. In their mission statements they included some concerns which appeared plausible and legitimate. This can be shown by an analysis of their major documents, the declarations of the three International Congresses of the Lausanne Movement in 1974, 1989 and 2010 on the one hand and the two Mission Statements of the WCC in 1982 and 2012 on the other hand.

Especially the present one, written in preparation of Busan, "Together towards Life", is, on the first glance, written in a rather spiritual language. It takes up some biblical key terms like "Spirit", "life", "creation", "kingdom of God".

The mission statement tries to fit closely to the general theme of the 10th Assembly of the WCC "*God of Life: Lead us to Justice and Peace*". The divine person whom the general theme calls "God of Life" is identified in the mission statement throughout all its 112 paragraphs mainly with the Spirit, sometimes called "Holy Spirit". This Spirit is described as being present and acting in world history and in the whole of creation, including the entire cosmos. The Spirit has one central mission in which we are called to participate. It is the mission of the Spirit to bring about justice and peace between all parts of the human society, and to lead the creation towards its goal, the kingdom of God. This ultimate aim is not considered to be reached by an eschatological act of God in which He sovereignly creates a new earth, but rather by a gradual transformation.

This word has become a key term in present ecumenical theology which is increasingly used by some groups of evangelicals as well. The presence of the Spirit is recognized wherever a transformation of the present state of injustice and conflict is taking place, and it is the mission of God's people as well to engage in such transformation. The Statement affirms in § 10: "The church is the gift of God to the world for its transformation towards the kingdom of God."

According to this view, the mission of the church is far wider than to set out for the salvation of souls. "Both the earth and our bodies have to be transformed through the Spirit's grace" (§ 20). This means that mission is taking place also in active political involvement, in the form of a readiness to fight against all unjust structures:

"Mission spirituality resists and seeks to transform all life-destroying values and systems wherever these are at work in our economies, our politics, and even our churches."

That means that Christian missionaries may not confine themselves to fulfil their spiritual task in preaching, worshipping and serving. For the Statement tells them that "God's free gift of life compels us (sic!) to confront idolatrous assumptions, unjust systems, politics of domination and exploitation in our current world economic order" (§ 30).

What a magnificent task is assigned here to churches, missions and individual Christians, irrespective if they professionally equipped or not! They are expected to

solve all those intrinsic problems of our present world with which governments, economists, scientists and other specialists and even the United Nations – mostly in vane – try to cope with.

One other key term which in the Statement plays an important role is the word “life”. Its very theme is “*Together towards Life*”. The Assembly theme, too, leads our attention to life by invoking God as the God of Life and imploring Him to lead us to justice and peace. This indicates that justice and peace primarily are the main gifts of life, and primarily so in the socio-political sense. In the introduction of the statement its authors want us to join them in their confession: “We believe in the Triune God who is creator, redeemer and sustainer of all life.” Especially are we to believe in God, the Holy Spirit, the Life-giver who sustains and empowers life and renews the whole creation. In the following § 2 the mission of the church is described as “to celebrate life, and to resist and transform all life-destroying forces, in the Power of the Holy Spirit”. Here the attentive reader will wonder what the essence of this highly acclaimed “life” actually is. It seems to be identical with the creation itself; and the upholding of this life is identical with our responsibility for the sustaining of creation in its integrity. Such concept will easily appeal to adherents of all religions and ideologies, including the tribal religion of the Africans which is centred on the “force vital”, of which all natural beings are dependent.

But in which way does the Statement manage to concentrate on the genuine biblical concept of life? To me it appears that it does not clearly distinguish between two essentially different kinds of life, the one which in Greek is named βίος (*bios*) the other ζωή (*zoe*). A study of a biblical concordance teaches us that whilst *bios* basically means earthly life according to its functions and duration, *zoe* refers to a much higher form: it means the supernatural life that God and Christ possess already and in which believers will share fully after their resurrection but which they enjoy already now if they are closely connected with Jesus Christ in faith and love. It is especially in the Gospel of St. John that the term ζωή occurs most frequently and where it is unfolded as that gift of salvation that Jesus grants to those who believe in him. In John 5:24 Jesus assures his followers: *I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.*

Unfortunately this genuine christological and soteriological understanding of the very key term “life” is lost in the Mission Statement for Busan. It is generalized into a universal force that easily can be capsized by adherents of any pantheistic religion or ideology, including the gurus of the New Age movement.

IV. Possibilities for evangelicals to positively influence the Busan Assembly

The WCC has thankfully accepted the invitation of the Korean NCC in awareness of the fact that the great majority of Christians and churches in Korea are evangelical in faith and practice. Not all responsible Christians in Korea, however, have been in favour to have the WCC Assembly take place in their country. For they fear that those features of the Geneva ecumenical movement which they are critical about, may become detrimental to the evangelical character of the hosting

churches. Especially they criticize its political one-sidedness, its ideological leaning and its pluralistic treatment of non-Christian religions.

Yet two unchangeable facts are that the invitation was sponsored also by well known evangelical pastors and congregations in Korea and that the preparation of the Assembly has fully begun. Therefore it will be wise to deliberate what positive contribution evangelical theologians and ordinary believers can make to the proceedings of the Assembly, so that its partakers from all continents and countries may receive spiritual blessing and biblical orientation.

I believe that such contribution can be rendered in two ways. The one is to provide theological correction of erroneous conceptions, and the other is to let the partakers make an experience of Korean Christian spirituality and church life.

I have already indicated in Part II of my lecture where I see serious shortcomings in the new Mission Statement of the WCC. I especially tried to explore shortly the meaning of some key concepts in the document: Spirit, life, mission, Kingdom of God, transformation. Evangelical Korean theologians, especially leaders and members of the KEF, ought to deal very intensively with this important and widely acclaimed declaration. They should not allow themselves to be fascinated by the evangelical style in which it is written. In spite of the permanent reiteration of its theological key concepts they should not accept them on their face value. Rather they should question whether they really are filled by their genuine biblical content. Partly they are, indeed, and I know that some passages have been written by evangelicals within the WCC.

Yet closely attached to those seemingly biblically orthodox affirmations which resemble statements issued by the Lausanne Movement, there are others that clearly express the political ideology which was dominant in the proceedings, programmes and statements of the WCC in the period between Uppsala 1968 and Canberra 1991.

The most important correction which evangelicals should insert in the new Mission Statement pertains to the confusion between the two forms of history: World history and Salvation history. It must be pointed out that God works in different ways in these two realms. In world history, God works as Creator, Sustainer and Judge, making the national governments to exercise His rule, as the apostle Paul shows in Romans 13:1-7. But World history as such does not gradually move onwards to change the present state into the Kingdom of God. The concept of “transformation” is erroneous; in the way it is used here it is no biblical term.¹ It contradicts the Christian doctrine concerning the relation between this present world and the future Kingdom of God and the way in which Jesus Christ Himself already introduces it now.

There is a deep hiatus between the two states which is marked by the Second Coming of Christ. He will end the present world by performing His judgment over it, and He Himself will set up His Messianic rule in power and glory. Therefore evangelical theologians should point out this prophetic truth and to make a strong plea for biblical eschatology – which is almost omitted in the

1. A notion of it is found only in Rom 12:2 and II Cor 3:18, where metamorphousthai means something quite different, i. e. the personal sanctification of believers.

Mission Statement! Yet evangelicals in their engagement in mission have always been inspired by the expectation of the Second Coming of the Lord, which will take place only when the Gospel of the Kingdom will have been proclaimed to all nations on earth (cf. Matthew 24:14 and 28:18-20). This is why the Korean church has always been a missionary church having sent out missionaries virtually to all countries on earth. Korean Christians have to hold on to their priceless spiritual heritage and should never give in to its distortion!

By this observation, I am touching finally the second contribution which evangelicals can make to a constructive course of the 10th WCC Assembly in Busan next year. I am sure that the Korean congregations will extend a wonderful hospitality to the participants from so many sister churches all over the world. And they will share with them the secret why the Church in Korea has become famous for its impressive inner and outer growth. This secret is that it has always been a church marked by prayer, Bible reading, generous offering and evangelistic witness both in the neighbourhood and beyond its geographical borders.

It is also a martyr church which has gone through many persecutions during the Japanese occupation and the communist invasion after the Second World War. Even today tens of thousands of Korean Christians are

suffering and dying in concentration camps in North Korea. Take the participants of the Busan Assembly to the 38th parallel and let them pray with you for the consolation and final liberation of your persecuted brothers and sisters in Christ.

Then the Assembly will be really blessed; for *"we all are members of the one Body of Christ, and if one member suffers, all suffer; if when one member is honoured, all members rejoice together"* (I Corinthians 12:26).



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The 40th Anniversary of AMA: 1973-2013 & The 11th Triennial Convention

Plans are being laid out as the 40th anniversary of AMA and 11th Triennial Convention on October 7-11, 2013. The venue is the campus of State University of New York - Korea in Incheon, Korea. Representatives of national



mission associations in Asia, mission leaders and representatives from Western mission, Latin American mission and African mission have been invited.

This important event will mark the 40th year of Asia Missions Association. It was in 1973 when Dr. David J. Cho initiated the formation of AMA after the All-Asia Missions Consultation held in Seoul, Korea in 1973 with the participation of Asian Christian leaders. This first non-Western missions body gave birth to the national missions association in several Asian countries. The first convention was held in 1975 in Seoul Korea. Singapore hosted the

second convention in 1978. In 1982 the third convention was held in Seoul, Korea. Pasadena, USA was the venue of the fourth convention in 1986. In 1991, Utsunomiya, Japan hosted the fifth convention. And gain, Japan hosted the sixth convention in Kobe. The seventh convention was held in Jakarta, Indonesia in 2000. Moscow, Russia was the venue of the eighth convention in 2003. In 2006, the 9th AMA convention was in Ephesus, Turkey. The 10th Triennial convention was in Jakarta, Indonesia in 2010.

For registration and details visit our website at <http://asiamissions.net> and http://ewcenter.org/?page_id=3673#1.

*The 40th Anniversary of AMA
The 11th Triennial Convention*

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