

WORKING TOGETHER

"How good and pleasant it is when brothers live together in unity!" (Ps. 133:1)

David most likely had written this psalm to instruct his children to love one another and to live peacefully together. He also probably wrote this psalm to encourage the tribes of Israel to be united under his rule and live together in unity.

Throughout history, God has worked with His people for the coming of His kingdom and for the salvation of His people. The Great Commandment is given to the community of believers—the Church, not to individuals (Matt 28:16-20). No individual has all the gifts essential for the service of the kingdom. Instead, many individuals who have different gifts must work together in partnership. Churches around the world need to serve one another.

Unfortunately, many churches today send their missionaries to places without consulting the native churches. These missionaries tend to focus on planting churches and setting up seminaries according to the traditions of their home church and denomination. We see them work as lone rangers. They seem to be more concerned with the expansion of their own church, not the coming of the kingdom of God. Eventually, ministries overlap and resources are not used efficiently, resulting in tension and conflict among kingdom workers.

We have talked much about the importance of cooperation and partnership in mission. However, this has been easier said than done. The key obstacles are self-centeredness and a competitive spirit. I am convinced that discipleship is a must for successful partnership. Instead of creating a repetition of efforts, we should focus on doing what God has specifically called us to do (Heb. 8:4), with the gifts God has bestowed on us. But we cannot do all things alone.

Christ prayed for the unity of his people (John 17:21-22). The Apostle Paul admonished the church in Philippi: "If you have any encouragement from being united with Christ...then make my joy complete by being like-minded, having the same love, being one in spirit and purpose..." (Phil 2:1-5).

Throughout the ages, God has used different individuals

and institutes. What does God do through today's mission institutes and associations? The 41st issue of Asia Mission Advance is introducing what God does through the partner institutions of the Asia Missions Association such as: PMA, IMA, KWMA, MANI, COMIBAM, LAIM, Missio-Nexus, and the Lausanne Movement. We also have included an article about Asian Mission Movement by Dr. David Lim. Our partnership made us work in unity to achieve what our mandate tells us and hasten God's Kingdom to come.

We hope and pray that we will work together with fellow workers of AMA and with partners of mission in unity and harmony for the glory of God and His Kingdom.

*Timothy K. Park,
Editor*

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HISTORY AND MINISTRY OF PHILIPPINE MISSIONS ASSOCIATION: LEADING THE GLOBAL SHIFT TO TENTMAKER MISSIONS



How will the global church effectively fulfill the Great Commission among the unreached people groups (UPGs)? This paper describes the history and present status of the Philippine Missions Association (PMA) and its flagship program called the Philippine Missions Mobilization Movement (PM3), which hopes to raise the largest and perhaps the most effective evangelical mission force among the UPGs in this decade. This is an analytical history of the development of PMA and its strategy for mobilizing the Philippine church to equip and commission effective tentmakers, as the Filipinos' best contribution to global missions.

In terms of numbers of Christians in the global diaspora, Filipinos and Latin Americans (esp. Mexicans, mostly in the Americas) are the largest. They are mainly Roman Catholics, but have a significant presence of Evangelicals and Charismatics. Yet it is the Filipino diaspora that is most concentrated in the 10/40 Window nations that have majority populations that are non-Christians—Muslim, Buddhist, Hindu and Communist. At the Lausanne International Forum in September 2004, the Filipino delegation publicly declared their commitment to equip and deploy 200,000 missionaries (mostly tentmakers) into the 10/40 Window by 2010 (Esguerra 2005), and extended it recently to 1,000,000 (with 3,000 career missionaries) by 2020. How have we done so far? I hope that in sharing our story, we can serve as an inspiration and a model for other Christians, especially in tentmaker missions and diaspora missions.

THE GLOBAL CONTEXT FOR FILIPINO MISSIONS

The official total of overseas Filipinos was 8,726,520 in 2007. The migrants, mostly in the USA, total 3,692,527, and the legal and illegal contract workers are 5,033,993.¹ The causes of mass Filipino migration are economic and demographic: the result of a weak economy typified by high rates of unemployment, official corruption, rapid

1. See POEA 2007, slides 42-44 for the global, regional and national totals of permanent (migrants), regular (OFWs) and irregular (or undocumented workers). More recent statistics may be found in the same POEA website. The United Nations reported recently that OFWs increased by 1.35% from 2010 to 2012

population increase,² and an inward-looking national industrialization policy. The economy has become more and more dependent on the remittances of overseas Filipino workers (OFWs) as a source of essential foreign exchange currencies. But more significantly, the special place of Christianity as a Filipino religion is beginning to show impact on two thirds world missions.

The recent Filipino diaspora started in 1975 mainly as "muscle drain" to work in Middle Eastern oil fields (service and construction). Yet by 2002, 35 percent of OFWs were "professional and technical workers" (engineers, pilots, physicians, nurses, seamen, etc.), constituting a large-scale "brain drain" fuelled by global income differentials. With nearly eight million Filipinos working overseas in 2003, the government continues to aim to send at least one million annually. The push is all outward: the government has no comprehensive, coherent and sustained reintegration program. Over half the 2003 new deployments went to the Middle East (285,564) or Asia (254,523). At the end of 2004, about 40 percent of the total had obtained permanent residency, 44 percent were temporary workers, and 16 percent were categorized as 'irregular'.³ OFWs in North-East Asia and South-East Asia are divided between manual work (laborers in factories, on construction sites or in domestic employ), and information or service industry specialists (scientists, engineers, and entertainers). In the Middle East and the West they add teaching, design, and medical industries to this range, and in the West a large student population. Such trends are important determinants of the type of mission work which is done in the receiving society.

The OFW contribution of remittances and technology transfer to their country comes at a high cost. Almost 80 percent suffer social costs, including alienation,⁴ marital break-up and juvenile delinquency (Wehrfritz and Vitug 2004: 33; and Remigio 2004: 22). A further impact has been the growing percentage of OFWs who are female: increasing from 12 percent in 1975 to 73 percent in 2003 (Baldoz 2004: 41). This is potentially bad news for the social and moral fiber of Philippine society which has traditionally been quite matriarchal.

FILIPINO MISSIONS & THE BIRTH OF PMA

With an emerging Filipino presence in the world, and a

2. The National Statistics Office estimated a population growth of 1.95 percent, from 85.3 million in 2005 to 94 million in 2010. With reduced growth rate, the population is still expected to double to 141.7 million by 2040 (Philippine Daily Inquirer, April 5, 2006: A3). As Carlos notes, 'In the Philippines, production and population cannot catch up with the increase in labor force,' creating pressure for migration (2002: 90).

3. Source: the Philippine Overseas Employment Administration (POEA). "Irregular" refers to those without documentation, residence or work permits (quoted in The Philippine Star, January 25, 2006: B6).

4. For instance, segregation rates for Filipinos "are almost as high as that for Blacks in U.S. metropolitan areas" (Balakrishnan et al 2005: 68).

growing reflexivity of consciousness, one would expect to see an upsurge in actual transnational missionary activity. As of October 2006, the returns of the "Status of Philippine Missions" Research Report, which constitutes the "mainstream Evangelical" focus of this study, indicate that there are some 1,900 Filipino missionaries in 70 countries, with some 1,055 of these working overseas.⁵ These are organized by 360 mission agencies, 72 missionary-sending churches, 188 Global Filipino churches, and 19 OFW pastors.⁶

With the instability of the Philippine economy, and the emergence of the OFW phenomenon, PMA has gradually learned to use this global Christian presence for frontier missions. By 2005, "tentmaker missions" became PMA's flagship program: PM3 was formally organized as a global network to mobilize, equip and deploy 200,000 tentmakers and career missionaries by 2010. In 2001, PMA estimated that between 2001-2010 there will be at least 8 million Filipinos working outside the Philippines. Given that (according to a 2000 survey) about 10% of OFWs come from Evangelical/Full Gospel backgrounds, some 800,000 Christian OFWs would be working overseas at any one time. Basing its strategy on the mobilization and training of 25% of this sector, PMA/PM3 aimed to produce some 200,000 "tentmakers." With a confidence based on their experience of the DAWN movement, the prevalence of militant mobilization metaphors in the culture, and the "management by objectives (MBO)" training and experience of many of the evangelical leaders in the country, besides a growing theological conviction that God's "mission possible" can be achieved simply and effectively, the movement is not hesitant to "dream big." Complemented by the general optimism of the global evangelical missions movement, the leadership of PMA/PM3 has set about to strategize in order to achieve our "faith goal," without sacrificing quality in the process. How has this movement developed, and fared since then?

Organizationally, the gradual shift of emphasis to recruiting tentmakers (self-supporting "lay missionaries") has been a long gradual process. It had its first mention at the triennial IVCF-Philippines-sponsored mission conferences of the early 1970s, where this option was developed and offered to participants. But it gained national recognition only in 1986, when Philippine Evangelical Church leaders had set a goal of 2,000 new Filipino cross-cultural missionaries by AD2000: 1,000 within the Philippines and 1,000 overseas.⁷

The growth across the next few years was remarkable, and clearly parallels OFW expansion, as well as the birth of PMA. Through the encouragement of Asia Missions Association (AMA) Chairman David J. Cho, PMA was founded in 1983 by Dr. Metusalem Castillo,⁸ who served

as its first General Secretary, and nine incorporators. To inspire and educate Filipino youth for missions, Castillo initiated "Missions Fest" conferences. He designed Missions Education Seminars for pastors and church leaders, and the Missionary Training Module, a 2-4 week course to equip future missionaries, as well as published a news bulletin, Missionasia, which was the forerunner of the PMA Missions Post. He ended his term with the First National Consultation for Tentmaker Missions, held in September 14-16, 1994, which issued a manifesto to train 5,000 tentmakers and deploy "2,000 by 2000."

By 1990 (according to the Philippine DAWN 2000 report) the Philippines was fielding some 670 missionaries (*World Missions* 1990: 484) with more than 180 serving overseas (Johnstone 1986: 346).⁹ At the time, the Philippine government reported over 400,000 OFWs in 103 nations and in merchant navies, with one million migrants to the USA (*ibid.*: 345).

After the Lausanne II meeting in Manila in July 1989, where Luis Bush coined the neologism of the "10/40 window," the concern was gradually adopted in the Philippines (*cf.* Caldwell 1994). Among Pentecostal-Charismatics, "prophets" led by Bill Perry (in Baguio City) were challenging the Filipino church to fulfill its destiny to be a God's new Antioch in Asia. In December 9, 1993, Pat Robertson challenged 1,000 religious, business and government leaders to turn the Philippines into "a major launching pad of the gospel to Asia." In late December 1993, a major seminar-workshop on tentmakers was included in the National Youth Missions Conference (NYMC). These tendencies were formalized in 1994 with the First National Consultation for Tentmaker Missions, which issued a manifesto to train 5,000 tentmakers and deploy "2,000 by 2000."

PMA & THE DEVELOPMENT OF TENTMAKER MISSIONS

In November 1994, at an Open Doors-sponsored Consultation on Ethnic Evangelism, 120 church leaders were challenged to mobilize professionals to work among Muslims. This prepared for the turning over of the leadership to Rev. Rey Corpuz¹⁰ as second GS (with the title changed to National Director (ND), and as PMA became the official Missions Commission of the Phil. Council of Evangelical Churches (PCEC). With his passion for reaching Muslims, Corpuz helped form the Ummah Fellowship in partnership with Open Doors-Philippines. During the Centennial Missions Congress in 1998, he launched the adoption of Filipino Muslim UPGs, and soon reprinted and distributed the Global Prayer Digest in the Phil. The annual "Bless the Muslims Day of Prayer" was launched in 2002, a year after the 9/11 terrorist attacks in the U.S.A. He followed through the Tentmakers Conference (1995) by

5. 143 respondents did not indicate the nations they are working in. 338 are listed as "career missionaries," only 65 as tentmakers and nine as short-termers, and 117 as missionary mobilizers and trainers.

6. Given the nature of diasporal missions, it is likely that these statistics cover only 30-40 percent of the actual situation.

7. This goal was set at the National Missions Consultation in August 1986 at Taytay, Rizal, with half to reach the 144 UPGs in the Philippines (Vencer 1988: 9).

8. Castillo, an ordained minister of the CAMACOP, got a doctorate in missiology from Fuller School of World Missions, served as a missionary faculty in India, founded the Alliance Bible Seminary

(now Alliance Graduate School) and the Great Commission Missionary Training Center, and continues to do creative missions among UPGs in the Philippines and Southeast Asia.

9. "2000..." 4 puts the 1988 estimate at 79 as overseas missionaries out of the 579 reported.

10. Corpuz started his missionary career at the age of 19 with New Tribes Mission-Philippines (NTM) and rose to become its Executive Director before he was appointed on loan to head PMA. He resigned in 2003 to become a church-sent missionary to head their mission center in the Middle East, and is presently serving as a pastor of an OFW church in the Middle East.

forming the Tentmakers Task Force (TTF) led by Romy Abellera, who sadly died less than three years later. Most significantly, since Corpuz served on its Board,¹¹ PMA hosted the Asian Congress of Tentmakers International (TI) in 2001. By then I had reorganized the TTF with the mission to mobilize 200,000 OFWs to be Outstanding Faithful Witnesses among the unreached by 2010.

DAWN reported in 1998 that a survey of almost half its members returned a count of 1,306 cross-cultural missionaries (953 working in the Philippines and 353 overseas), for an "Annual Growth Rate" of 16.2% ("2000": 1; also in NYMC 1998). At the same time, it was estimated that there were about 300 active Filipino tentmakers working overseas (Bogosian 1998: 8). Of the 15 largest overseas mission groups, only three supported more than 10 percent each of the total number of missionaries: Asian Center for Missions (57), Operation Mobilization (30), and Victory World Missions (28). The remainder represent between eight and two percent each of the total.¹²

The challenge of the OFW diaspora and its related strategic consequences underlay the 2001 Tentmakers International (TI) Asian Congress, which had a planning meeting in Penang in February 2000, where I proxied for Corpuz.¹³ I returned from that meeting to revive the PMA Tentmakers Task Force (TTF), and by July 2000, during its third meeting, the TTF gave itself the mission of mobilizing 200,000 Filipino tentmakers to the UPGs by 2010. Its strategy (released in 2001) was the "saturation evangelism of communities by planting reproducible churches in residential areas and in work-places, in partnership with Christians in their local context" (PMA-TTF brochure 2001). By then, PMA, ACM, CrossTrain and CMI-Phil were already offering tentmaker training courses. Two years later, at the 2003 Global InTent Tentmakers Congress, almost all key Filipino church leaders signed a "Covenant of Support" for the "200,000 tentmakers by 2010" vision.

The concept of tentmakers was new for most church leaders in 2001, so it was difficult for the TTF and its affiliates to persuade Filipino churches to equip and send OFWs to serve as "lay missionaries" in their receiving countries. Most churches had members with relatives or friends working overseas. Given the poverty and unemployment situation in the Philippines - in a situation where 80% of the pastors in Luzon receive less

than \$20 per month from their churches, tentmaking is almost the only option for the local churches to play any significant role in world missions.¹⁴ The economics of missions ventures should not be underplayed. With most missions funding still originating in the first world (particularly the USA), tentmaking option also enabled Filipino missions agencies to project themselves as major global players, and so place themselves in the funding scheme of missions mobilizers and "senders." While great, that support is also declining relative to world population; hence, tentmaker missions allows for "import replacement" strategies which cut costs and take advantage of new technologies which allow more decentralized organizations.

In September 2001, DAWN research reported that the Philippines was sending out some 3,125 missionaries ("DAWN 2010:" 28). Of these only 649 (21 percent) were classified as "career cross-cultural missionaries" (Blocher 2004:9). The largest number of missionaries came from three sources: Fundamental Baptist (67), Foursquare (21), and CAMACOP (12). 168 churches (24.20%) currently supported overseas missionaries, 421 (39.33%) did not indicate the receiving location, and 272 (39.19%) were supporting missionaries locally ("DAWN 2010:" 6). The 2001 DAWN conference committed to more than doubling these numbers.¹⁵

THE EXPANSION OF PM3

By the time Rev. Bob Lopez¹⁶ succeeded Corpuz in late 2003, PMA had a strong TTF, in which Lopez himself was one of the leaders. TTF became the "Philippine Missions Mobilization Movement (PM3)" during the March 17-19, 2005 Mission Consultation held in Tagaytay City, with about 40 church and mission leaders coming together for a historic strategic planning workshop. This was convened by Bishop Efraim Tendero, the PCEC National Director, who also serves as the PMA Board chairman, when he was shown a national missions mobilization structure by Rheo Loseo, the ND of Youth With A Mission-Philippines (YWAM).

Through PM3, Lopez was able to connect with OFW churches, which have strong links (usually on the giving end) with their "denominational affiliations" in their motherland. Many of them have been connected loosely (and conscientized to go into cross-cultural missions) through the Filipino International Network (FIN). These churches have half-consciously ministered cross-culturally wherever they exist, but have been slowly moving to a more conscientious role in cross-cultural missions.

The person most active, in promoting this is Rev. Joy Tira, a Christian and Missionary Alliance (CMA)-Canada pastor, who was able to move his church, First Filipino Alliance Church (FFAC) to give him the time

11. Corpuz was elected to the Board of TI in their international congress in Capetown in 1998.

12. Christian & Missionary Alliance of the Philippines (21), Assemblies of God (20), Church of the Foursquare Gospel (19), Youth With A Mission (18), Free Believers (14), Jesus is Lord (11), United Methodist (11), Convention Baptist (10), Overseas Missionary Fellowship-Phil. Home Council (10), Conservative Baptist (6), Christ to the Orient (6), and Christian Reformed Church (6). The PM3-led "State of Filipino Missions" survey project is currently attempting to aggregate qualitative information about the ministries of these missionaries. When this information becomes available, they will be classified according to their specific roles (career, tentmakers, mission executives, mission mobilizers, missionary care office staff, visiting mission trainers, OFW pastors, etc.).

13. As the PMA Board Vice-Chairman and the Officer-in-Charge of PMA then, I proxied for Corpuz who was on study leave. I was and still am serving as President/CEO of China Ministries International-Philippines, which to date has sent 106 Filipino tentmakers to China. I also serve as Board chair of Lausanne Philippines, Executive Committee member of Asia Lausanne, and one of the key facilitators/advocates of the house church movements in Asia.

14. Kim 2004: 195, fn. 1 also mentions that the average attendance per church is about 35 adults.

15. A footnote in the declaration notes: "The Tentmakers Task Force of the Philippines aims to train 50,000 tentmakers by 2005 and 150,000 more by 2010" ("DAWN 2010:" 29).

16. Lopez came from the corporate world, a self-supporting pastor and one of the first ACM trainees, who sought to win the local Sikhs, and was appointed Administrative Director of ACM (1999-2003). As he was moving to transfer his base to the Middle East in 2004, the PMA Board asked him to succeed Corpuz in 2003.

and resources to organize and manage the Filipino International Network (FIN). He considers April 1994 in his participation in a conference on mobilizing the diaspora (not only of Filipinos, but also Koreans, South Asians and Africans) of CCC leaders from USA, Europe and Philippines, as the start of his call to this ministry (Tira 2004:104). As he went on to survey the needs in the Middle East, he found that Filipinos were among the “most aggressive” and effective evangelists to Arab Muslims through “Operation Trojan House.” (Manze 2004: 240). This motivated him to meet the leaders and attend the conferences of the European Filipino Christian Workers Network, Filipino Japanese Network and those in Singapore and Hong Kong.

Tira helped organize the 1st Filipino International Networking Consultation from May 3-6, 1995 in Cyprus. The conference ended with the signing of the “Larnaca Covenant” which committed the participants to “pray for one another, to share resources for the greater effectiveness in reaching the 10/40 window and the world,” and “to recruit, train and mobilize Filipino believers as tentmakers and career missionaries to the 10/40 window and the world...” (ibid.: 156-157), and formed a partnership composed of his local church, his denomination (C & MA- Canada), a Canada-based Christian foundation, and CCC-Canada to provide the initial funding and logistics for FIN (ibid: 157-158, 172).

FIN held its next mission consultation on the “The Church and the Filipino OCWs” in September 19-20, 1996, with the participation of evangelical church leaders and Philippine government officials, and issued the “Puerto Azul Declaration.” Tira was present at the PMA-sponsored 2nd National Tentmaker Conference in December 1996, where the greater role of the Philippine Overseas Employment Administration (POEA) was affirmed (ibid.: 158-159, 169-170).

In anticipation of the Lausanne International Forum to be held in Pattaya, Thailand in September 28- October 5, 2004, FIN held the “Seoul Consultation” on “The Filipino Diaspora and Missions,” hosted by the Network of Filipino Evangelical Ministries in Korea (NFEMK) and some Korean partners. All the major papers were compiled and edited into a book entitled *Scattered*, and was given as a free gift to each participant at the Lausanne Forum. Bob Lopez and I also announced at that global gathering that indeed the Filipino church is serious about fulfilling her role in world missions with 200,000 tentmakers sent by 2010. By then Lopez had been appointed to the Steering Council of Tentmakers International (TI),¹⁷ and Tira had been appointed as the Lausanne Senior Associate for Diaspora Missiology.

Cross-cultural mission requires tact, particularly if it is taking place in conflicted regions which have tended to associate Christian mission with Western imperialism (see Dubois 2005:113-131).¹⁸ Since its start, FIN has aimed to mobilize the Christian Filipino Diaspora as “peace-makers” and “gatherers” trained to “multiply disciples” among the nations (Tira 2004:164-165).

17. Lopez resigned as TI member and chair in 2009 as he started to relocate in the Middle East. TI Director Rev. Johnny Chun (Korean) asked me to replace him, but I volunteered Rev. Nono Badoy to do it instead.

18. See Dubois 2005:113–131.

A significant challenge for PMA/PM3 and FIN is the reality that, on the whole, mission awareness (much less missionary training) is still relatively low on the list of priorities for most of the Filipino diaspora churches. Perhaps half of these OFW congregations are intentional church-plants, the result of forward-looking denominations in the Philippines following the migration of their members and leaders. In 1998, the largest of these is Jesus Is Lord (JIL) had 72 churches abroad, while ‘Jesus Christ Saves Global Outreach’ had five abroad.¹⁹ Victory Christian Fellowship claimed 24 churches, including Bangladesh, Guam, Russia, Taiwan, Cambodia and Dubai, with plans to plant churches in 34 more nations in the next 10 years (1994-2004). Other churches (including Day by Day, Free Believers, Take the Nations for Jesus, Bread of Life, Love of Christ, etc.) share the same approaches.

On the other hand, there is also a scattering of OFW congregations (the ‘spontaneous’ OFW churches) which are not directly connected to ‘organized’ expansion strategies. These have often started through the gathering and growth of cell groups and fellowships started by ordinary witnessing believers in their residence or workplace. Dislocation and the identification of family and social communities with religious communities facilitated conversion. An understanding of the range of such ministries can be gained by looking at the major destinations of OFWs.

Through travel, communication and growing economic dependence, the life and ministry of these diaspora churches continue to influence the Philippine churches and PMA/PM3. In each of these cases, the evangelical diaspora mirrors what is happening with the larger diaspora, in opening up their churches to the more energetic economies of the region and knitting the Philippines into global culture. Filipino communities have been “scattered” in such a way as to make Third World Missions “from the poor to the poor” a real possibility!

CONCLUSION: Present/Ongoing Ministries

After Lopez left to pursue his desire to be located in the Middle East in 2008, the PMA Board chair Bishop Ef served as Officer in charge (OIC) for lack of a successor. Then Board member Rey Taniajura reluctantly accepted to serve as ND for a year, which became two, until he had an opportunity to teach Missiology in the West in 2011. As Board vice-chair, I then volunteered to serve as ND for two years, which will become three. As I look to the end of my CEO/servant leadership role at PMA in 2014, it has been a privilege to lead in implementing our Strategic Plan, with and through the few volunteer staff led by Executive Director, Dr. Amor Ibanez. PMA will continue to focus on mobilizing Filipino Christians here and abroad to be God’s faithful/model ambassadors to evangelize, disciple and transform all peoples, as they learn to obey Jesus’ teachings about the Kingdom of God/shalom in forming Christ-centered communities through DMMs, so that the knowledge of the glory of God truly fills the earth as waters cover the seas!

As our flagship program, PM3 will be our best contribution to the harvest force for God’s global harvest:

19. Directory in *Evangelicals Today Centennial Issue* 1998: 89.

to train and deploy 1,000,000 cross-cultural disciplinarians (mainly tentmaker missionaries) by 2020. I continue to serve as the chair of its Global Facilitation Team (GFT), while Rev. Nono Badoy (our Deputy ND) serves as its Executive Director. In our last GFT meeting, we feel that indeed we are soaring and flying high!

To fill the big gap of lack of concrete statistical data on Phil. Missions, we have one staff assigned to develop a databank of Filipino missions. We need to mobilize our next generation, so resources will be raised for the Filipino Youth Mobilization Movement (FYMM) which held a Youth Missions Conference in Cebu City last April 8-11, 2013.

Besides challenging potential missionaries to just find a good job opportunity to work among the unreached in the POEA website, PMA will be collecting all the opportunities for long-term and short-term missions from our member bodies and other mission agencies. This "Directory of Missions Opportunities" will be updated quarterly and made available in our quarterly PMA Missions Post.

We need to strategize how to provide holistic care for OFWs and their families, so that we can find opportunities to train the OFWs on tentmaker missions. Given our limited resources, we need to decentralize by setting up and strengthening regional mission centers in the form of OFW Assistance Centers in the Phil. and among the diaspora.

May PMA's experience help raise millions of tentmakers among other diasporas to be trained and found faithful and effective in multiplying disciples cross-culturally among the unevangelized. This is perhaps the simplest and fastest way to mobilize and train vast numbers of believers to become effective witnesses and disciplinarians to reach the UPGs in the families, offices, communities, cities and nations where they live and work!



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EAST-WEST CENTER FOR MISSIONS

Research & Development

<http://www.ewcmrd.org>

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

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

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

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

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

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

INDIA MISSIONS ASSOCIATION: FROM INDIA AND BEYOND!



India Missions Association is the national federation of Missions in India. IMA assists missions in India to serve all peoples, languages, cultures and geography through her members. IMA members partner to share resources, research, holistic service, effective training, accountability and care of their personnel. At present IMA represents 243 Indian mission organizations; 1200 vision partners, 5000+ Indian Missions leaders, 2500+ Indian Mission Board members, 55000 holistic workers and another 150,000 part-time volunteers working within India & beyond. IMA was birthed and sustained by the Indian Church and Missions. It was established to connect & enhance the work of God in discipling the nation. IMA continues to move on in generating effectiveness, accountability, credibility and transparency.

In 1977, when IMA was formed, there were only 6 missions. However, all of them were committed to reaching every village, town and city with the Gospel of Christ and plant churches among them! The intention was to disciple each person in India. 35 years have gone by and this national movement has moved on. Every movement begins with ministry and when the ministry takes a momentum, it turns into a movement. However the danger is that when the movement turns into monuments; it loses the trail and soon goes into memory. The 5 leaders wanted to protect IMA from such danger.

Praise is to our God that our leaders gained God's favor and continued to motivate the Indian Church & Mission with the following ethos as a national movement.

1. Centrality of the Gospel in every sphere of Indian Christianity.
2. Proclamation the Gospel to every person in India will be the DNA of every Indian Church & Pastor and Indian Mission & Missionary.
3. Demonstrating the Gospel for the Kingdom and the Kingdom is for the Gospel.
4. Sending Cross-cultural missionaries & ministries are inevitable and should be at the core of every

missionary effort since the vast majority is untouched with the Gospel.

5. Gospel for every person', 'Church for every community' and 'Missionary training for every mission worker' must be the motto.
6. Indian Church and Mission organizations cooperating to fulfill the Great Commission in our land.

MISSION STATEMENT

India Missions Association exist to assist Missions and Churches in the proclamation of the Good news and in making disciples of Jesus Christ among all peoples, languages, and geographical areas through members who partner to share resources, research, and training by their effective accountability and care of their personnel.

THE VISION OF IMA

To connect and enhance missions and churches to establish Jesus worshipping fellowships among every people group within India and beyond.

OBJECTIVES OF IMA

- To Be An Association - for all Christian organizations and churches involved in missions in India & beyond.
- To Be A Facilitator - for cooperation, partnerships & networks through sharing resources.
- To Be A Challenging Voice - in the church for Increased Commitment to missions.
- To Be An Initiator - for training, workshops, consultations, conferences in new avenues.
- To Disseminate Information - for mobilizing prayer & creating awareness on mission issues.
- To Connect Peoples - in churches & missions both locally & globally.
- To Be a Catalyst - in evolving corporate vision, ethos & strategy.
- To Empower Missions - in caring for people involved in their ministry.
- To Present a United Stand - before the public & the government for the cause of missions.
- To Establish Mutual Transparency & Accountability - in ministry, leadership & management practices.

IMA IS COMMITTED TO A FOUR-FOLD MINISTRY

1. Empowering the member missions.
2. Engaging the local church in mission.
3. Mobilising Christians with national mission challenges
4. Initiating new movements in enhancing the work.

MANAGEMENT OF IMA

IMA is corporately governed by the General Body, which consists of the CEOs of all its 242 member organisations.

The General Body annually elects its representatives to form the Executive Committee / Board of Directors, who meet twice a year and at other times, through correspondences. The term of the executive members is for three years and could be re-nominated for one more term and could continue if elected by the general body. Maximum would be for a two-term and step down for a break of at least one year.

All the programs and activities of IMA have the proactive policy guidance of the representative team of leaders who are groomed and approved by the Executive Committee.

STATEMENT OF FAITH

1. The Holy Bible which is the fully and uniquely inspired Word of God, the only infallible, sufficient, and authoritative rule of faith and practice.
2. One God eternally existent in three persons: Father, Son, and Holy Spirit.
3. The deity of our Lord Jesus Christ, His virgin birth, His sinless life, His vicarious death and atonement through His shed blood, His bodily resurrection, His ascension, His mediatorial intercession, and His personal return in power and glory. He is the only Saviour of mankind.
4. The salvation of lost and sinful men through regeneration by the Holy Spirit. Salvation is by grace through faith.
5. The indwelling of the believer by the Holy Spirit, enabling the Christian to live a godly life.
6. The resurrection of both the saved and the lost; they that are saved unto to the resurrection of life, and they that are lost unto the resurrection of damnation.
7. The spiritual unity of all believers in our Lord Jesus Christ, who comprise the Church, the Body of Christ.

IMA'S GLOBAL RELATIONSHIPS

IMA partners with International bodies such as the World Evangelical Alliance - Missions Commission, Great Commission Roundtable, Lausanne, Ethne Movement, US Center for World Missions, COMIBAM, Pioneers, NEMA and other such bodies.

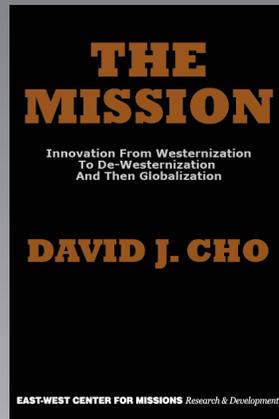
The Task is though huge yet it is accomplishable with everyone involved and engaged in doing the real work of mission.



Susanta Patra
susanta@jmaindia.org

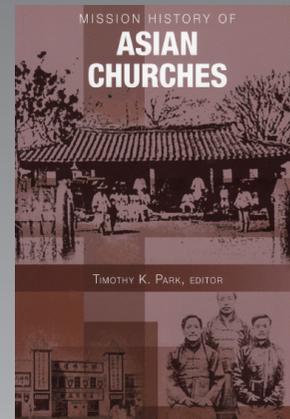
Susanta Patra is the General Secretary of India Missions Association. He also founded a pioneer Church Planting Mission called NATIONAL FELLOWSHIP. National Fellowship today is the largest North India mission with 5000 to 7000 responses every month and is planting 2 fellowships each week. Dr. Patra lectures at the Haggai Institute International seminars.

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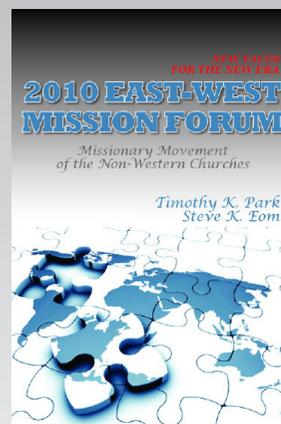
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DREAMING OF A LOCOMOTIVE FOR THE 2/3 WORLD MISSIONARY MOVEMENT: KOREA WORLD MISSION ASSOCIATION (KWMA)



I am glad to share about KWMA(The Korea World Missions Association) with those who want to finish the remaining task in world missions. The purpose of KWMA is to achieve effective partnerships with member missions in Korea through a reciprocal cooperative and unified efforts in all mission-related activities such as missions information sharing, missionary training and education, development of mission strategies, MK(missionary kids) education, and to mobilize the whole local churches and diaspora churches for the fulfillment of the Great Commission of the Lord.

THE VISION OF KWMA

The Korea World Missions Association envisions to contribute to the spread of the gospel in the world, through effective partnerships with member missions in Korea, and reciprocal cooperation and unified efforts, in doing all mission-related activities for the fulfillment of the Great Commission of the Lord.

KWMA MINISTRIES

Mission Mobilization and Activation: The KWMA's goal is to send more than 100,000 missionaries. We also desire to mobilize 50% of Korean local churches to be involved in world missions and evangelization through mission conferences, seminars and strategy meetings.

Mission Resources & Human Resources of Cooperation and Strategy : We make an effort to be strategy-oriented to gain a unified mission by Korean missionaries. And together, we aim to be more effective in the ministry

through cooperation among local churches in the mission fields and thus prevent duplications of efforts and investments.

Network of Strategic Information-oriented Mission: The KWMA has created an information-oriented mission network through gathering, processing and interchange of information. We believe that this will help us achieve a strategic mission that will be effective in the ministries of our missionary members in their own mission fields.

Missionary Total Care System: To ensure the welfare of our member missionaries, we have made a Missionary total care system that includes the following programs: counseling for missionaries, establishment of the welfare policy like an insurance for every missionary, and the development of hospital-support-network for missionaries in times of sickness or accidents.

Mission Education Program Development:

When it comes to the educational welfare of Missionary kids, KWMA's role is to be a network between the missionary kids and missionary education program. They organize MK conferences in order to know the problems of the MKs, KWMA organize forums and conferences for the youth in order to address different issues faced by the MKs, including social, educational, cultural and psychological problems. KWMA supports their member missionaries and their family to improve themselves qualitatively, developing a life of long learning in and out of the missionary fields.

Mission Unification Network: KWMA also aims for mission unification and collaborative and systematic ministry among its member missionaries. This program helps churches and mission organizations to do strategic mission and ministry effectively.

The Korean Missions Evaluation Service: The Korea World Missions Association is helping the diffusion of transparent financial system, the establishment of the administrative system, and the clearness of mission through The Korea Missions Credit Assessment Service application. This system supervise and evaluates ministries in the mission fields and finds means on supporting them according to what are and are not needed.

Publishing: KWMA publishes KMQ (Korea Missions Quarterly Magazine), the KWMA News Letter, Mission Map, and other diverse materials for missions. We also co-publish Korean Mission(Monthly magazine, 7,000 copies per month) and KJFM(Korean Journal of Frontier Mission, Bimonthly). We believe that these reading publications are instrumental in disseminating information about missions within S. Korea and the Korean diaspora. We also believe that this reading materials will help in mobilizing supporters and recruit future missionaries as well as educate the current individuals involve in missions.

Mission Conference: KWMA helps for churches to do missionary work through World Mission Seminars, Cyber Missions Conference, and Partnership Movement for the unreached people groups.

Mission Cooperation Strategy: Consultations, forums and seminars are held by KWMA within the country among churches, mission agencies and missionaries in order to do strategic mission with cooperation.

Cultural Work: KWMA has a partnership with the Ministry of Culture & Tourism in the Republic of Korea as an incorporation to introduce and expand the Korean cultural program with missionaries.

KWMA'S HISTORY

- 1990, Establishment of KWMA
- 1991, The 1st National Conference on World Evangelization
- 1992, Partnership with Korean Company Mission Association
- 1993, Mission Leaders' Conference on Mission Cooperation
- 1994, Directory of Korean World Mission Leaders Published
- 1995, The 2nd National Conference on World Evangelization
- 1996, Korean Church Adopt-a-People Policy Conference ; The 3rd Korean World Mission Conference
- 1997, Korean World Missions Training Institute 5th Session; Adopt-A-People Mission Conference
- 1998, The 1st Korean Church Mission Partners' Gathering; Pre-Consultation of Korean Church Leaders on Mission Strategies in the 21st Century
- 1999, Asia Mission Strategy Conference; The 1st Missionary Kid's Union Conference; Korean Church VISION Festival
- 2000, The Honorary President & The Representative President of KWMA; Inaugural ceremony and Worship of Gratitude; World Mission 2000 Conference
- 2001, Cyber Mission Conference 2001; The 1st Issue of KMQ Publishing ; Leaders' Conference on Mission Ministry and Pastoral Project for 2002
- 2002, Certificate of Incorporation; The 1st Mission Administration School; Korean Mission Leaders Forum and Mission Administrative Leaders Seminar
- 2003, Forum of Mission Partnership; Korean Christian Immigration Centennial World Mission Conference; Conference for Missionaries of a Sabbatical year and Mission Leaders
- 2004, Missionary Work Organization of Finance Standard Public Forum; Purchase of KWMA Headquarters building
- 2005, NCOWE IV Pre-Consultation
- 2006, Missionary TOTAL CARE seminar; World

Mission 2000 Conference & NCOWE IV Pre-Consultation

- 2007, Missionary Work Credit Assessment Implementation
- 2008, Missionary Crisis Education; Retirements and Reentry Missionary Refusal Countermeasure meeting; No. 8 Korean missionary work leader forum
- 2009, Making Korean Mission Evaluation Service; Transform Korea Seminar; Missionary Leadership Development Seminar
- 2010, The 5th World Mission Convention with Mission Strategy Making (NCOWE V)
- 2011, Acquisition of a new 5 storybuilding of KWMA
- 2012, Ethne 2012 Consultation
- 2013, RCOWE(Regional Consultation Of World Evangelization) with 100th year anniversary celebration of the first Korean Cross Cultural missionary's arrival in Shandong Peninsula of China.

KWMA'S ANNEXED ORGANIZATIONS

Mission Administration School: The mission administration school provides education programs for staff to create a mission-minded administrative corps in the headquarters, and bring impact on Korean administrative mission effectively.

Korean Mission Information Network: The Korean mission information network is purposed to achieve an information and strategy-oriented mission through specialized organization and network for mission information with effective management and collaboration.

The Korea Missions Evaluation Service: The service center is expected to improve Korean mission through retrospect and evaluation of mission projects which has been ongoing ministries in the mission field. It also evaluates mission groups and individual missionaries and their families for improvement, evaluating themselves based on the standard of credit, centering around an executive committee

Missionary Crisis Management Service: This department takes measure on meeting the needs in facing difficult situations faced by missionaries in the mission fields, through cooperation and unification. It helps in erasing the barriers of difficulties such as problems to enter strict countries or governments, assistance to clarify and solve cultural and psychological problems between missionaries and nationals, helps in the legal problems missionaries face in the host country and other problems.

Missionary Lifelong Learning Institute: The Missionary Life-Long Learning Institute is intended to provide education for Korean missionaries to restore their spiritual life and to do lifelong learning for their improvement personally, ministerially and spiritually.

Mission And Strategy Study Institute: The Mission Strategy Center supports KWMA and its member missionaries to do missionary work effectively, developing mission strategies that require coping and

adjustments with various areas and cultures in the different mission fields.

KWMA'S AFFILIATED AND COOPERATING ORGANIZATIONS

Affiliated Organizations

Korean Missionary Kid's Education & Development Center: A specialized organization that works for Korean missionary kids all over the world, supporting MK schools and hostels and developing MK educational programs and conferences. <http://www.komked.net>

Unreached People Missions Alliance: A mission organization that do the evangelical work for the 6,000 unreached people groups mobilizing local churches, mission organizations, missionaries and devoted believers, developing effective evangelical strategies for unreached people and avoiding overlapping and similar investments for the ministry. <http://www.upma21.com>

Manila Hankuk Academy: A MK school established by Korean missionaries in Philippines for Korean MK education with KWMA that trains them towards quality leadership with good heritages of Christian faith, Korean identity and international perspective. <http://www.mha.or.kr>

Missionary Counselling-Care Center: A missions counseling support center that helps missionaries to grow in areas such as self-understanding, maturity, and mental health. Missionaries, psychologists, Christian counselors, and therapists are working together as a team with a lower expense and also administering a missions counseling school along with. <http://www.mcckor.com>

Cooperating organizations

Bangkok International Academic School: A School for MKs started by Korean missionaries in Thailand in 1997 that trains MK as true disciples of Christ and become world leaders of the 21th century. <http://www.bisinternational.com>

Mission Korea: A united missions movement association that serves Korean Christian youths to have them give their lives for world evangelization, accomplishing the great commission of the Lord Jesus Christ, mainly holding the convention called "Mission Korea" during summer vacation every two years. <http://www.missionkorea.org>

Glovill High School: A Mission High School started in Pusan in March 2002 that disciples Korean MK especially those who want to get college education in Korean universities and become sincere citizens of heaven and good stewards on earth. <http://www.glovillhigh.or.kr>

Handong Global Academy: A specialized school for MK who came from isolated regions that teaches Korean, English, Social studies, Science and Math as regular courses, Bible, Chapel and Worship and praise as Christian courses and some special courses and it teaches every course in English except for Korean and Korean history. <http://his.handong.edu>

CONCLUSION:

Even though KWMA is a young inter-missions organization, we are united in our commitment to world missions which covers all healthy mission committees of most of denominations and various mission agencies. There are 174 member organizations including 144 formal member agencies and 31 affiliated or cooperative organizations within the KWMA umbrella. We are seeking both evangelical and ecumenical voices to meet the various needs of mission fields while keeping a strong partnership with God.



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Paul Han serves KWMA as Secretary General with 10 full time staff. He has worked in Indonesia with OMF Int'l. He possesses a D. Min from Int'l Theological Seminary (U.S.A). He teaches missiology at Chong Shin Graduate School of World Missions.

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THE HISTORY OF THE EVOLUTION AND FUNCTIONS OF THE MOVEMENT FOR AFRICAN NATIONAL INITIATIVES (MANI)

A MOVEMENT ROOTED IN AFRICAN HISTORY

Over the past 40 years, 37 African countries have launched the National Initiatives to mobilize churches and ministries for national and global evangelization. Such initiatives are deeply rooted in the history of the continent.

The starting point was during the 1960's when many African nations gained independence. This great move toward liberation gave birth to a new sense of African destiny. Political change inspired a corresponding change in the Church with a major surge toward indigenous leadership. Many leadership positions occupied by missionaries were handed over to nationals.

During the mid-1960's, saturation evangelism movements were launched in two nations. The Evangelism In-Depth Movement was initiated in Zaire, followed by the New Life For All Movement on the central plateau of Nigeria. African churches began to commit to work together for the evangelization of their countries through the mass training and mobilization of lay people for evangelism. This created a rippled effect as other nations took note of what was happening and training was shared.

These movements helped to catalyze the emergence of the Ghana Evangelism Committee (GEC) during the 1970's. The GEC emphasized mobilizing the whole Church for renewal, church planting, church growth and missions. In the first ten years of the program, there was a net increase of 8,785 new churches in Ghana. A national survey followed in the mid-1980's during which 23,000 towns were surveyed. A total of 14,711 were discovered to have no church presence at all. These findings challenged the existing denominations to accelerate church planting efforts targeting the least-evangelized communities in Ghana.

During the latter 1980's, the Target 2000 Movement emerged in Zimbabwe. A national survey on the Harvest Field and Harvest Force led to the setting of a national goal in 1992 by 60 denominations to plant 10,000 new churches by the year 2000.

At the same time, the Finish-The-Task (Fin-Task) Movement was launched in Nigeria with major impact in mobilizing the Church for mission. This cooperative national effort led to the multiplication of churches in Nigeria and a significant outpouring of Nigerian

missionaries targeting the least evangelized peoples within and outside the country.

What began as a trickle in the 1970's became a flood by the 1990's. During that decade three global movements and ministries found Africa to be a fertile soil in which to plant their strategies: the AD 2000 and Beyond Movement with its emphasis on unreached people groups and saturation evangelism/church planting; Interdev - strategic evangelism partnerships and Dawn Ministries - saturation church planting.

In July 1997 1,200 African leaders from forty-six nations came together in a consultation on African National Initiatives at the GCOWE '97 in South Africa. This consultation accelerated the birthing and development of structured African National Initiatives. This catalytic event led to the proliferation of new national movements, such as Finish the Task Kenya. A further development in 1997 was the adoption of African National Initiatives as its basic strategy by the Evangelism and Missions Commission of AEA.

At the end of 2000, 46 African countries linked with the African National Initiatives movement planned to attend 'Celebrate Messiah 2000' in Jerusalem. When the event was cancelled the African delegations determined that they must still go to Jerusalem to consult together on the unfinished task in Africa and the world.

HOW DID MANI BEGIN?

In the last decade of the 20th century, the AD 2000 and Beyond Movement encouraged many nations in Africa to develop National Initiatives to mobilize national churches and respond to the Great Commission mandate. Through these National Initiatives the Body of Christ in many African nations was challenged to reach the unreached and it was with joyful anticipation that African country delegations prepared to attend Celebrate Messiah 2000 in Jerusalem at the end of the year 2000, to celebrate and share the blessings of God. When Celebrate Messiah 2000 was canceled at the eleventh hour, the African delegations decided to proceed as planned and 'go up to Jerusalem' to celebrate and consult together on the unfinished task in Africa and the world.

In March 2001, 320 delegates from 36 African nations met in Jerusalem for the African Millennial Consultation. In the course of the consultations there was a growing

conviction that Africa's hour had come. Everyone felt that the Church in Africa was to take primary responsibility for the final gospel thrust in Africa, and that the African Church was uniquely positioned to play a major role in world evangelization in the 21st century.

Recognizing that the AD 2000 and Beyond Movement, as an organization, was in the process of disbanding, and that there yet remained much to be done, the participants determined to establish a continuing African movement. Participants unanimously adopted the 'Jerusalem Declaration,' affirming their commitment to pick up the torch for national and global evangelization, as laid down by the AD 2000 and Beyond Movement. Thus the Movement for African National Initiatives (MANI) was birthed out of the death of the AD 2000 and Beyond Movement.

The Jerusalem Declaration is explicit on the fact that the African Church 'is of age' and ready to accept the challenge of completing the task in Africa, and that Africa become an active partner in global evangelization. The Movement for African National Initiatives is to be a network of networks for Africa, and the world, for the fulfillment of the Great Commission in Africa and beyond.

The MANI Vision and General Objectives:

MANI encourages the mobilization of national churches and ministries in partnership with the wider body of Christ to:

1. Identify and reach out to the least evangelized people groups, geographical areas and classes of society in their country through integrated, transformational church planting initiatives employing PCP, SCP, and CPM strategies.
2. Play a significant role in reaching the least evangelized peoples and nations worldwide (world mission).
3. Develop a cooperative national strategy designed to saturate their country with accessible groups of believers (saturation church planting) and facilitate a process of transformation. (radical discipleship)

The Ways in which MANI serves the African and Global Church:

1. Helping African Church Leaders and God's people to understand the 'kairos' moment that has come upon the Church in Africa and the mandate from God for the Church to play a significant role in the end-time harvest
2. Connecting with Africans in Diaspora to key into the destiny of African peoples and the mission's mandate of the Church. The Diaspora Region has been broken into three sub-regions, namely Europe/Asia/the Pacific's, North America and the Caribbean/Central America. Held the first consultation on Africans in Diaspora in August 2008.
3. Building bridges of understanding between older missions and emerging missions in Africa, on one hand, and between the former harvest forces that are becoming harvest fields and the former harvest

fields that are becoming strong harvest forces.

4. Helping Missions and Ministries from outside and within Africa to explore new and strategic ways of doing ministry in Africa

The Focus of MANI :

John 10: 14-16; Matthew 18:10-14

1. THE SHEEP OUTSIDE – Evangelism and Missions TO THE ENDS OF THE EARTH
2. THE SHEEP INSIDE- Transformational Discipleship –Transformed lives bringing about transformed societies
3. THE SHEPHERDS – Raising up Transformed, Visionary, Effective Servant Leaders

The Two Main Planks for the Realization of the MANI Vision:

1. Completing the Country Assessment Process from whatever stage it is in each country and making the result available for the mobilization of the Church towards engaging the identified UGPs/ LRP's or undertaking whatever intervention that is necessary to ensure that every one hears the gospel in their contexts and that every people group has a transforming church present in their midst.
2. Starting and nurturing functional National Initiatives in each country where none is in existence; strengthening and encouraging existing national initiatives from the stage where they are at the moment to the next stages.

Regional Coordinators and the Ministry Network Coordinators are to work hand in hand to see that these two main planks of the MANI vision are pursued in every country and region with renewed zeal and commitment.

How MANI Operates:

1. National Task Forces/Coordinating teams
2. Regional Coordinators
3. Interest Group Ministries
4. Ministry Networks and Working Groups
5. Specific Issues Focus Groups
6. Consultations at National, Regional and Continental levels
7. Liaison with Christians from other continents in the spirit of oneness in Christ (through partnerships and building bridges)

MANI Leadership Team comprises of:

1. A Continental Coordinator
2. Thirteen [13] Regional Coordinators
3. Fourteen (14) Strategic Ministry-Network Coordinators.

MANI Regions:

1. Anglophone West Africa I
2. Nigeria: Anglophone West Africa II
3. Francophone West Africa
4. Francophone Central Africa I
5. Francophone Central Africa II
6. East Africa

7. The Horn
8. Indian Ocean Islands
9. Southern Africa
10. Portuguese Speaking
11. Africa Diaspora North America
12. Africa Diaspora Europe
13. Africa Diaspora Caribbean/Central America

Strategic Ministry Networks of MANI:

1. Networks which are STRATEGIC for the MOBILIZATION Aspect of the realization of the overall MANI vision, such as Younger Leaders, Children, Women, Denominational Leaders, Church Planting Movement and Strategic Prayer Networks. The networks in this category are just evolving and therefore would need to be integrated into and nurtured by the MANI Leadership Team
2. The Functional Networks which are STRATEGIC for the IMPLEMENTATION Aspect of the MANI vision include Transformational Discipleship, Media, Member Care, Orality, M2M, Chinese in Africa, Resource Mobilization & Ministry Sustainability in Africa, etc. The networks in this category are already functioning with their own established leadership and structure



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Reuben Ezemadu is the Founding (and currently the International) Director of the Christian Missionary Foundation Inc. He served as the pioneer General Secretary and later as the Chairman of NEMA (Nigeria Evangelical Missionary Association), the General Coordinator of the Third World Missions Association (TWMA) and currently the Continental Coordinator of MANI as well as the Nigeria Ministry Center Director of the Development Associates International (DAI). His contributions to the development of the missionary movement in Nigeria and beyond has earned him the following awards: "1998 Akanu Ibiam Award for Outstanding Promotion of The Vision And Work of Crosscultural Missions" by Wesley International Theological Seminary, the "1998 Wosom Merit Award for Outstanding Achievements in Missions Work" by World Outreach School of Missions, and an Honorary Doctor of Divinity by the World Link University.

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COMIBAM
INTERNACIONAL



AWAKENING OF A GIANT FOR GOD'S MISSION

The Spirit of God has moved in a wonderful way in Latin America, the Hispanic and Portuguese speaking churches of North America and the Iberian Peninsula (Spain and Portugal). This is the region we call Ibero-America. Strong revivals in Protestant and Evangelical churches from the early 1960s onwards have resulted in multiplication of churches and the numbers of followers of Jesus Christ. Today, in eight countries the percentage of Evangelical Christians surpasses 20% of the population.

The impetus to evangelize was part of the DNA brought to our countries by merchants, immigrants and missionaries from the West. Cross-cultural mission, however, was not emphasized, probably owing to the understanding that the challenges within the nations were big enough for the emerging churches. With few exceptions, overseas mission was not considered a priority in the Latin American churches.

FIVE PERIODS OF MISSION

A brief history could be presented in summary based on the following five periods:

1. Early post colonial period: 1840-1900 - In country, focused on Jerusalem and Samaria - entirely done by denominations.
2. Initial international mission efforts: 1900-1950 - International, but mostly within the neighboring countries or culturally related - founding of the first non-denominational agencies.
3. First response to the challenge and opportunities: 1950-1980 - Significant mobilization, recruiting, training and sending to the most needy and unreached people groups, but still in very small numbers - forming of national networks.
4. Growth and expansion: 1980-2000 - Entering some of the so called "creative access" countries, but better equipped due to the establishing of mission focused training programs, fast increase of sending structures and missionaries - forming of an international Ibero-American cooperation.
5. Partnership unto the ends of the earth: 2000 and onwards - Maturing, focus on the field and the missionary - Forming of alliances with other international networks.

In the early part of the 20th Century, a few missionaries

were sent by denominations seeking to support the church planting efforts in other countries of the region. Some were also sent to remote and unreached areas of the region, mainly to work among some of the hundreds of indigenous tribal groups. This resulted in the establishment of the first local mission organizations.

A significant turn in the mind-set of Evangelical leaders toward cross-cultural mission developed in the late 1960s and early 1970s as a result of student movements, the teaching on mission by younger foreign missionaries and the participation of leaders in international conferences. Some denominational mission structures were established, focusing mostly on the need to expand their reach into the more remote areas of the countries and region. These structures, and those of the foreign mission organizations, which sent missionaries to work and serve in the region began to train and equip nationals and integrate them into their mission work. And some of these mission organizations were also visionary enough to go a step further and encourage and assist in the establishing of local mission structures which would eventually become the mission mobilizers, recruiters, trainers and sending channels, serving mission fields in the region and beyond. As these various mission bodies grew, a sense of the need to connect and dialogue with other organizations surfaced, and as a result in a few countries informal and formal networking entities were formed.

In 1984, Dr. Luis Bush, joined by a number of other pastors from the region, began to consider the idea of calling for a gathering of leaders involved or very interested in missionary work. As a result, from November 23 to 29, 1987, the First Ibero-American Missions Congress took place, in Sao Paulo, Brazil, with the participation of over 3,200 delegates from all Portuguese and Spanish speaking countries in the region, and a significant number of representatives of the global church and mission community. During the conference the new vision was captured in the phrase "from mission field to mission force". The following ten years would bring a significant response from the church in the region.

FROM A HISTORICAL EVENT TO COOPERATIVE VENTURE

The growth of the Evangelical mission movements in Ibero-America is closely linked to the transformation of COMIBAM from a historical meeting into the Ibero American Mission Co-operation. The cooperative effort

spearheaded by COMIBAM has resulted in the growth in numbers of sending organisations and cross-cultural missionaries from Latin America, Spain and Portugal. By 1987, around 1,600 had been sent through 60 mission organisations. In 1997, when COMIBAM convened a second conference, this time in Acapulco, Mexico, the number had increased to 4,000 Ibero American missionaries in 300 agencies and denominational mission boards. The multi-national cooperative model developed by COMIBAM¹ has also inspired Evangelicals in other regions.

By the third COMIBAM conference in Granada, Spain, in 2006, 9,265 had been sent and the number of mission organisations was 462.² The estimate is that today nearly 14,000 missionaries have been sent, and currently minister in every region of the world. COMIBAM has encouraged careful attention to processes of mobilising, selecting, screening, training, sending candidates and caring for missionaries on the field. The result is a viable, vital, visible and vibrant continental mission movement.

CHARACTERISTICS OF MISSION MOVEMENTS IN LATIN AMERICA TODAY

- 1. Church Based.** Regardless of being directly linked to a church or denomination or being an interdenominational mission agency, the sending structures are based on a close collaboration with local churches, which are considered to be the primary agents of mission.
- 2. Mission from the Margins.** It is primarily the less affluent churches that support cross-cultural mission and in that sense it is mission from the margins.
- 3. Integral Mission.** Although evangelism and church planting are often the main strategies for Latin American missions, most missionaries are also engaged in other areas such as social projects, community development, business as mission and leadership training.
- 4. Well trained.** The Latin American missionary force is well prepared and trained for cross-cultural mission. Apart from professional education, 76% of the missionaries have theological training and 79% have attended mission courses lasting 6 months or more.³
- 5. Need for Creativity.** There is a tendency to emulate Western models of mission. Creative models that better serve Latin American missions have emerged but are still few. We need to continue working on innovative way to accomplish the Great Commission, while continuing to serve alongside the global mission community.

1. COMIBAM – Cooperación Misionera Ibero Americana (Ibero American Mission Co-operation) includes mission movements from 25 countries in Latin America and the Caribbean, Spain and Portugal and the Hispanics and Portuguese speaking churches in the United States and Canada.

2. Based on official statistics from COMIBAM 2006.

3. *Strengths and Weaknesses of Ibero American Missionaries*, COMIBAM report presented at the second conference in Granada, Spain, November 2006.

CONCLUSION

Federico Bertuzzi, founder of the World Missions Network of Argentina, recounts having a conversation with Greg Livingstone sometime in the early 80's, in which Greg referred to the church in Ibero-America as a sleeping giant, which God would one day awaken and use for His mission.

God has raised a significant missionary force from Ibero-America, and given it global importance in His mission. The economic growth in several of the Latin American nations combined with continuous growth in the numbers of Evangelicals have the potential to produce new human and financial resources for the advance of the Gospel worldwide and to create new sources of innovation in the practice of mission.

¡A Dios toda la Gloria!



Bertil Ekström, Ph.D.
bertil@weamc.org

Bertil Ekström is a Swedish Brazilian who was born in Sweden and grew up in Brazil, where his parents were missionaries. After studies in Sweden, he returned to Brazil as a missionary, together with his wife Alzira.

His main ministry has been leadership development and theological education. For several years he served as local pastor and denominational leader.

He has been involved in the Brazilian and Latin American mission movements since 1986.

In 2006, He was appointed Executive Director of the World Evangelical Alliance Mission Commission and since 2010 he divide his time between the WEAMC and the Örebro Mission Institute in Sweden.



Decio de Carvalho
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Decio de Carvalho was Born in Brazil and joined the task of world evangelization in 1979. He first served on the OM Ship Doulos for 4 years and then as Director of Operation Mobilization in Brazil for the next 10 years. He worked in Central Asia for 7 years.

In 2001 they moved to Puerto Rico for an extended sabbatical. Decio served as Director of RECOMI, the Puerto Rico Missions Network.

In November of 2009 he was appointed Executive Director of COMIBAM, the Cooperación Misionera Iberomericana (Iberoamerican Missions' Network).

He is a member of the La Cumbre Christian and Missionary Alliance Church in San Juan, Puerto Rico.

EXPLORING MISSION STRATEGIES: THE LOGIC OF LATIN AMERICAN INDIAN MINISTRIES (LAIM)



LAIM

"A Better Tomorrow!"

*Our commitment to the
Indians of Latin America*

Latin American Indian Ministries (LAIM) is an organization in the United States designed to work alongside of Christian organizations in Latin America that are seeking to help native Indian communities, and particularly the believers among them. LAIM is developing a networking structure designed to encourage evangelical Indians in the tribal groups of Latin America. Of the total of 52 million Native Americans, or "First Americans", 48 million live in Latin America.

[Note: Natives of the Americas, i.e., those already present in America when the first Europeans arrived, are commonly called Indians. They can also be referred to as Amerindians, American Natives, Native Americans or First Americans.]

Our ministry goal is to be a facilitator to the ministry goals of indigenous organizations. We not only encourage evangelical Amerindian leaders working for the evangelization or advancement of their own native communities, but will also represent them to potential supporters in America. We are a "Barnabas" to their efforts. We do not send personnel to be doers of ministry; rather we help, guide, and support the efforts of present day evangelical Native leaders.

We are ready to serve as their "brokers" to find support for their projects. We are available to serve as their non-profit base for receipting contributions coming from individual donors in the United States, and as liaison for major grants, particularly from foundations that require reporting from a US-based non-profit organization on the use of funds. For that purpose we have developed criteria both as to the type of organizations we will serve, as well as of the type of support to be given.

THE NATIVE AMERICAN REALITY

To understand the LAIM philosophy of ministry, we must understand the situation of the people we are attempting to serve. Tribal Native Americans of Latin America face an extremely difficult situation. In addition to living in extreme poverty, they are isolated from national society. Some are physically isolated, as with the tribes of the Amazon jungles, but all are disadvantaged in making outside contact because of their lack of knowledge of how things operate in the modern world. They do not know how to move forward within the rules of national life.

The fact of the matter is that, as a social class, all First Americans (In Latin areas called *indigenas* or *nativos*, or by less flattering names in many places), scattered throughout 22 countries, stand at the bottom of the economic, educational and social scale in Latin American society.

Christian Indians also suffer intense persecution in many areas: in Mexico; in the heartland of the cocaine producers of Peru; in Guatemala, Colombia and other countries. Their churches, while widespread and growing, have very few financial resources and are pastored by men who seem to us to be ill prepared for their leadership responsibilities.

THE HISTORICAL CONTEXT

How did this situation come to be? To fully explain that will require a brief overview of the history of European occupation of what we now call Latin America, which was home to many nations of Native Americans, some quite advanced in a "civilized" way of life before the Europeans first came. The inter-ethnic contact, beginning in 1492 with Christopher Columbus, was carried out in the name of Christ, but resulted in the death of untold millions of individuals. Missionaries became resident in tribal areas immediately after the first occupation of various locations in the Caribbean and Central and South America. The missionaries were all Catholic clergy, who were nominally the "protectors" of the Indians. As a result, all natives were baptized, even though they could not understand the Latin used in the sermons preached to them.

In the general social upheavals leading up to and

following the independence of Latin American countries from Spain and Portugal in the 19th Century, the Indians had an opportunity, which some seized, to assert their own independence. The wars for independence also marked the beginning of Protestant penetration into the continent.

This timing of the arrival of Protestant missions involved, in part, the changing status of the Catholic Church, even though the concept of the separation of church and state had not been a tenet of independence ideology. The first Latin American country to incorporate separation in its constitution was Guatemala in 1871, and it moved rather radically against the Catholic Church.

A number of other countries followed this example, but many, like Costa Rica, still recognize the Catholic Church as the church of national unity, and give it many privileges not extended to Protestant denominations.

The Protestant churches grew slowly in the early decades of the twentieth century, working as they were among people who were loyal to the Catholic Church, and whose towns and villages typically integrated the social and political life of the community with the church.

Dramatic changes came only after World War II, when the Protestant missionary presence greatly increased, notably with the deployment of Wycliffe Bible translators to work on Indian languages. A series of more recent events have encouraged rapid church growth, such as the improving public image of Evangelicals; increasing literacy, plus the emphasis on Bible reading among Catholics; the use of radio (and now television) for evangelism; and the changes that have taken place within the Catholic Church itself in recent decades.

Each nation in Latin America presents a different history, and therefore a different current manner of handling Indian affairs. Below are a limited number of examples, which will serve to characterize the variety of situations found. All facts and quotations come from official reports and publications of the Instituto Indigenista Interamericano, the organ of the Organization of American States that coordinates and reports on Indian affairs in the hemisphere (including those of North America).

Bolivia represents a country in which Indian peoples total more than 50 percent of the population. Two language groups dominate: the Quechua and the Aymara. The Indianist movement in Bolivia, which began at the time the Chaco War (1931-35), destroyed the country's feudal structures. Indians organized the first farming union in Bolivia in 1937, and individuals of Indian descent have been prominent in national life, including the current President of Bolivia, Evo Morales, of Aymara descent. But this fact does not reflect the social gap that separates the rural (Indian) masses from urban (largely non-Indian) developments.

Ecuador, Peru and Guatemala also have majority Indian populations, but they are divided into many socio-linguistic groups. The feudal structures have yet to be seriously challenged. While there has been a great deal of interest and activity on behalf of the Indians, the most significant change in their status is a result of increasing urbanization, with a very large in-migration of people

from rural areas, seeking better economic opportunities in the growing cities. The ever-present slum areas around the cities are heavily populated by tribal people, who are having a difficult time realizing their dreams.

Mexico has a significant Indian population, more than ten million people speaking at least two hundred different languages (the state of Oaxaca has the greatest linguistic diversity in this hemisphere). These people are scattered throughout thousands of mountain valleys and villages.

Indians have played a prominent part in shaping modern Mexico, and Mexico is the focus of *indigenismo* (Indianism), the identification of Indian values in national life. Mexico does not generally segregate Indian communities in terms of economic and political decisions, although some specialized educational programs have been developed. But the Indians who maintain traditional ways are at a distinct disadvantage in the social and economic system. The price of upward mobility is still the loss of tribal ways.

Venezuela represents those countries with scattered Indian tribes. As in similar Spanish-speaking countries, little was done for these tribes until about 1950, and then it was principally as a result of the prodding of *indigenistas* from Mexico. Typical of many countries, Indian affairs are linked with the administration of religious groups under the Justice Ministry, which causes considerable difficulty for Protestant missionaries who want to work in tribal areas. The actual assistance being given to Indian groups is minimal. This general picture reflects the situation for Argentina and Chile, Colombia and Panama, and for the countries in Central America with smaller Indian populations.

A unique national solution to the Indian problem is found in Paraguay. There the Guarani Indian language is considered a national language (said to be spoken by 80% of the population) and is used as a medium of instruction and commerce, even in the capital city. Laws are written in Guarani, and distinctive cultural traits attributed to the Guarani people are extolled. This very healthy attitude does not carry over to some small, non-Guarani tribal groups in Paraguay, who receive practically no attention from the government. Fortunately, Paraguay has permitted the work of missions among these tribes, and the Mennonite colonies, in particular, have been reasonably effective in giving assistance to these groups.

Only in Brazil was there recognition of Indian tribes as sovereign nations, similar to the pattern in the United States. José Bonifacio, the intellectual father of Brazilian independence, first stated this principle in 1822. He wanted Indians to receive "justice, tolerance and identity, with no restrictions on commercial transactions or intermarriage." His policy was to "protect and integrate" and, in order to "protect" them, Brazilian constitutions have made Indians who live as Indians, that is, those still in their tribal groups, wards of the state, the same status given to orphans and other helpless people who need protection.

Nowhere in Latin America is the situation for Native Americans encouraging. The sovereign nations of 1492 are now alien minorities in their own homelands--if they

have managed to survive. The only solution for their tribal problems will be in the "healing of the nations" provided by Jesus Christ (Rev 22:2).

TRAINING TRIBAL PASTORS

The growth of the church in Latin America over the last two decades has been phenomenal. It is even possible now to speculate on just when one or another country will have a majority of Protestants.

This growth includes Indian areas. Large percentages of the population in many of the tribes are regular attendees at Protestant churches. But, since the people are scattered, their villages often small, the congregations are also typically small and scattered.

For most linguistic groups, no pastoral training is offered in the language of the people. If a person is to receive formal Bible training, it would have to be at a Bible school in a larger town, where the instruction is in Spanish (or Portuguese), and classmates and teachers are all nationals.

The problem with such a scenario is not only the difficulty and cost that getting such training places on tribal believers, but also the strong temptation, once the training is completed, to find a job in the city, rather than going back to the difficult, and usually unpaid position as the pastor of a village congregation. The testimony of a Totonac pastor in Mexico, Felipe Ramos, documents this struggle:

From then on I became very interested in studying the Bible, and I sensed a desire to prepare myself to be a pastor, but my parents had no money to help me go to Bible school. I spoke of my desire to others, and they all prayed that I would find a Bible school for poor people. In 1960 I was admitted to the Indian Bible Institute in Tamazunchale, San Luis Potosi, where I studied for three years.

After I finished that period of study, I spent the next year visiting Totonac churches, but I soon began to feel I needed to study more. God made it possible for me to attend the Biblical Seminary in the city of Puebla for two years. During that time I was praying that God would permit me to return to teach and evangelize among my Totonac people. But there was a problem, and that was that the churches in the city would help me financially only if I would stay there and work with them. I had no other source of funds, but God continued to lay this burden on my heart.

Fortunately, in Felipe's case, he returned to his Totonac people. He has trained scores of Totonac pastors in what one must describe as a mentoring relationship. He also began a radio program in the Totonac language, which has, over the past thirty years, had a profound evangelizing impact on the entire people group, resulting in the beginning of literally hundreds of congregations in the "Totonac Sierra."

Felipe's dilemma in getting the training he felt he needed, but not the support and encouragement he was looking for to return to his own people, explains why

most tribal pastors out in the villages today simply are untrained for their responsibilities. Look at the rather alarming information contained in one informal survey of pastors among the Quiché people in Guatemala. This is one of the larger Mayan ethnic groups, numbering close to two million people. There are hundreds of little congregations scattered throughout Quiché country in northwestern Guatemala. At a special conference that attracted 250 Quiché pastors, the following data was collected: their average age was 28; they had been responsible for their churches for five years, which meant they had begun as pastors at an average age of 23. Even more startling were the responses to questions about training: the average academic level achieved was second grade of primary school; and none of them had spent any time at all at a Bible institute or seminary.

One wonders how these men could become pastors with so little training. The simple answer is: there was no one else. The history of each congregation was undoubtedly different, yet much the same. Evangelism had taken place; perhaps it was an itinerant evangelist, or a Christian radio broadcast, but people accepted Christ, and some individuals began to gather together to learn more about the Word. At first, there might have been a pastor who came from a distant town, but he could not be with them every week. So they looked around the group and picked the one who had been to school and could read Spanish. He became the "reader", the source of information, and effectively the pastor.

But don't these would-be Indian pastors still need training, as we require of our pastors? Yes, they do need training, but perhaps not in the way we envision it should be given. This is the same problem church leaders confront in any rural situation. That is why Ralph Winter and fellow Presbyterians in Guatemala developed the Theological Education by Extension (TEE) model; and George Patterson, a Baptist missionary assigned to church planting in a rural area of Honduras, made a start at a non-residential program, developing a very simple Spanish language curriculum, called "Paul and Timothy", for men scattered widely in village locations. The difference in the American Indian situation is that the curriculum has to be in hundreds of different languages, and adapted to as many different cultural contexts.

Patterson put the multiplication principle of 2 Timothy 2:2 to work in the training of Honduran pastors. Missionary Isaias Colop-xec, a Quiché graduate of Dallas Seminary, developed a more contextualized program of Bible training for the hundreds of untrained Quiché pastors in Guatemala. We view extension models with a multiplication factor built in to be the most reasonable answer for the needs of the Indian people. But each tribal language and culture will require a version of its own. This is because of that additional requirement called contextualization--making the Gospel message understandable, and the form of the church comfortable, and the way training is given practical and effective, with everything seeming to come right out of the way of thinking of the people. This is a challenge that can only be met adequately by a person from within that culture.

HISTORY OF LAIM

There have been outstanding examples of Indian young men who have been able to get a good education and make their way in the world. On the whole, the Native peoples are very intelligent and have a desire to find a better tomorrow. But would their educated young people return to the monotony and poverty of their native communities? Fortunately, many do. LAIM traces its beginning to one such native leader.

The organization now known as Latin American Indian Ministries began in 1972 as the Totonac Bible Center, Inc. At that time, its primary goal was to support the work of Manuel Arenas, the gifted Totonac Indian who, as a twelve-year-old boy, was the principal helper for Bible translator Herman Aschmann in his early linguistic studies among the Highland Totonac people of Mexico.

After having gained an excellent education in the United States and Germany the first of his people to have such an opportunity, Manuel determined to establish a school among his own people. Manuel held two earned Masters degrees, as well as honorary doctorates. The Centro Cultural Pro-Totonaco in La Union, Puebla, is a witness to his vision. There he took as his students completely illiterate, monolingual Totonac teenagers and, with unique personalized instruction methods, in four years time prepared them to the level of national secondary school graduates.

Over the years, Manuel tried in various ways to expand his vision to all the tribal groups of Mexico. He organized three different consultations of Christian leaders from other tribes. He also opened his school to students from other tribes.

After Manuel's death in 1992, and the closure of the school he had founded, Dale Kietzman, president of the Totonac Bible Center board in the United States, had the responsibility for the continuation of his vision. While the ministry among the Totonac people has been a constant concern, increasingly the support activity focused on other tribes, following Manuel's vision. As a consequence, in 1996, the Board voted to change the name of the corporation to Latin American Indian Ministries.

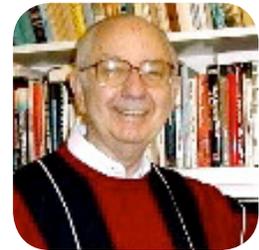
LAIM has now been redesigned as a networking structure to encourage organizations formed in Latin America by evangelical Indians for the evangelization or advancement of their own indigenous communities, including representing these groups to potential supporters from outside their countries of operation.

LAIM has found a particular need for helping Native American Christians suffering persecution. A pattern of such persecution has been most prominent in Mexico, but occurs in other locations as well. In Mexico, it is not uncommon for an entire Christian congregation to be expelled from their village, on the charge that they are breaking the "unity" of the community. By that is meant that the evangelicals are refusing to participate in the town's fiestas, or feast days for the local saints. Sponsoring these fiestas involves investing large amounts of money in paying for liquor and candles and traditional ceremonies, which the believers refuse to do. The town leaders, who control all elements of

these ceremonial activities, are the ones who feel the negative economic impact as a result of this change in the life style of the believers. Consequently, they lead the charge against evangelical families, who will lose their hereditary rights in the community, including their house and the right to farmlands, even crops ready to harvest, if they are expelled.

We cannot ignore brothers and sisters going through such experiences for the sake of the Gospel. They are suffering persecution, with little help or justice coming from state and national authorities, and with little understanding of their situation on the part of the national (non-native) church.

This gap between Native American believers and their communities and churches, and the national churches and their society, is the area of misunderstanding and prejudice that Latin American Indian Ministries would like to help bridge. In the meantime, we make ourselves available as mentors to the Indian leadership; we will enter into a long-term commitment with any specific community which would welcome our involvement.



Dale W. Kietzman, Ph.D.
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Dale W. Kietzman is Co-founder, with Manuel Arenas, of Latin American Indian Ministries. Dr. Kietzman has been a member of Wycliffe Bible Translators since 1946 (now retired). He served in Mexico, Peru, and Brazil, where he was Director from 1956-66. He also served as Director of their home offices in North America. He co-founded Wycliffe Associates and CHIEF-Christian Hope Indian Eskimo Fellowship, and served as International President of World Literature Crusade/Every Home for Christ from 1986-89. After retirement, he served as Director of the Training Division of the U S Center for World Mission and Executive Vice President of William Carey International University, 1989-1992, and Professor of Intercultural Communication until 2009. He currently serves as Chancellor of Dale Kietzman University, Douala, Cameroon.

Dr. Kietzman received a B.A. degree in Bible at Wheaton College, an M.A. degree in Anthropology at Northwestern University, and the Ph. D. in Latin American Studies at the University of Southern California. He specialized in descriptive linguistics during graduate study at the University of Oklahoma, and in Luzo-Brazilian studies at Stanford University. He is author of numerous articles and books on the Indians of South America, and has served as editor of magazines and produced motion pictures and audio-visual materials.



Connecting the Great Commission Community of North America

PROFILE OF MISSIO NEXUS

Missio Nexus is a network of mission agencies, churches and mission training centers serving the evangelical church in North America. The name Missio Nexus is a derivative of two Latin words: Missio meaning “mission” in English, and Nexus meaning a “center” or “connecting point.”

Missio Nexus exists to advance the effectiveness of the Great Commission community in North America in global mission. We envision missional leaders accelerating the fulfillment of the Great Commission in servant partnership with the church globally.

Missio Nexus is the largest and most inclusive expression of Great Commission oriented evangelicals in North America (US and Canada) that fosters shared learning, opportunities for collaborative action and produces increased effectiveness through its many mission-orientated products, programs and services. The network is the result of the merger that took place in January 2012 of two long-standing mission associations. One was Cross Global Link (formerly the Interdenominational Foreign Mission Association) and the other was The Mission Exchange (formerly the Evangelical Fellowship of Mission Agencies).

HISTORY

Founding of Two Associations

The Interdenominational Foreign Mission Association (IFMA) was founded in 1917 with the mission of strengthening Christian mission agencies by upholding standards of operation, assuring integrity and cooperative resourcing to spread the gospel.

At its founding meeting on September 29, 1917 at the First Presbyterian Church of Princeton, NJ, 14 mission leaders – 10 men and 4 women – were present. There were seven founding missions represented.¹ From that small cluster of mission leaders gathered for that first time, over the next 95 years the IFMA expanded into a vast North American-wide mission association exclusively made up of “faith” or non-denominational mission agencies. Over time they jointly fielded over 15,500 missionaries annually around the globe. At one time it had over 100 mission agencies in membership.

The Evangelical Fellowship of Mission Agencies (EFMA) was the outgrowth of the National Association of Evangelicals (NAE), and primarily denominationally orientated. A group of mission executives met during the 1945 NAE convention and a committee was appointed to draw up bylaws and a constitution for a

1. Edwin L. Frizen, *75 Years of IFMA 1917-1992*. Pasadena: William Carey Library, 1992.

new mission association. On September 19, 1945 the constitution was approved and the incorporation was completed by December. The first EFMA convention was held in Minneapolis, MN in April 1946. Fifteen mission agencies were received as charter members.² Over time the EFMA comprised over 100 mission agencies that together annually fielded close to 20,000 missionaries globally.

Similarities

Although there inevitably was an element of competition between the two associations, their similarities became increasingly pronounced through the years:

- both held to similar statements of faith
- both had mission and vision statements that were similar
- both represented the evangelical mission community from across North America
- both had similar membership standards of accountability
- both were recognized accrediting associations for credentialing
- both had developed memberships beyond traditional mission agencies that include churches, mission pastors and missionary training centers
- they had equal size memberships
- they held joint training and informational events throughout the year
- they shared administrative services when appropriate
- both were focused on world evangelization and were passionate about fulfilling the Great Commission

It is quite evident that the two associations had much in common. This commonness was recognized since the early 1960s when the two associations began collaborating in joint events and activities.

Congress on the Church's Worldwide Mission

One of the most notable jointly sponsored events from that era was the timely and influential “Congress on the Church’s Worldwide Mission,” held in Wheaton, IL in 1966. That event, which became the North American precursor to the 1974 Lausanne Congress on World Evangelization, affirmed the continued need for world evangelization at a time of theological confusion and ecumenical pressure. Co-sponsoring this event became a pivotal moment in the relationship between IFMA and EFMA. The two jointly published and heavily

2. *Ibid.*

promoted the influential Wheaton Declaration and book, *The Church's Worldwide Mission* that emanated from that congress. Among other outcomes, the conference demonstrated that the IFMA and EFMA were two associations of kindred mind and spirit.

Jointly Sponsored Committees

There were a few co-sponsored events and cooperative joint-standing committees formed even before that 1966 congress, and quite a few sprung up afterward.

- Summer Institute of Missions Committee 1958 – 1988
- Evangelical Committee on Latin America 1960 – 1990
- Evangelical Committee for Africa 1960 – 1991
- Committee to Assist Ministry Education Overseas (CAMEO) 1963 – 1990
- Islamics Committee 1966 – 1992
- Committee on Bible Society Concerns 1968 – 1970
- Personnel Conference Committee 1971 – 2012
- Evangelical China Committee 1973 – 1982
- Evangelical Asia Committee 1981 – 1991

These committees steered much of what took place within North American missions for over three decades. They impacted much of what was both strategically and tactically accomplished by evangelical North American missions in their ministries around the world.

Jointly Sponsored Events

With so much in common between the two associations, it was only natural that the two would join together to sponsor mission-related conferences, consultations, and leadership training events. Some of the most notable were:

- The IFMA-EFMA study conferences 1963 – 1990
- Medical Consultation 1977
- LeaderLink 1997 – 2013
- Personnel Conference 1971 – 2012
- Business Administration and Tax Seminar 2009 – present
- North American Mission Leaders Conference, every three years since early 90's until present, and since 2010 an annual joint event

Besides these collaboration endeavors, the two associations co-founded a significant mission informational ministry that was eventually spun off to function independently as the Evangelism and Mission Information Service (EMIS) operating from the Billy Graham Center (BGC) in Wheaton, IL. For many years EMIS was the publisher of the Evangelical Mission Quarterly (EMQ) until recently when the BGC took that publication directly under their umbrella.

In 2007 both associations up-dated their names. The EFMA changed its name to The Mission Exchange, while the IFMA changed theirs to CrossGlobal Link. Both associations kept these names until the time of the merger in 2012.

Merger of the Two Associations

In the fall of 2010, the boards of the two associations met to discuss the possibility of merging. Talks continued into 2011 and progress was made. In March of that year the CrossGlobal Link board agreed to the terms of a merger, then in April The Mission Exchange board agreed to the same. In September the tri-annual joint

Annual Conference of the two was held in Phoenix, AZ. At their separate membership meetings on the morning of October 1, the membership of both associations voted overwhelmingly to merge. An interim board was established to carry forward the details of the merger. At its December meeting that board agreed on adopting the new name of this new mission entity to be "Missio Nexus." Legally and practically the merger went into affect on January 1, 2012, but its name remained unannounced to wait its official and public unveiling. Subsequently, on February 6, 2012 in Boston, Massachusetts, at a Bi-Centennial Celebration of the commissioning of the first US missionaries sent out by a mission society, Missio Nexus was unveiled as the new name for the merged entity. The main ceremony took place at Tabernacle Church in Salem, MA -- the same church that had commissioned the first missionaries 200 years previously on that same date. The symbolic significance of this location and timing was to demonstrate the intent of Missio Nexus to be the primary on-going representative of the North American mission movement. Today, Missio Nexus is a body representative of 35,000 evangelical missionaries deployed in every country by over 200 mission agencies and churches.

OUR VISION

Our Vision is to see missional leaders accelerating the fulfillment of the Great Commission in servant partnership with the church globally.

OUR MISSION

Our Mission is to advance the effectiveness of the Great Commission community in North America in global mission.

OUR STATEMENT OF FAITH

We believe the Bible to be the inspired, the only infallible, authoritative Word of God.

We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

We believe that Adam, created in the image of God, was tempted by Satan, the god of this world and fell. Because of Adam's sin, all men have guilt imputed, are totally depraved.

We believe that salvation consists of the remission of sins, the imputation of Christ's righteousness and the gift of eternal life, received by faith alone, apart from works.

We believe that for the salvation of lost and sinful people, regeneration by the Holy Spirit is absolutely essential.

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

We believe that the church, the body of Christ, consists only of those who are born again, who are baptized

by the Holy Spirit into Christ, for whom He now makes intercession in heaven and for whom He will come again.

We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of eternal life and they that are lost unto the resurrection of eternal damnation.

We believe in the spiritual unity of believers in our Lord Jesus Christ.

We believe that Christ commanded the church to go into all the world and preach the Gospel to every creature, baptizing and teaching those who believe and that the natural outcome of such activity leads to the establishment of local congregations.

OUR RESOURCES

The body of Great Commission knowledge available—what God is doing, what’s working now, what’s coming next—is much larger than what is accessible to any individual leader or organization. Missio Nexus helps close this knowledge gap by:

1. Connecting people and organizations with each other
2. Challenging assumptions at the center of the mission enterprise with a focus on continuous improvement
3. Catalyzing new ideas at the fringe of the mission enterprise to encourage innovation
4. Curating content that expedites the spread of ideas and information and Casting vision for expanding the network to encourage more voices to join the conversation

The following are a list of resources and services that guide us in these efforts:

Anthology: A curated collection of writings by some of the world’s foremost authors, speakers and thought leaders. This magazine is published twice a year and only available to Missio Nexus members.

Webinars: Live, online presentations feature mission community authorities connecting through shared learning. We provide 24 live webinars annually.

Workshops: Six-week online courses provide in-depth learning, techniques and skills on topical issues in missions and ministry.

Books and Authors: Weekly book reviews (52 per year), and monthly book summaries (36 per year) in the area of missions, leadership and spiritual formation along with insightful author interviews with leading writers in the Great Commission Community.

Downloads: Timely and compelling video and audio reports by professionals and subject matter experts covering today’s complex global challenges.

Library: Archived collections of webinars, workshops and briefings by and for everyone in the world of missions.

Briefings: Fast-paced, thought provoking conference calls for 30 live participants, with 30 minutes of input, followed by 30 minutes of Q&A.

C-suite webinars: Specially curated content for the

C-level executives presented in online gatherings and limited to our Premium Access constituency.

Global Issues Update: A downloadable series offered six times per year that focuses on big-picture issues that impact the world of missions.

SERVICES

Professional Services Group: Our network of world-class consultants, trainers and executive coaches understand the nonprofit sector as well as the unique challenges of cross-cultural service.

Improve: Improve is a flexible but systematic process that enables mission organizations to work with an organizational development consultant to process feedback from stakeholders, mission peers and an Executive Coach to develop a list of priority action steps.

The Next Step: The Next Step began in late 1996 in response to concerns raised in the book, *Too Valuable To Lose* (ed, William D. Taylor, WEA, 1997), which cited lack of training as a significant contributor to missionary attrition. Once a person feels a call to serve cross culturally, “the next step” is training for effective missionary service.

Connecting Points: Online and direct communication with Missio Nexus leadership and members provide you with multiple points of connection for today’s news, views and conversations.

Conferences: Each year we organize and administer three major conferences: Mission Leaders Conference, Mission Finance and Administration Conference, and Personnel Conference.

CONCLUSION

Missio Nexus continues to grow in size and capacity, connecting and leveraging the collective wisdom and experience of the largest and most inclusive network of evangelical Great Commission influencers comprised of individuals, churches, missions organizations, educational institutions and corporations across North America.

We deeply value our global partners such as the Asia Missions Association, and desire to work together in God-honoring collaboration with the singular goal of making Christ known to the uninformed and unreached, and making disciples of all nations (Matthew 28:18-20).



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THE LAUSANNE MOVEMENT: HOW ITS EARLY FOUNDATIONS AND ITS GROWTH WERE INFLUENCED BY JOHN STOTT



The International Congress on World Evangelization, held in 1974 in Lausanne, Switzerland, was convened by the US evangelist Billy Graham, with Bishop A. Jack Dain as Executive Chairman. Its purpose was to mobilize and strengthen the whole evangelical Church for the cause of world evangelization. Through *The Lausanne Covenant*, of which John Stott was chief architect, this Congress would shape the agenda of the church and of world mission for a generation.

In 1975 a continuation committee, elected at the Congress, met in Mexico City. Taking its name from the 1974 host city, the 'Lausanne Committee for World Evangelization' (LCWE) was established.

A second gathering, popularly known as 'Lausanne II in Manila' was held in 1989. From it issued *The Manila Manifesto*, again with John Stott as chief architect.

Throughout its life, Lausanne¹ has drawn together some of the sharpest evangelical thinkers and most courageous practitioners, hosting consultations to look at critical issues facing the Church. Typically the papers from these gatherings have been published as *Lausanne Occasional Papers* (LOPs), and in more recent years have been made available on the website.

This article focuses on the deep and formative influence of John Stott in the ongoing shaping of The Lausanne Movement.

John Stott's relationship with Lausanne, particularly in the period 1974-1996 could well be described as reciprocal, even symbiotic. His multi-faceted ministry fitted the multi-faceted Lausanne aspirations, which he had played no small part in fashioning. Lausanne channels and networks would become a major means through which he brought influence to the Church globally.

In 2006, Doug Birdsall, Lausanne Movement Executive Chair, invited him to accept a lifetime title of Honorary Chairman, which he did, with a sense of pleasure. It had been a consistent pattern to accept honorary titles only if he could maintain a lively link with the endeavour, and

1. Often used as shorthand for The Lausanne Movement.

he followed news of planning for The Third Lausanne Congress with eager interest. Lindsay Brown,² who was appointed as Lausanne Movement International Director in 2007, and Chris Wright,³ who followed in John Stott's own stead as chair of the Lausanne Theology Working Group, were both old friends.

Friendship featured highly in all John Stott's ministry and dealings; he worked and he networked through friendship. This gift of friendship, combined with his interdisciplinary and enquiring mind, equipped him 'to bring traditional Christianity to bear on science, medicine, contemporary thinking about war and nuclear deterrence, and such large questions. He was perhaps uniquely able to convene that largely private discussion [among] the upper echelons of science and medicine and the armed forces... as he laboured mightily to bridge the Christian faith community and the hottest of emerging issues.'⁴

Billy Graham and John Stott served together on a CICC mission in 1955, John as Billy's chief assistant missionary. Their well-rooted friendship drew John Stott into the early stages of planning for the 1974 International Congress on World Evangelization. Lausanne was soon to have a lion's share of his time.

EDINBURGH 1910 - LEARNING FROM HISTORY

The major missions conference in Edinburgh, in June 1910, convened by John R Mott, a visionary from the US Mid-West with a deep passion for evangelism, was a remarkable gathering by any criteria. But from the outset it was flawed through a well-intentioned decision. In a move to gain the participation of the then Archbishop of Canterbury, Randall Thomas Davidson, John Mott agreed that matters of doctrine would not be discussed. This was a costly error of judgment. Mott opened his final address: 'The end of the congress is the beginning of the conquest' and participants streamed out on this stirring note, resolved to give their best energy to the glory of Christ in world evangelization. The two world wars would have a huge bearing on mission strategy. But the decision to include the Archbishop on the terms required was regarded by Stott as of equally-profound, and longer-lasting significance.

Central questions on the content of the gospel, the theology of evangelism and the nature of the church were conspicuous in their absence. As a result, Edinburgh 1910 proved a lost opportunity to engage with the critical theological challenges of the day.

2. Former General Secretary of the International Fellowship of Evangelical Students

3. International Director of Langham Partnership. Also Chair of the working group which brought together The Cape Town Commitment.

4. Prof Nigel Cameron in *The Times* (8 August 2011). See Chris Wright et al: *John Stott: Pastor, leader and friend. A man who embodied 'the spirit of Lausanne'* p34 for the full quote, and for much previously-unpublished material (Didasko Files series, 2012).

Theological liberalism was to dominate in university faculties and in seminaries for the next several decades. As a result, mission became sidelined in the church.⁵

The World Council of Churches, constituted in 1948, traces its roots back to Edinburgh 1910. But there is a sense in which The Lausanne Movement is the 'spiritual legacy' of that conference, taking forward John Mott's true aspirations.

In 1974 clear action was taken in the formation of the Programme to reclaim what had been intended. This can be seen in the strength of the speaker list, and also in John Stott's first plenary address, on 'The Biblical Basis of Evangelism'.⁶ Thirty five years later, in 2009, the matter was still clearly on his mind. Doug Birdsall and Lindsay Brown conferred with him on several occasions as the Congress was being planned. He said he felt ashamed that leaders in his own communion refused to discuss doctrinal issues for fear of division. It had rendered John Mott's rallying cry as delegates left Edinburgh severely weakened. 'You cannot speak of the gospel of Christ and the mission of the church without reflecting on biblical truth,' he said.

Lindsay Brown's Closing Address in Cape Town would leave no doubt about the clarity of vision and hope for Lausanne.⁷ The Congress was to sound 'a ringing re-affirmation of the uniqueness of Christ and the truth of the biblical gospel and a crystal clear statement on the mission of the church - all rooted in Scripture.' To launch a movement without biblical consensus was, he said, 'folly'. *The Cape Town Commitment* drew evangelicals together around its biblical indicatives before moving on to its gospel imperatives. John Stott was actively engaged with Chris Wright on the way those biblical indicatives be crafted.⁸ But let us not rush ahead.

1974 A CONGRESS AND A COVENANT

From the 1974 Congress a winsome phrase 'the spirit of Lausanne' emerged. No one could be precise about its provenance, whether from Billy Graham (who himself was not sure), or simply as a phrase that was mused on by someone, repeated, liked and then adopted. The 'spirit' was exemplified by (i) prayer, (ii) study, (iii) partnership, (iv) hope and (v) humility. One could say that John Stott embodied it. He often referred to the phrase, and used it as a reference point for the Movement as it developed. Each of its components was, for him, of personal concern. To borrow Peter Kuzmic's quip in 2007, John Stott 'war ein Lausanner'.

John Stott's reputation for clear theological thinking, his breadth of sympathy within the evangelical tradition,⁹ and his gracious dealings with those of different persuasions, made him an obvious first choice to lead

5. See An Historical Introduction in John Stott (ed) *Making Christ Known: Historic mission documents from The Lausanne Movement, 1974-1989* (Paternoster 1996).

6. Much material is available online at www.lausanne.org. All papers and responses appear in the compendium Ed: JD Douglas, *Let the Earth Hear His Voice* (Worldwide Publications, 1975)

7. See full text in final section of Ed: JEM Cameron, *Christ our Reconciler* (IVP Nottingham and Downers Grove, 2012).

8. Part I of *The Cape Town Commitment* (entitled *The Cape Town Confession of Faith*) is formed around an expression of God's covenantal love.

9. Evangelical 'breadth within boundaries' continues to be a value of Lausanne, the boundaries clearly-defined.

the process of crafting The Lausanne Covenant, which issued from the 1974 Congress.

The Lausanne Covenant was adopted as a basis for hundreds of collaborative ventures over the rest of the century, and came to be regarded as one of the most significant documents in modern church history.¹⁰ Social justice, too-long identified as a concern only for adherents to 'a social gospel' was now declared a biblical responsibility for evangelical Christians. This proved a watershed moment for the Church. Realizing the seriousness of *The Lausanne Covenant*, John Stott worked on an exposition and commentary, published in 1975. It would, he sensed, be critical for the Covenant to be read and studied by individuals and groups.¹¹ His Preface is modestly written, and does not record the intense pressure of working through nights to ensure that all comments received from the participants were read and given proper consideration. It was a mammoth operation to translate them in a timely manner, but vital for the voices of the whole evangelical Church to be heard.

The name 'Covenant' was carefully chosen. This was a covenant with God himself, and a covenant between those who wanted to adopt it. The banner on the stage, in six languages, had proclaimed 'Let the Earth hear His Voice', and for that to happen, the whole evangelical church needed to work together.

The Covenant, in the words of Chris Wright, was 'prophetic in the sense of speaking in a way which applied the Word of God to the realities of the hour. And it retains its relevance and challenge now and indeed for generations to come.'¹² He concluded: 'May these creative combinations of confidence and humility, of human energy and trust in God, of vision and realism, of joy in the Lord's doings and grief over our human failures, of strategic thinking and the spirit's leading, of global vision and local action, of words and works - always remain characteristic of The Lausanne Movement as they are of its Covenant.'

The 31 clauses of the 1989 *Manila Manifesto* built on and elaborated *The Lausanne Covenant*. This second Congress took place a month after what the Chinese government termed the 'Tiananmen Incident', and just three months before the dismantling of the Berlin Wall. It drew 3,000 participants from 170 countries including Eastern Europe and the Soviet Union, but sadly none from China. Lausanne II was the catalyst for over 300 strategic partnerships and new initiatives, in the developing world and elsewhere.

In 1984, five years before Lausanne II, John Stott published a new and groundbreaking book, *Issues Facing Christians Today*. This covered nuclear issues, pluralism, human rights, industrialization, sexual issues... It became a handbook for pastors and thinking church members. It was, Stott said, his contribution to the catching-up process' since the Church was 'recovering from its temporarily mislaid social conscience'. *The Lausanne Covenant* was continuing to create waves in the

10. John Stott's presentation of The Covenant is available at www.lausanne.org (archive recordings).

11. Republished in the Didasko Files series, 2009. (See www.lausanne.org/books)

12. From the Foreword to the 2009 Didasko Files edition.

1980s, reawakening a social conscience which had lain dormant in many quarters for perhaps two generations. The Lord Jesus had commissioned the apostles to teach new disciples 'everything' he had commanded them. This had plainly not been done. Indeed the Great Commission seemed, in evangelical circles, to have eclipsed The Great Commandment. In God's grace, John Stott and The Lausanne Movement would become a means of re-establishing this significant aspect of Christian duty.

ESTABLISHING A MOVEMENT FROM A CONGRESS

There was considerable support for Billy Graham to become President of the new Lausanne Committee for World Evangelization (LCWE). John Stott urged that this not happen or that there be several Co-Presidents. Billy Graham had already articulated his preference that the Movement adopt a narrower brief of what we could call Proclamation evangelism. If this were followed, the Movement would reflect neither the scriptural mandate of the Church to be salt and light, nor its historical roots. On the strength of their 20-year friendship, John Stott, hating discord, felt the need to speak. Jack Dain was in agreement with Stott, while others could not bring themselves to voice anything other than blind allegiance to Billy Graham, given his worldwide stature. Some saw the disagreement as a power struggle between these two global leaders. But when John Stott spoke with Billy Graham in his room before breakfast the following day, Billy Graham immediately acknowledged his mistake in yielding to pressure to accept the role.

John Stott was asked to be on the drafting committee to prepare a statement on the progress of the meetings, which was accepted with only minor amendments. He described this in his diary as 'a helpful note of unanimity on which to conclude a rather traumatic conference.'¹³

When the Committee met the following year in Atlanta, four functions were identified, to achieve the Movement's aim: Intercession, Theology and Education, Strategy and Communication. A working group for each was set up, and all four of these groups remain now. John Stott became Chairman of the Theology and Education Working Group (later called the Theology Working Group).

As a backdrop to his preparation of *Issues Facing Christians Today*, Stott continued to make Lausanne consultations a priority. Not only was he present, but frequently in the Chair. He edited the papers from all the consultations up to Lausanne II, published in 1996 under the title: *Making Christ Known: Historic Mission Documents from The Lausanne Movement 1974-1989*. As is clear from the contributors, Lausanne had the standing (helped, no doubt by John's own presence) to draw the sharpest evangelical thinkers globally.

The book opened with *The Lausanne Covenant* (1974) and finished with *The Manila Manifesto* (1989). Some papers

13. See Timothy Dudley-Smith, John Stott: A Global ministry Chapter 7. John Stott always maintained that evangelism be primary, but that the need to make a choice was very rare. Blair Carlson, Director of The Third Lausanne Congress, was in 2011 appointed to the newly-created Lausanne role of Senior Associate for Proclamation Evangelism.

such as the 1977 *Pasadena Statement on the Homogeneous Unit Principle* [i.e. of church growth and evangelization], and the 1980 *Evangelical Commitment to Simple Lifestyle* gained considerable traction. Shortly before his 87th birthday, John Stott surveyed his years in Lausanne, and looked forward with anticipation to what Cape Town 2010 would bring. He said he felt the 1978 *Willowbank Report on Gospel and Culture* merited more attention than it had been afforded.¹⁴ This perceptive, urbane and erudite pastor, living just a few minutes from Oxford Circus, strove, as had his mentor the Apostle Paul, with all the energy God mightily inspired within him, to preach relevantly; to apply the eternal to the temporal with skill; and to grasp what lay behind people's responses to the gospel. He worked to be anchored in the eternal gospel, and, for each decade and each context, to apply it with intellectual and theological rigour, with perceptiveness, with cultural sensitivity - and with an eye to the future.

For as long as The Lausanne Movement was characterized by 'the spirit of Lausanne' John Stott sensed it was critically placed. Humility would always be needful. It was often said of Lausanne that its fruit 'grew on other peoples' trees' and it acted most effectively as a catalyst. It drew, and draws, from across the divides of secondary issues, so gathers the whole evangelical church. Within that, Lausanne can host smaller meetings for specialised mission agencies with expert knowledge in their fields; Christians in the public arenas of Government, Business, Academia to shake salt and shine light; believers North and South, rich and poor, in nominally Christian cultures and as minority groups under oppressive regimes... Through such consultations, as leaders met face-to-face and got to know one another as friends, Lausanne would offer a unique means to share freely in the gifts Christ gives to his Church.

A PASTOR-THEOLOGIAN

John Stott was one of the few true pastor-theologians. People mattered to him. We cannot strategize with integrity about world evangelization if we do not care about the people in our own town. John Stott was an integrated man. While a schoolboy at Rugby, he had founded the ABC Club as a way to provide a bath for vagrants. As a curate, he had taken boys from the poorer families in the parish for their first experience of camping. As a rector, he sometimes gave up his bed to homeless men, and slept on a camp bed in his study.

The term 'glocal', not coined until the 1980s, describes the way John Stott had lived since the 1930s. It was a core value for him. As one of the world's most effective global public evangelists, he cared for individuals locally, whatever their status. While Lausanne would always function at a strategic level, among theological thinkers, it would be of no more worth than a resounding gong or clanging cymbal if the benefit of its networking did not touch down in real life situations. At John's funeral in All Souls on 8 August 2011, Toby Howarth, a former study assistant, related how he never tired of people wanting to talk with him, even after full days of ministry. When Toby broached this with him, wanting, as it were, to

14. Personal conversation with present writer. These papers are available on www.lausanne.org

protect him, the reply came, 'Toby, I remember that God made them, Christ died for them and the Holy Spirit lives in them. How can I not give them my full attention?'

Four decades before 'Fresh expressions of church' appeared on the curricula of theological colleges,¹⁵ John Stott was already practising it. In 1958 the All Souls Clubhouse in Cleveland Street was opened, to welcome poorer families from the parish who would not feel comfortable in a church building. It was an inner-city church without pews; and a kind of forerunner of Chicagoland's wealthier Willow Creek as a 'church' for the unchurched.

A LEADER OF SEMINAL INFLUENCE

Forming the influencers of the next generation is a serious obligation for the Church. Pulpits in reach of major universities will always be strategic places for the gospel. In London in the 1970s hundreds of evangelical students poured into All Souls, including growing numbers from overseas, especially the former British colonies. Here they imbibed Scripture – and a model for the way it should be handled.

John Stott's gifting as an expositor and writer with wide intellectual reach fitted precisely with Billy Graham's aspiration for the 1974 Congress. Invitations to speak at this Congress included some of the most able evangelical thinkers: Francis Schaeffer, Jim Packer, Samuel Escobar, Henri Blocher, the young Os Guinness, and the recent convert Malcolm Muggeridge. John Stott's name had already become a byword for the diligent handling of scripture and for a doctrine of scripture as a touchstone for all human experience and enterprise. His seminal address on the biblical basis for evangelism, opening with the dialogue on meaning between Alice-in-Wonderland and Humpty Dumpty, established itself as a classic treatment of core Christian thinking.

In Manila in 1989, John Stott gave the first three expositions, covering Romans 1-5, on 'Eagerness to preach the gospel', 'The world's guilt' and 'Amazing Grace'. (He loved the Pauline epistles, and friends joked that he understood Paul better than the apostle understood himself!) Like the Apostle Paul, he was 'obsessed by the cross'.

A HUMBLE DISCIPLE

John was a humble disciple of Christ. Each morning he would greet the three Persons of the Trinity in turn, seeking genuinely to live as a son of his heavenly Father, as a sinner saved by grace, and in the power of the Holy Spirit, his advocate and counsellor. He always said *The Cross of Christ* (1986) was his most important book. As he prepared for his death, he asked that the words on his headstone, following his name and years of service at All Souls should read: 'Who resolved, both as the ground of his salvation and as the subject of his ministry, to know nothing except JESUS CHRIST and him crucified (1 Corinthians 2:2).'¹⁶

15. See *Mission-Shaped Church* (Church House Publishing, 2004). New-look 'churches' were springing up for sub-cultures unable to engage with mainstream expressions of faith.

16. In the churchyard in Dale, Pembrokeshire, near his writing retreat, The Hookses. The quotation echoed the inscription on the

In 2007, in an interview to mark the 25th anniversary of the London Institute for Contemporary Christianity, he was asked by Brian Draper how he would most like to be remembered. He was by this stage starting to speak slowly, and occasionally faltering, but there was no hesitation in the content of his response. 'As an ordinary Christian who has struggled to understand, expound, relate and apply the Word of God,' he said.

For over 50 years he read the whole Bible through annually, using Robert Murray McCheyne's reading plan. 'Nothing has helped me more than this,' he said 'to grasp the grand themes of the Bible.'¹⁷ It became his pattern to rise early to read and pray, and to listen to the BBC World Service news. Listening to God through scripture should not be removed from world events. We must practise 'double-listening', he would say, so we can apply the Word to the world.

CAPE TOWN 2010

John Stott and Billy Graham both sent greetings to The Third Lausanne Congress. John would have loved to be there, and briefly considered the possibility, despite his advancing frailty. He wrote:

'I shall be very sorry to miss being with you in Cape Town. But I will be with you all each day in prayer, expectation and confidence as you plan to make known the uniqueness of Jesus Christ all over the world.'

He continued his greeting with a reflection on the Movement since 1974, the growth of the Church, and his particular delight that the Congress was hosted in Africa, then concluded: 'As you will be studying Ephesians together, my encouragement to you echoes the Apostle Paul. 'I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit in the bond of peace.'¹⁸

The Congress Programme Committee commissioned a special video tribute, reflecting his lifelong focus on Christ, from his conversion aged sixteen at Rugby School through the legendary public schools' evangelist, EJM Nash, better known as Bash, a story he never tired of telling.

In late March 2011, around a month before John Stott's 90th birthday, Doug Birdsall called him. By this stage, his eyesight was failing badly, and he had not been able to read for several months, and was very frail. Doug was in Boston, and had just received his advance copy of the newly-printed *Cape Town Commitment*. Frances Whitehead had received John Stott's copy two or three days earlier, and had begun to read it to him. When Doug Birdsall called, a friend, Phillip Herbert, picked up the phone. At John's request Phillip was at that moment reading it aloud, section by section, picking up from where Frances had left off.

memorial plaque in Holy Trinity Church, Cambridge for his mentor, Charles Simeon (1759-1836). See *Silhouettes and Skeletons* (Ed JEM Cameron, Didasko Publishing 2013) for the 150-year trajectory of Simeon's influence on John Stott and into The Lausanne Movement.

17. See Introduction to *More Precious than Gold* (McCheyne Bible Reading Plan) in Didasko Files edition.

18. See opening section of Ed JEM Cameron, *Christ our Reconciler*.

In the historic line of *The Lausanne Covenant*, evangelical leaders in 198 nations were working to discern what the Holy Spirit is saying to the Church now on each continent, and the evangelical faith was being articulated for the current generation. It would be widely adopted, as the Covenant had been, and no one knew more clearly than John Stott the critical importance of getting it right. He had been praying for the planning, for the Congress itself, and for the writing of *The Commitment*. His words on that call with Doug Birdsall were halting, but his heart was full. *The Commitment* was in his view 'profound and beautiful'. He went on, 'And in it, you seem to have achieved an astonishing degree of unity.'

There was a sense of the baton being passed on. As he had struggled over writing *Issues Facing Christians Today*, he had felt 'caught between two worlds' with the text of scripture on one hand, and 'space probes and micro-processors' on the other. 'They are centuries apart,' he wrote in the Foreword. 'Yet I have sought to resist the temptation to withdraw from either world by capitulation to the other.' *The Commitment*, he sensed, stood with him, urging the evangelical Church to fill the breach.

WHERE NOW?

Michael Oh, Korean-American founder of Christ Bible Seminary in Nagoya, Japan, took the reigns of The Lausanne Movement in 2013. In his early forties, he is committed to raising up a new generation of well-taught leaders who can bring an instructed and reflective mind to issues.

The Cape Town Commitment has become the blueprint for The Lausanne Movement, and we are working as strategically as we can to fulfil this commitment made before God and the Church. The Commitment has gone into some 25 languages, and is scheduled to go into a further 20 languages, with churches, seminaries and mission agencies on all continents finding their particular place in its fulfilment. We have already launched several publications surrounding it. *Christ our Reconciler* (IVP)¹⁹ is the formal published record of the Congress. A suite of study material for the Commitment may be viewed at Lausanne.org/books. This includes a study edition²⁰ for personal and group use, and an annotated bibliography²¹ for graduate-level research and teaching.

Lausanne is working to convene global consultations on some ten major issues, bringing together 50-70 leading evangelical thinkers in each field, drawn from all continents. These will engage issues relating to the uniqueness of Christ and his Lordship over the whole world, including the world of ideas. A new publishing imprint, 'The Lausanne Library', has been established, incorporating books and Didasko Files,²² and a publishing program (online, ebook and hard copy) drawn up to disseminate material from these consultations.

19. Op cit.

20. Cape Town Commitment Study Edition by Rose Dowsett (Hendrickson, 2012).

21. Cape Town Commitment Bibliographic Resources Ed Darrell Bock (Wipf & Stock, 2013).

22. A series of booklets encouraged by John Stott, now in over 20 languages. See www.lausanne.org/books.

In addition, in 2012 the online publication *Lausanne Global Analysis* appeared, delivering a Christian perspective on religious and political affairs, as they bear on world evangelization.

In June 2013 some 400 people met in Bangalore, to take stock on progress in working to fulfil *The Cape Town Commitment*. In 2014 Lausanne will celebrate its 40th anniversary, back in Switzerland, again purposefully gathering leaders of influence drawn from the church and mission agencies and from the public arenas. In 2015 Lausanne will draw together several hundred younger leaders from around the world, to invest in their lives, and to open the way for the creation of a new generation of strategic partnerships.

We invite you to find your place in the fulfilment of The Cape Town Commitment. It will take all the energy that Christ mightily inspires within us - and within the whole church - to bring the whole gospel to the whole world.

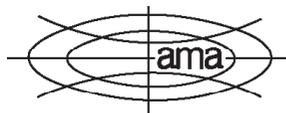


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Part of this article appears in 'John Stott and The Lausanne Movement: A formative influence' in the forthcoming volume on Lausanne in the Edinburgh 2010 Series (Regnum), edited by Knud Jorgensen and Lars and Margunn Dahle.

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ASIAN MISSION MOVEMENTS IN ASIA TODAY

David S. Lim

Asia continues to be the continent which has the most number of unreached people groups (UPGs) living in regions dominated by major religious faiths and political ideologies with almost negligible Christian influence. Can the Christian minorities of Asia really reach out to our Muslim, Buddhist, Hindu, Communist, Animist and secular humanist neighbors effectively, so that the Great Commission can be fulfilled among them, even in our generation? If Asian Christians are faithful in effectively doing our evangelization of Asia, we would help the global church in finishing the Great Commission among more than 70% of the unchurched and unreached in the world today.¹ This paper seeks to show how the various churches in Asia are trying to do missions to reap Asia's harvest in partnership with the global Church in their respective neighborhoods and countries.

Why is the world, esp. Asia, not fully evangelized yet? The problem is not with God nor with the lost, but appears to be with the church: it is not doing enough to send enough workers into the harvest, which seems to be ripe for reaping most, if not all of the time (Mt.9:36-38; Jn.4:34-38).² We thank God that many major missional initiatives have emerged from Asian churches especially since the 1960s mainly through the maturation of student movements in India, the Philippines, Singapore, Hong Kong and South Korea. God raised David J. Cho, Philip Teng and a few others to form the *Asia Missions Association (AMA)* in 1973. Since then various Asian indigenous mission movements and global mission agencies have recruited and sent out thousands of Asian missionaries to Asia and the world.

However, in spite the zeal, sincerity, dedication, prayers and even sacrifices in our missions, there seems to be hardly any significant outcomes and impact among the UPGs in Asia. Is the whole Asian church taking the whole gospel *effectively* to Asia and the whole world?

1. At the end of 2010, Joshua Project (www.joshua-project.net) reports that 6,847 of the 16,562 peoples groups on earth have no Gospel access; that is 41.3% of all people groups are still unreached. Todd Johnson, David Barrett, & Peter Crossing (eds.), "Christianity 2010: A View from the New Atlas of Global Christianity." International Bulletin of Missionary Research 34.1 (January 2010) shows that global Christianity (including 60% Roman Catholics) has declined slightly from 34.8 percent in 1910 to 33.2% in 2010 (p. 29). They also uncovered the facts that 86% of religionists globally do not personally know a Christian, and non-Christians in Asia are more isolated from Christians than in any other continent in the world (p. 34). And if present trends continue, 1.95 billion (24.5%) will still be unreached by 2025. Perhaps worse is the statistical trend that Christianity will only be 33.8% of the world's population in 2025, and only 35% by 2050.

2. The Bible clearly shows that our Triune God desires the salvation of the whole world: the Father does not want anyone to perish (1 Tim.2:3f; 2 Pet.3:8f), thus, he sent his only Son to provide salvation for the world (Jn.3:16). The Son died for the sins of the world (1 Jn.2:1f), sends the Holy Spirit to bear witness to this good news (Ac.1:8), and will return only when this witness reaches all the nations (Mt.24:14; 28:18-20; cf. Jn.12:32). And the Holy Spirit has been poured out upon all flesh (Ac.2:17f) and is convicting the world of sin, righteousness and judgment (Jn.16:8-11). So, the church can go forward confidently with our Lord's promise that the powers of hell cannot withstand the advance of his kingdom (Mt.16:18f).

As Einstein said, "Insanity is doing the same thing over and over again and expecting different results." May I suggest that besides spiritual factors, finding and implementing the "right mission strategy" will be most significant in determining our success or failure to bring closure to the Great Commission in Asia and the world? Sending more missionaries is good, but not good enough. We must make sure that we are strategically sending the right quality of missionaries who will do effective mission work. Hence as I present the dozens of Asian mission movements in Asia today,³ I classify them according to the mission strategies and their intended and actual outcomes.

There are five (5) main mission strategies which have developed globally and have been used by various Asian mission movements in Asia, in the recent four decades since the first Lausanne Congress (1974). These are: (1) Church Growth through outreach programs; (2) Church Growth through cell multiplication; (3) Church Growth through intentional church planting; (4) Church Multiplication through church planting movements; and (5) Kingdom Expansion through disciple making movements.

These five strategies are presented to show that there are some clear-cut options for consistent policy-making and strategizing in our mission programs. This does not preclude our freedom to "pick and mix" from what we consider to be useful and effective for our particular church(es) and mission(s). Yet the conclusion will also show that the consistent use of only two of these five strategies can realistically fulfill God's desire to see Asia and the whole world fully evangelized soonest!

Strategy #1: Church Growth Through Outreach Programs

Most *Asian churches and denominations* as well as *Asian and global mission organizations* that are concerned for evangelism, church-planting and missions follow the Church Growth strategies and practices which have evolved through the past two centuries since William Carey (1792). This traditional and mainstream mission strategy seeks to build congregations that will find ways to reach out to the community so as to attract the unchurched to become members of the congregation.

For local evangelism, several approaches are used. Among the main ones are: (1) house-to-house visitation, with the hope that an evangelistic Bible study may be started; (2) street (or commando) evangelism; (3) church fellowships, like Men's, Women's, Youth, Singles, Couples, Young Adults, etc.; (4) interest clubs, such as sports (basketball, football, tennis, bowling, golf, chess, etc.), creative arts (painting, photography, etc.), camping,

3. This paper excludes those of Korea and China, since they will be covered by two other papers at this Forum.

4. A list of references for those interested to learn more about any or all of these mission strategies is found at the end of this work.

etc.; (5) use of mass media, like radio, television, newspapers, tracts, films (esp. the "Jesus" film), and recently, websites and chat-rooms, often combined with correspondence courses.

The use of the above methods usually becomes more intense during special occasions, like: (1) special Sundays, esp. worship services, of religious festivals, like Easter, Christmas and Pentecost, "All Saints," Thanksgiving, etc.; and public holidays like Mothers', Fathers', Independence, New Year, etc. (2) special seminars, like on parenting, marriage enrichment, cooking, etc.; (3) special meals, usually with some special features, like invited speakers or featured films; and (4) community events, like concerts, rallies, cultural shows, and healing services.

Those who are more community-oriented would add "good works" or wholistic ministries, like (1) social services, such as feeding programs, tutorials, medical clinics, often for free; and (2) counseling services, through coffeehouses, ministry centers, even half-way houses. Those who have more resources have sought to build Christian (read: church-owned) orphanages, schools and hospitals. Most of these need external funding support, often from *Christian development and mission organizations* from the West⁵ and Asia's developed countries. In the past ten years, special focus has been on "child-focused development" to reach the 4/14 Window, promoted by the *Mission as Transformation and TransformWorld Movements*.⁶

And for their foreign missions, they focus on raising global and cross-cultural awareness that will result in motivating their members to pray, go or fund their evangelism and mission programs. Besides recruiting members, esp. the young ones, to go as missionaries, the emphasis is usually on raising a Mission Fund, which is usually budgeted for evangelistic and church-related ministries.⁷

In order to maximize their mobilization potential, mission-minded churches have some features scheduled into their church life, too, such as (1) monthly Missions Sundays, usually with testimonies of missionaries and special speakers; (2) regular prayer updates on missionaries, unreached peoples and nations featured in worship services, prayer meetings and other church activities; and (3) an Annual Mission Conference, as the highlight of a Mission Week or Mission Month, when mission data, opportunities and organizations are put on table and/or booth displays.

Special mention must be given to the *Diaspora ministries, esp. to international workers and students*

5. Quite a number of "indigenous church-planters and workers" are supported by funds from the West (esp. the U.S.A.) through mission agencies that focus on this. Most significant are Partners, Christian Aid Mission and Gospel for Asia.

6. Cf. Budijanto 2010.

7. Among them are: (1) church-planting, among tribals, rural, urban poor, UPGs (like Muslims and/or Hindus), or Christian minority nations; (2) Bible translation, development, and other forms of mission agencies; (3) Christian schools; (4) children's ministries; (5) campus ministries, incl. international students; (6) theological schools; (7) scholarships for seminarians; (8) media, like tracts, radio, etc.; (9) short-term mission trips; and (10) special local outreaches, as enumerated above. Also included are the expenses incurred for (11) the Mission Week or Month, as well as for (12) the church delegation to some Mission Conference(s).

in their midst. Some churches and para-churches in major cities in Asia (esp. in Singapore, Korea, Japan, Philippines, Australia and New Zealand) sponsor ministries to expatriates by forming fellowships among them. Very few have incorporated these fellowships into the mainstream of the congregation to constitute a multi-ethnic church. Rather the majority has kept them as fellowships or has "hived them off" to form autonomous ethnic churches to reach their own compatriots. Most significant may be a mission agency in Malaysia that ministered among Vietnamese workers there, and have their converts return to their homeland to start churches among UPGs there.⁸ Many ministries to international students have also seen great results as their converts returned to their homelands after graduation to start ministries there.

The best denominational example I know is that of the Mizoram Presbyterian Church (MPC) in northeast India. Politically following twenty years of rebellion spearheaded by the Mizo Liberation Front, church leaders approved of Mizoram becoming India's twenty-third state in February 1987. They interpreted their political subservience to a predominantly Hindu nation as God's way of bringing the gospel to India, since they would no longer need visas to freely evangelize in the subcontinent.⁹ In 2004-2005, the Mizoram Presbyterian Synod Mission Board (SMB) had some 1,355 fully-supported missionaries, financially supported by the 445,500 member-strong MPC, which consists of almost the entire Mizo population. Given the state's annual per capita income of approximately 6,000 Rupees (\$132 dollars), how did such a small, relatively poor church provide for so many missionaries? The answer is that the entire church is "missional:" they considered the task of proclaiming the Gospel as their responsibility to their nation. In 2003, they gave Rs. 154,120,823 (= US\$3.4 million) to mission work.

Since 1953, in a practice known as *buhfai tham*, women set aside a handful of rice when they prepare morning and evening meals. This rice is regularly collected from each household and sold at an auction, with proceeds going to the SMB. In 2003, the "handful of rice" offerings raised almost US\$1 million for missions. Similarly, sticks of firewood are set aside from each load that is delivered to a home, and children are encouraged to forage for firewood. The wood is then contributed to the "mission firewood pile" on Sunday mornings. Churches in rural areas dedicate entire gardens, farms, and teak plantations to missions, while their urban counterparts open small shops and tea stalls. The time and effort necessary to run such enterprises is provided by volunteers, with all profits going to support missions. Some churches construct buildings, with rental revenues going entirely to the mission fund. Several women practice imaginary field visits, praying and collecting the amount of money that it would take to actually travel to the selected mission field, with resulting monies going to SMB funds. Many churches have sacrificed their lavish Christmas feasts, celebrating the joy of diverting the money towards missions. Many church members,

8. Details cannot be given here due to security reasons, as in many latter parts of this paper

9. May we see more of such missionary spirit that can cast out the demons of nationalism to which ethnocentric humans (including pastors and missionaries) have been so susceptible!

especially women, miss one meal a week, donating the value of that meal to the mission fund. And, finally, most members practice tithing, giving a minimum of 10 percent of their monthly income to the church; tithers designate their offerings for one of four options, two of which are mission-related. May we do missions creatively and sacrificially like them, if not better than them.

Strategy #2: Church Growth Through Cell Multiplication

A new phenomenon since the 1980s is the rise of “cell churches,” esp. mega-churches in the cities of Asia and the world. They started as “churches with cells,” mainly with the strategy of Yoido Full Gospel Church founded in 1958 by David Yonggi Cho in Seoul, Korea.

Then in the 1990s, “seeker-friendly churches” (popularized by Bill Hybels’ Willow Creek Church and Rick Warren’s Saddleback Church in U.S.A.) combined with the “cell-church” (two-winged: celebration on Sundays and small groups on weekdays only) aimed to grow “churches of cells,” popularized by Lawrence Khong in Singapore then. A more recent strategy has focused on multiplying leaders for these cells, called “Groups of 12” (G-12) developed by Cesar Castellanos in Bogota, Colombia (now adopted by some churches and denominations in Asia), “Discipleship-group of 12” (D-12) by Christ’s Commission Fellowship (Manila), “Wiki-church” by Victory Christian Fellowship (Manila),¹⁰ and most recently “Disciplemaking church” of Edmund Chan’s Covenant Evangelical Free Church (Singapore).

These “churches of cells” try to focus on cell ministry as their main evangelistic strategy, and this has proven to be quite effective and successful. Unlike the “churches with cells,” they aim to require each church member to be a member of a cell; hence church membership is calculated by counting cell members, which is a more valid way than counting attendance in Sunday worship services. But in actuality, with their centralized structure to meet more needs from their increasing membership, most of them have slowly developed another category called “congregation,” and added many other evangelistic projects and fellowship activities. Because of their size, they have the financial capacity to develop any program that the central leadership decides to be necessary or feasible, even if these new projects would later become huge budget outlays! In the end, they are no longer “churches of cells,” but look more and more similar to the “churches with cells.”

The benchmark of this explosive growth strategy is “cell multiplication.” Through a carefully planned lay leadership training program, the church is able to mobilize a good number of their church members to lead cell groups (called care groups, discipleship groups, prayer groups, etc.) in their places of residence, work, study and even recreation. Since most of these churches are theologically Pentecostal-charismatic, they also emphasize “power evangelism” or “signs and wonders” as they pray for miraculous healing and other spiritual manifestations, like tongues, “resting in (or slain by) the Spirit,” etc.). In association with other independent (and mostly also with the same theological bent) ministers

and churches, they wage “spiritual warfare” as they jointly seek to evangelize and make disciples in their locality.

In most cases, their other major evangelistic activity is “seeker-friendly” Sunday services. Since Sunday mornings are the best available time for the unchurched to “go to church,” the program is arranged in such a way that they will feel appreciated and loved throughout their “church experience.” This normally means that the church will have made a careful survey or research of the surrounding community, including coming up with a profile of the average person they will try to evangelize. The Sunday service is therefore a “celebration” mainly for the non-members rather than for the members, who actually do the hosting and other chores to help make newcomers feel as comfortable and welcomed as possible. The more traditionally inclined would have “altar calls” almost each Sunday, while the charismatically inclined would have “altar calls for healing,” to give people a chance to indicate their conversion and/or be listed for a follow-up visit within the next few days. Those members who would like more worship and teaching can attend a couple of other “evening services” scheduled during the week, usually Wednesday and/or Thursday.

As to their world mission program, they have four main thrusts: (1) the founding pastor gradually becomes well-known, and is then invited (or can afford to invite himself) to speak at major Church Growth conferences and teach other pastors on how his strategy and experience works; (2) the church sponsors Church Growth seminar-workshops and/or “leadership conferences,” for pastors and church leaders to “come and see” the church, usually on-site but can also be held elsewhere; (3) the pastor, and later a mission pastor or a church elder, leads short-term mission trips mostly for their young people; and (4) the church tries to give financial support to some pastors who feel called to plant churches (usually as a branch, satellite, daughter or sister church) elsewhere; such a subsidy is usually for a limited period of time, since the church expects an indigenous (read: self-supporting) church to be planted within a few years.

All of these “churches with cells” and attempted “churches of cells” therefore differ much in their strategy from Strategy #1. They are simpler by emphasizing only two major activities: cell multiplication and “seeker-friendly celebration” for local evangelism, and “modeling” and “church-planting” for foreign mission. As seen above, such simplicity is often just an ideal at the start, but often quickly gets complicated (and expensive!) to maintain, since the varied demands of the increasing number of members require really gifted leadership and management skills that require huge budgets.

Perhaps the best model of this type that approximates a movement may be that of Victory Christian Fellowship (Philippines) that has aimed to plant a “wiki-church” in every major city among the 55 countries in Asia. Through its Every Nation Leadership Institute, it has trained church-planters who can start and nurture their cell-church approach, as short-termers, tentmakers or career missionaries. They have already formed branches in about 40 nations, including Muslim- and Communist-

10. Cf. Murrell 2012.

dominated ones.

Strategy #3: Church Growth Through Intentional Church-Planting

The third mission strategy in Asia is that of intentional (or saturation) church-planting, which has been nurtured by the national movements in the *Global Church Planting Network*. A local church (or denomination) can envision and plan to start new churches in other areas through sending individual church-planters or church-planting teams, some even as big as an entire section of a congregation. The goal is to expand the presence, influence and ministry of the church to other communities, regions and nations. Oftentimes, the resultant church-plants become satellite churches or daughter churches which will eventually become sister-churches of the mother (or sending) churches.

Though some churches are planted by independent church-planters, the majority are started by “sending churches,” who provide prayer, encouragement, finance and counsel to those whom they send. Most denominations and mega-churches in Asia have developed manuals to instruct church-planters (usually clergy-types) on how to launch a church-plant. Sometimes several churches of the same denomination combine their resources to blend their mission strategy for a city, region, or nation.

The usual practice of church-planters is to do house-to-house visits, usually after some evangelistic event (like an evangelistic rally, healing crusade, etc.) to gain some contacts. The objective is to work towards the conversion and baptism of about twenty-five adults through evangelistic Bible studies and discipleship classes. A new church is considered “planted” or established when a consistent number of baptized believers can choose their own leaders (self-governing) to raise their own budget (self-supporting) to fund their expenses for a pastor, property/facilities and activities to keep Sunday worship services and evangelistic programs going (self-propagating).

Many denominations have been using this strategy for some time, and this is how they have become global organizations, often with centers in the West, from where the original “mother church” was established. In the two decades after World War II, when most colonies became independent, most of these global church structures encouraged their national counterparts in Asia and the Third World to also become autonomous. In most Asian denominations, centralized structures remain within national boundaries: church policies and properties usually belong to a centralized legal church entity.

The recent rise of independent (oftentimes of Pentecostal or charismatic bent) churches has popularized the concept of autonomous indigenous churches, which set their own policies and own their own properties. Many denominations which have not transitioned to a more decentralized “association of churches” structure in the past have to learn to classify many of their strong churches (most of them are mega-churches), which have become autonomous, as “affiliate churches.” The trend seems to be for more church-planting initiatives to come from the local church rather than the denominational

level.

Another recent trend is the use of a more wholistic approach to church-planting, esp. among the urban poor. The initiative usually comes from *Christian development organizations* (CDOs) or *mission agencies with wholistic orientation*. They work towards planting churches among the poor through incarnational workers (usually lay, with some community development training) who will eventually pass on the leadership of the new church to a local church or a pastor.

With the rise and spread of “saturation evangelism” strategy of *Discipling A Whole Nation (DAWN) movement* developed by Jim Montgomery in the Philippines in the mid-1970s, the saturation church-planting (SCP) strategy has been introduced in many Asian countries. “Church multiplication” or “church planting movements” (CPM) are being encouraged, to purposively escalate the number of churches being established within a period of time. Many *evangelical denominations and national council of churches* have adopted this vision and strategy. The outstanding ones in Asia (e.g., Philippines, India, Myanmar, Indonesia, Sri Lanka, Taiwan, Nepal, and most recently Thailand) have aimed to organize churches which can reproduce or “give birth” to another church within 3-5 years. The goal is to work with other churches to saturate a region with churches in each municipality. From my research, the Assemblies of God has been the main denomination that has most successfully used this strategy in Asia in the last two decades.

The more successful ones have discovered that the key to rapid church multiplication is to plant churches where the presentation of the gospel and the requirements for church membership are kept to the most basic and simplest minimum. However since most church-plants adopt a lot of what the “sending church” requires, such envisioned multiplication programs are often delayed or even stymied.

In this strategy, cross-cultural missions consist of sending effective church-planters (often clergy-types) to plant churches (often transplanting the sending church’s pattern) in other places. Unless combined with great cultural sensitivity and ecclesiastical flexibility, this strategy will have slow and insignificant results. The DAWN approach only requires leaders of effective SCP movements to “go and share” with other leaders the insights that they have learned from their experiences.

Strategy #4: Church Multiplication Through Church Planting Movements

Yet these three Church Growth strategies (including the mega-church kind) has not made any significant impact on the Muslim *Ummah* (community), Communist lands, Buddhist areas and Hindu castes yet. As our Lord’s Great Commission includes discipling these major blocs of people groups, which strategy will be effective in reaching these UPGs today that will bear fruit and even much fruit among them?

Thankfully there are Asian movements that are using two other mission strategies that have developed in recent years. Though the concept of “total church

mobilization" predates Lausanne 1974, mainly in the "Theological Education by Extension" (TEE) movement in Central America the 1960s (cf. Strachan), it is only in the last two decades that this has become a concrete reality seen in various "*church planting movements*" (CPM) in Asia and the world. They view that the above three strategies, though used of God in the past and will continue to be used in the future, will not be able to reach the world for Christ, since they fail to use the full potential of the whole church to evangelize and multiply churches among the nations, esp. the UPGs.

This fourth strategy called "Church Multiplication through CPMs" aims to have every Christian equipped to be a disciple-maker (in any place) and tentmaker (in cross-cultural contexts). Theologically, this is based on the biblical doctrine of the priesthood of all believers. Practically, besides the few who are called to be church-supported leaders, every believer can be a local "lay pastor" and/or a cross-cultural "lay missionary." They can lead churches not just in their places of residence, but also in their places of work or study.

For this to be doable and duplicable, the key is to intentionally limit the size of churches, about 20 adults as maximum number per church; hence they have often been called "house churches" (in fact, this is the only type of church in the New Testament!)¹¹ or any designation according to the context of their regular meetings, such as "office churches," "campus churches," etc. FEBA and EHC called them "Christ groups" in India, and TWR used "radio churches" in China. The small size makes it simple for ordinary people to participate and lead, as well as makes it flexible and humanly manageable. In many situations, this makes the church persecution-proof and poverty-proof. After all, the full presence of Christ is among them, even if only two or three are gathered in his name (Mt. 18:20)!

Yet most important, the small size allows a simple body-life that develops transparency and mutual ministry in informal face-to-face relationships (cf. 1 Cor. 14:26). Believers are automatically trained "on the job" to become leaders as they learn to discover and use their spiritual gifts, participate in discussions and ministries, as well as take turns in leading group activities. Only disciplined believers can reproduce and multiply (evangelize and disciple others); and disciples are made only in small groups with "high touch" relationships!

"Cell groups" in mega-churches are somewhat similar, but the big difference is that their agenda or curriculum is set by the central church, whereas in "house churches," each sets their own agenda in relation to their own contextual needs and aspirations. The disciple-makers (read: house-church elders or servant-leaders) are released within a few weeks (definitely not more than three years) and entrusted with the responsibility and the corresponding authority (in short, empowered) to lead their own ministry and "house church network(s)."

Thus, evangelism happens naturally through friendships that are formed. The fastest CPM today is "*Training for Trainers*" (T4T), where a tentmaker equipped his disciples to share their testimonies with their friends and kin, and once any of their contacts becomes a convert,

11. Globally, the phrases "simple church" and "organic church" are also being used.

they are incorporated into a "house church" and trained to also share their testimonies with their friends and kin... and so forth! Those who have learned to do such "friendship evangelism" and lead "house churches" become export-quality servant-leaders: they can be sent by God to any place in the world (with some cross-cultural training by their disciplers) and make disciple-makers there also.

Cross-cultural missions happen naturally also as believers relocate for work as business people, managers, teachers, medical personnel, care-givers, seamen, even domestic helpers. Each just needs to find a partner to evangelize and disciple a few of their converted contacts who will be able to disciple others also (cf. 2 Tim.2:2). Even as tourists, they can combine their sight-seeing with a disciple-making objective: develop friendship with one or two "persons of peace" (cf. Lk.10:4-7), and share their "life in Christ" with them, sensitively in a servant or learning mode (cf. 1 Pet.3:15).

Moreover, these "lay missionaries" or tentmakers will be more effective witnesses than clergy-types, because they will have greater credibility (not paid to witness for Jesus), better role modeling (2 Th.3:6-10), and more contextualized witness in society. Those trained in the community organizing methodology will have the added advantage of having learned to do networking and partnership with other groups, including religious groups, so as to gain friendships with community leaders (including religious leaders) for possible strategic evangelism that effects saturation evangelization and societal transformation! Gladly, many of the global and Asian Christian development organizations and their partner networks are working with this mission approach already.

Actually, many of the literature in Strategy #2 contain theological and practical benchmarks of Strategy #4, particularly that "a cell is a (complete) church." However, due to the former's inherited vision of church (centralized structure) and mission (wholistic, yet non-transformational and non-contextual), each mega-church has developed into "a denomination in one building." In contrast, their logic should flow into a decentralized system of "*house-church networks*" (HCN) that empowers the so-called laity to become "lay pastors" (disciple-makers) locally and "lay missionaries" (tentmakers) cross-culturally. Gladly, many missionaries from the West, the Philippines, Indonesia and India have begun to shift to using this strategy in many areas of Asia today.

Strategy #5: Kingdom Expansion Through Disciple Multiplication Movements

Yet many CPMs (Strategy #4) are struggling to multiply as much as they should. There has been another mission strategy called the "disciple multiplication movement" (DMM), which aims to produce "people movements," especially using the best practices of community organizing and high contextualization strategies, which is also labeled "insider movements" (IM) nowadays.¹² (Please refer to the "Appendix" for my biblical theology

12. For those familiar with the C1-C6 spectrum discussion in

for DMM).

In my estimation, this fifth strategy is advocated and practiced by 60% of the *house church movements* (HCM) in Asia, and perhaps about 25% of HCMs in China. The leaders in the HCMs in Asia have been organized and meeting informally since 2006,¹³ and found like-minded partners in the various lay-focused *movements, like campus ministries (esp. Navigators), marketplace or workplace ministry, business-as-mission and tentmaker movements* globally, as well as mission agencies (mainly Western, mostly in the *International Orality Network*) that do CPMs that intentionally avoid "church planting."¹⁴ The leaders of all these movements have started to meet annually in conferences held by *Asian Frontier Missions Initiative* since 2007. Perhaps the most intentional movement of this type is the *Philippine Missions Mobilization Movement* that seeks to bless the nations by training and commissioning a million diaspora Filipinos to be tentmaker (and about 5,000 career) missionaries to catalyze DMMs where they live and work.¹⁵

Believing that God desires His people to effectively bring all peoples to inherit eternal life and enjoy abundant life (= shalom/peace in Old Testament, and Kingdom of God in New Testament) as they obey Him as their Creator and Master through their faith in His Son Jesus Christ, it seems most reasonable to believe that He thus made a simple plan for world redemption by which all peoples and nations will be made into followers of Jesus by the power of the Holy Spirit - without extracting them from their community.

This strategy works for "kingdom expansion" or "societal transformation," by which the individuals, families, communities and institutions in our nations will be disciplined to repent of their sins and build Christ-following communities that are growing in righteousness and justice marked by self-giving love (Greek: *agape*).¹⁶ These Christ-centered individuals and families will be "incarnated" in the structures of their communities, naturally rising to servant leadership roles as they love and serve their neighbors in practical ways. As they facilitate the wholistic development of their neighborhood, they transform their proximate communities "from the inside out" as they share their blessings as servant-partners with other communities in establishing shalom where they live and work.

As individuals are disciplined within their socio-religious contexts, new Christ-worshippers will gradually mature

Western missiology, CPMs are generally C4, while DMMs and IMs are C5 and C6. Cf. Travis 1998 & 2005.

13. Lim 2013; even in this article, many details cannot be revealed due to security reasons.

14. They are linked globally as ETHNE, and in Southeast Asia as SEALINK. DMM is also promoted globally in Vision 5:9, SEANET and Rethinking Forum, which seek to bless the peoples in the Islamic, Buddhist and Hindu worlds, respectively.

15. At the conference, I had 3 Asian mission leaders share about some DMMs in their contexts: Sam Abraham for India, Irwan Widjaja for Indonesia, and Nono Badoy for the Philippines

16. "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.

towards living as "little Christs" (Rom.8:28f; Col.1:28f; 3:1-17), whose faith will have begun with adopting (often elaborate) indigenous forms, but ultimately develop into simple religiosity, each living for God's glory in obedience to His word, esp. using their home (and perhaps also their smartphone, website, Weibo/Twitter/Facebook pages) as base for their involvement in global DMM. They will be active in community services, with less and less need for religious services (Matt.25:31-46; cf. Isa.58:1-12; Mic.6:6-8; Amos 5:21-24; Js.2:14-26; 1 Jn.3:16-18). With confidence of having everything good in Christ (for God is always near and grace-fully loves them constantly forever), they will walk with Jesus humbly with a disciple-making lifestyle without having to act religious or do much religious rituals (1 Tim.4:4f, cf. Matt.6:1-18)!

To achieve this objective, DMMs seek to simply follow the missionary method of Christ and the apostles called "disciple-making," as they model servant leadership, which persuades and equips people to live according to God's will voluntarily, whether the church constitutes the majority or the "overwhelming minority" (Mk.10:42-45; 1 Pet.5:1-3). Every Christ-follower is disciplined to make their own disciples, through wholistic and transformational ministries, which include both friendship evangelism and socio-political action, with signs and wonders (Mt.28:18-20; Lk.4:18f; Rom.15:18f; 1 Pet.2:9f) that will result in family and community conversions to Christ by the power of the Holy Spirit.

To "make disciples" means to equip others with just three relational skills, so they will learn how to live Christ-centered and Christ-like lifestyles: (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 church in Bible reflection and sharing, thereby each one learns how to do personal devotions (or "Quiet Time" = *lectio divina*) together with fellow believers; and (c) doing friendship evangelism to share what they learn of God and His will with their networks of non-believing kin and friends.

Asian DMMs and HCMs aim to catalyze "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 = Christendom) 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 only because of the Gospel but also because of their extra-biblical forms/traditions, often unknowingly, resulting from "extraction evangelism." This is to follow Apostle Paul's instructions to expatriate missionaries to consider their hosts as masters, and to "become all things to all people" (1 Cor.9:19-23), and to local Christ-followers to retain and then develop wholistically from their professional and socio-religious identities (1 Cor.7:17-24). Many *Christian development agencies* have been doing this community-based non-

extractive approach for some time already – often unintentionally due to the requirements of government and other secular fund sources.

Sociologically, the assumption is that vast numbers of peoples can be converted en masse as we allow new converts to remain as vital members of their families and communities. “Fighting the religion-changing battle is the wrong battle.”¹⁷ The strategy is that of infiltration (or “incarnation”!), to transform the people with the gospel from within their social structures, preferably without setting an alternative religious structure among them. And to be consistent with this mission approach, even in societies where religious freedom prevail, the HCMs will remain as informal networks and thus refuse to become legally registered as religious groups of “house churches” individually or corporately, for they seek to represent the Kingdom of God (= Lordship of Christ) as nameless, faceless and powerless servant-leaders of God by simply discipling people to pray to God in Jesus’ name and obedience to God’s Word (cf. 1 Tim.4:4f) wherever they live and work by the power of the Holy Spirit. Spirit-gifted leaders will organically arise and be recognized and consulted by Christ-followers in a flat structure.

Thus, DMMs and HCMs do not encourage their disciples to attend international fellowships or denominational churches, if there are any, perhaps except in special occasions to show solidarity with the whole body of Christ. They just focus on making disciples and multiplying “simple churches,” for where two or three believers are gathered prayerfully, there is the church (Matt.18:19f). They mentor their disciples to expand God’s kingdom by just “gossiping Jesus” and forming temporary small “disciple-making groups” among their friends and kin without extracting them from their communities and networks. They are to just do this spiritual “network marketing” of the Gospel from city to city – till Asia and the whole world knows and obeys Jesus.

This raises the challenge for us: Are we ready to recognize Christ-worshippers who trust and obey Him as Lord within their socio-religious (read: non-Christendom) contexts? Can we welcome Christ-followers whose socio-religious identities remain Muslim, Buddhist, Hindu or Communist? I really hope so, even if many of us will be very hesitant. Let us be reminded that most of our Christendom forms and practices have developed from those of European tribes which were converted to Christ through “people movements” without being extracted from their socio-religious identities, as these also happened in the evangelization of the Christianized populations in South India, the Philippines, Northeast India, Myanmar, Indonesia and most Pacific islands.

Conclusion

Our missional efforts and movements have not been and will not be wanting in zeal, holiness, dedication, prayers and even sacrifices. Yet in order to attain fruitful outcomes, our challenge seems obviously to be with the mission strategy that we will be using! Are we ready

17. Travis 2005:13. Cf. International Journal of Frontier Missions 17.1 (2000) and 21.1-4 (2004), and their website <http://www.ijfm.org>.

for a *major paradigm shift* for the sake of putting closure to the Great Commission, even if it may mean breaking with some of our treasured traditions in doing missions?

As shown above, most Asian churches and missions have been using mission strategies that have systematically hindered our obedience to reach the nations for Jesus. The past four decades since Lausanne 1974 have seen improvements in the outreach programs of many local churches (Strategy #1) and the development of new strategies, like cell multiplication (Strategy #2) and intentional church-planting (Strategy #3). Yet we have also seen the (re)discovery of two strategies that have the potential of truly mobilizing the whole church for global missions – through house church multiplication by mobilizing all believers to be disciple-makers or tentmakers for CPMs (Strategy #4), and most effectively through contextualized community-based CPMs, called DMMs (Strategy #5).¹⁸ Let’s turn Christian-led houses and offices into “church buildings,” and church buildings into community ministry centers, managed by the local network of house churches, each with their own unique ministry contributions in their contexts.

Even if most of our churches would hesitate to make this paradigm shift themselves, they should at least start to encourage and support Strategy #4 and Strategy #5 ministries which aim at replicating “people movements” to Christ. As far as simple mathematics go, it is the only hope we have to finish the Great Commission as soon as possible. Let’s aim not only for more missional programs and activities, but also for quality missional results and effectiveness. Just compare the potential for evangelistic and transformational impact in a nation or a people group and their missionary outreach to the unchurched locally and the UPGs cross-culturally: one church of 200,000 members (Strategy #2), or 100 churches of 2,000 members each (Strategy #1), or 1,000 churches of 200 members each (Strategy #3), or 10,000 churches of 20 members each (Strategy #4), or 40,000 churches of 5 members each (Strategy #5). In my estimation, the average annual growth rate for each strategy differs: 10% for Strategy #1, 20% for Strategy #2, 30% for Strategy #3, 60% for Strategy #4, and 100% or more for Strategy #5.

May Asian Christ-followers develop mission movements that focus on church multiplication through CPMs (Strategy #4) and most especially on kingdom expansion through DMMs (Strategy #5) to *effectively* reach Asia and the world in our generation. May the whole Asian church be mobilized to share the whole gospel effectively and *strategically* with the whole world “...and then the end will come” (Mt.24:14). Maranatha!

Appendix: Biblical Basis for Disciple Multiplication Movements

Jesus actually initiated a spiritual movement for the global expansion of the Kingdom of God through “Disciple Multiplication Movements” (DMM). His movement was radically contextualized – Jews multiplying disciples among Jews without creating

18. I estimate that if the HCMs in Asia produced by the CPMs and DMMs were to form one denomination (which they will never do), they would already constitute the largest one in Asia today!

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 movement became a complex religious institution later on. He even had converts in Nicodemus and 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 strategy by becoming a sect within Early Judaism. They reached out to their compatriots as Jews to Jews within the Temple and synagogue structures of Jewish society, and just met informally "from house to house," evangelizing and discipling a few households at a time. Within a few years of such DMM, 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 "local church," but an indigenous DMM 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 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 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; these were collected only during the 3 annual festivals. 1 Cor.16:1-4 shows weekly collections 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 pasture lands (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 (= anniversary of each Christ-centered community) and Tabernacles (= Christmas or Harvest festival) (Dt.16:16).
- (6) The actual teaching and obedience of the "way of God's righteousness" were in the homes (Dt.6:1-11)!

Biblical Christianity is therefore structured as an informal (even underground) network of simple churches (usually called "house churches"). It is not "churchless Christianity" nor "religionless Christianity," but "simple Christianity." Its mission is to organically

reproduce simple groups of Christ-worshippers without elaborate religiosity, based mainly in the homes and workplaces of each of them. They simply obey the Great Commandment to love God with all they have and love their neighbors by serving the needy in their community (Matt. 5:13-16; 25:31-46; etc.). They seek to fulfill and live out 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 royal priests (Ex. 19:6, cf. 1 Pet. 2:9-10).



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