

NEW YEAR: NEW MISSION OPPORTUNITIES

Happy 2014!

The Lord is to be praised for giving us another year! With the new year comes new success, opportunities and challenges. We pray that our Lord, whose passion is for His people to fulfill His mission, will guide us with His wisdom to carry on the cause of His cross.

All of us wish for a brand new year to start afresh. I'm happy to announce that several new faces have joined us as contributors who will share new insights and ideas to our mission and ministries thru the AMA bulletin.

First is Leiton Chin, whose article describes the International Student Ministry. After attending the recently concluded 11th Triennial Convention of the Asia Missions Association, Chin saw how AMA and Asian churches are able to play a big role to evangelize and disciple this exciting young group. The SilkRoad Report brought us to a new area as a mission field. The author shared with us his strategy and vision so that we can help pray for them. From SilkRoad, Dr. Caleb Kim brought us to the African context and discussed the Anthropological Insights for Gospel Communicators in African-Muslim Contexts. Additionally, Dr. Melba Padilla Maggay shares through her article Integral Mission, the need for both proclamation and presence, on the relationship of evangelism and social action. With the tragedies happening around us, this article comes very timely to reevaluate our ministries.

As you read on, you will also find interesting experiences of Dr. Marvin Newell in Indonesia, while he was serving as a missionary, regarding attitudes towards evangelism. Dr. Suraja Raman writes about the Parable of the Prodigal Son as a Model of Compassion in Ministry, and Dr. Yong Seong Cho shares about two kinds of missions: Boat Type vs. Sailor type.

Our Editorial Assistant Damples Dulcero-Baclagon gives a detailed recollection of the 11th AMA Triennial Convention. For those who missed the chance to be present, read on and it will be as though you were there. More participants also shared their reflections on the unforgettable assembly of mission and church leaders and missionaries in Asia.

After its 11th Triennial Convention, AMA has stepped up in making disciples a priority for every mission and ministry. Just like the apostle Paul used letters to pursue the spiritual maturity of his disciples, we hope the Asian Missions Advance will be one of the instruments to achieve such vision and priority.

So let's learn more as we read more.

*Timothy K. Park,
Editor*

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INTERNATIONAL STUDENT MINISTRY: A MOST STRATEGIC YET LEAST EXPENSIVE GLOBAL MISSION OPPORTUNITY ARISES IN ASIA

Leiton Edward Chinn

SEEING THE REALITY THAT "THE 21ST CENTURY BELONGS TO ASIA"

More and more strategists and leaders from all professional sectors, are joining the chorus of the early core of futurists of the 20th century, who foresaw the eclipsing rise of the greater Asia-Pacific region, as surpassing the United States and the West to "own the 21st Century". This reality is not only the obvious acceleration of economic ascendancy, technological advancement, research and development spending, and population growth, but also includes the significant influence of impacting the future leaders of the world, by both sending Asian students abroad, and also the receiving of growing numbers of international students, scholars, and researchers in the region.

A ministry among International students, scholars, and researchers is a highly strategic component of the broader "Diaspora Missions" vision, that is gradually being embraced by the Church since the 2004 Lausanne Forum in Thailand. The platform of the 2004 Forum included Diaspora & International Students Ministry (ISM) as a new feature of the Lausanne agenda. The composite theological and practical missional recommendations, of the joint Diaspora/International Students Issue Group of the 2004 Forum, is contained in the freely downloadable Lausanne Occasional Paper #55 at <http://www.lausanne.org/en/documents/lops.html>.

SEEING THE RISE OF INTERNATIONAL STUDENTS FROM AND TO ASIA

Participants of the AMA 11th Triennial Convention held October 7-11, 2013, at the brand new State University of New York, Songdo/Incheon, Korea campus, caught a glimpse of the newly emerging "glocal" (global but local) world mission reality of Asia. During meal times, sitting across the dining room were a couple tables filled with international students who comprised a large percentage of the first group of students (there were only 34 Korean graduate students in technology and engineering in the very first class launched in March, 2012).¹

But it was not only the presence of the international students, but the campus itself, that represents the future of internationalized higher education in Asia. SUNY in Korea is one example of the recent phenomena to competitively build educational hubs in the region by having big name universities from North America, Europe, and "down under", establish branch campuses. Early leaders in the race to modernize and market globalized degrees through educational hubs are the Singaporean brand, "Global Schoolhouse", the Malaysian KLEC (Kuala Lumpur Education City) and

the EduCity at Iskandar in Johor, the Songdo Global University (Seoul) and the Jeju Island Global Education City of Korea. Hong Kong and Sri Lanka have ambitious plans for educational hubs as well. In the meantime, Japan seeks to draw international students through its reputation as the leader of the Times Higher Education Asia University Rankings, with the highest number of top institutions (University of Tokyo placing 1st). Among the top 100 universities, Japan has 22, Taiwan 17, and China 15.²

A third element at the AMA 40th Anniversary Convention in Korea, that indicates a growing awareness of Asian missiologists of the ripe opportunity for ISM in Asia, is Dr. David Lim's paper: Asian Mission Movements in Asia Today, presented at the convention and also printed in Asian Missions Advance #41, October, 2013, stating, "Special mention must be given to the Diaspora ministries, especially to international workers and students...Many ministries to international students have also seen great results as their converts returned to their homelands after graduation to start ministries there".

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While the stage is being set to attract more international students to Asia, from both outside of Asia and very much also from within Asia, it is critical to acknowledge and plan for the continuing flow of students from Asia, to within Asia and to other regions of the world.

The majority (52%) of the world's foreign students originate from Asia.³ The UNESCO Global Education Digest 2009 reports that Asia has half of the top 10 sending countries of international students with China, India, and Korea leading the way, followed by Germany, Japan, France, the U.S., Malaysia, Canada, and the Russian Federation. Students from China, India, and Korea comprised 49% of the international

1. Asia's Burgeoning Higher Education Hubs, International Educator, NAFSA: Association of International Educators; July/August 2012.

2. Japan Tops Inaugural The Asia University Rankings, Professionals in International Education News. April 11, 2013.

3. Regional Globalism and International Higher Education in Asia, Yenbo Wu, August, 2012.

students in the U.S. in 2012⁴, and when you factor in the large numbers from other Asian countries, the total of Asian students in the U.S., easily exceeds 50% of the international student population.

China's governmental initiative to send 30 male students abroad in 1872, and to transition into the Modern Era by that small band of returnees from America in 1881, is well documented in China's First Hundred by Thomas E. LaFargue. It is fascinating to note that those committed returnees suffered undue mistrust and misunderstanding in being perceived as foreigners returning home. Yet they persisted amidst personal cost and sacrifice in service to the betterment of their nation. Now a 130 years later, most of the current group of nearly 236,000 Chinese students in America⁵ will eventually return and also experience some of the same returnee challenges as that pioneering group. It would be extremely important for the receiving Church in China to better understand the nature and potential contributions of Christian returnees and more readily welcome them into the life and service of the Church. Finding appropriate connections for Christian returnees is a high priority, especially for those who become followers of Christ during their sojourn abroad. Gradually the Church in China is realizing that Christian returnee graduates are a special gift from God. If a local church or fellowship does not properly use the gift from God, it will lose those gifts from God.

From 1900-2000 Japan ranked either first or second as the top sending country of international students to America. And while Japan ranks 7th in 2013⁶, there are many Japanese students responding to the gospel in America, and facing unique challenges upon reentry. Fortunately a group of Japanese students at the Intervarsity Urbana Missions Convention 1990 started the Japanese Christian Fellowship Network (JCFN) specifically to address the preparatory and reentry needs of Japanese returnee students. Today JCFN in collaboration with other like-minded ministries and churches are equipping both Japanese students abroad but also the home-Church in Japan to receive and integrate returning students. JCFN has over two decades of specialized returnee ministry experience to share with others.

Besides caring for the returning native daughters and sons who study abroad by the Asian National Churches, what might be done for their students while they are in the midst of studying in a foreign land? One example of what a National church is doing is the model of KOSTA (Korean Overseas Students Abroad) which began with ministers and missionaries from Korea sent to care for Korean students in America. KOSTA holds national conferences for Korean international students in America, along with providing other services, and these ministries have been adopted and adapted in other countries with significant numbers of Korean students.

Another undeveloped strategy that can be undertaken by National Churches in Asia is to intentionally prepare its students who are going abroad to be missionaries to their host countries. Some lessons can be learned from years of experience by the Filipino Church in preparing

Overseas Filipino Workers (OFWs) to appropriately minister in the context of their overseas employment. The Philippine Missions Association anticipates that the Philippine Missions Mobilization Movement (PM3) will be their flagship program and its "best contribution to the harvest force for God's global harvest"⁷. Imagine the tremendous impact if Asian churches and ministries prepared their students going to another country for cross-cultural ministry both for the host national students as well as among other fellow international students. This strategy has not yet been tried on a major scale and awaits its implementation. Christian international students should consider, prior to leaving home, the providential and God-purposed privilege to study in another country, and seek the Lord's guidance to be a student missionary. This stewardship of future Christian international students being inspired and equipped for missions by the homeland church or campus ministry prior to departing overseas has remained untried for far too long. The outflow of Asian Christian students going to the other continents or other countries within the Asia-Pacific region will continue to grow, but who will prepare them for ministry abroad?

For more than half a century Asia has been the leading region of sending international students and scholars abroad. And now Asia is becoming a major destination of foreign students,

Global student mobility projections indicate that the number of international students will double by 2025, with a significant majority of the movement shifting away from North America and Europe.⁸ Undoubtedly the gain will be in the Asia-Pacific region. The 2004 study by the British Council, *Vision 2020: Forecasting International Student Mobility*, a U.K. Perspective, anticipates that Asia will draw 70% of the global international student population. But the latest study by the British Council, *Internationalizing Higher Education*, released in October, 2013, reports a lower percentage for Asia's share of international students, with a 2024 projection that India, China, Indonesia, and the U.S. will host over 50% of the undergraduate international student population.

Numerous reports identify China as a leading destination of foreign students and scholars. A decade ago China had 141,000 international students, a growth of 21% between 2004/5.⁹ The U.S. is attempting to send 100,000 students to China to learn Chinese between 2012-16 under the 100,000 Strong Initiative cultural exchange with China.¹⁰ In 2011 China started the Thousand Foreign Experts program to attract 1,000 foreign academics over 10 years.¹¹ In 2010 over 8,000 Indian students went to study medicine in China and seven out of 10 Indian medical students are selecting China for undergraduate medical degrees.¹² In October 2013, China hosted the first

7. History and Ministry of Philippine Missions Association: *Leading the Global Shift to Tentmaker Missions*, Dr. David Lim, Asia Missions Advance, October, 2013.

8. Trends and Institutional Implications for International Student Enrollments in U.S. Institutions, John K Hudzik and Peter F. Briggs, February, 2012.

9. Where the Students Are in East Asia, Kyna Rubin, International Educator, NAFFSA, July/August 2007.

10. Increasing American Exports to China, Connie K. Ho, The Language Magazine, February, 2012.

11. Chinese Universities Send Big Signals to Foreigners, Liz Gooch, New York Times, March 11, 2012.

12. China has Become Preferred Destination for Medical

4. Open Doors 2013, Institute of International Education, November, 2013.

5. Ibid.

6. Ibid.

ever conference promoting recruitment of international students to China to increase enrollment from 250,000 to 500,000 by 2020 and the goal set by the Beijing Overseas Study Service Association.¹³ The British Council plans to send 15,000 UK students to China by 2016.¹⁴

Since a substantial number of international students in China come from Korea, what implications would this present to the Korean Church to prepare its Christian students heading for China?

What about international students in other nations of the greater Asia-Pacific region? New Zealand with nearly 100,000 foreign students, is investing NZ\$40 million to recruit students from China, India, and Southeast Asia.¹⁵

The following list is from Asia Pacific Region International Student Ministries, a report for the Lausanne Global Leadership Forum held in Bangalore, India in June 2013. It is a superb analysis of a survey conducted by Terry McGrath, the Founding Director of ISM New Zealand, who also serves as the Lausanne Asia Pacific Regional ISM Coordinator/Facilitator. The list includes nations with a minimum of 20,000 international students:

- **Australia:** 500,000 by 2020 (this goal has already been reached with 515,000 in 2013) ;
- **Singapore:** 84,000 (a conservative number due to government policy of reducing numbers); other reports of 80,000 in 2007 with a projected growth to 150,000 by 2015;
- **Malaysia:** approaching 100,000 (growing rapidly from Islamic origin countries)
- **Indonesia:** 25,000
- **Thailand:** 22,000
- **Philippines:** 61,000 (a government policy change resulted in dramatic increase from 26,000 to 61,000 between 2011-12)
- **India:** 300,000 (this figure is uncertain)
- **Taiwan:** 48,000 (goal of 130,000 by 2020)
- **Japan:** 140,000 (goal of 300,000 by 2020)
- **South Korea:** 100,000 (from 170 countries)

IS THE CHURCH IN ASIA BEING MOVED FROM SEEING THE NUMBERS TO SENSING THE NEED TO ENGAGE?

How relevant is Jesus' experience of Matthew 9:35-36 to the situation of growing numbers of foreign students in Asia? He was very busy with a variety of ministry involvements in different locations, and yet, when He saw the crowds (the large numbers), he felt (sensed) compassion for them, because they were harassed and helpless, like sheep without a shepherd. In similar ways, often foreign students may feel harassed and helpless in their new environment, depressed and despondent because they don't understand the local culture, lonely and lost because they have no family nor friends, and therefore in need of a caring heart and the outstretched

Education, Alya Mishra, University World News, September 9, 2012.

13. China to Hold First Inbound Mobility Conference, Sara Custer, PIE News, July 31, 2013.

14. Ibid.

15. NZ\$ 40 Million to Increase Recruitment in Emerging Markets, Sara Custer, PIE News, May 16, 2013.

helping hand of a good shepherd to guide them. The people of the Church in Asia can be good shepherds if they not only see the foreign students as aliens or strangers, but feel compassion for them, and be willing to extend welcome and hospitality.

Perhaps many who are reading this article are former international students, and can still recall what it was like to live in a foreign setting. God reminded His people who experienced hardship in Egypt to "love the foreigner in your midst as if they are native-born, because you yourselves were aliens in Egypt" (Leviticus 19:34).

SENSING THE STRATEGIC STEWARDSHIP OF ISM

In addition to the multiple commands of the Old Testament and New Testament, to love the foreigner and to practice hospitality, and the examples of Jesus relating with foreigners, the paradigm-shift to include Gentiles into the Body of Christ, and the numerous encounters with "internationals" in Acts, there are many strategic reasons to engage in ministry among international students and scholars. The following rationale for ISM is from Why Engage in ISM?, a hand-out given at the World Evangelical Alliance Mission Commission meeting in Sweden in September, 2013 (and also posted on the Lausanne website, <http://www.lausanne.org/en/connect/topics/international-students.html>):

Most Christians will not be called to move overseas for service in ministry and missions, nor engage in "business as mission", tent-making", etc. But all may be involved in "Global Missions at Home" and impact the lives of future leaders of the world.

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God reminded His people who experienced hardship in Egypt to "love the foreigner in your midst as if they are native-born, because you yourselves were aliens in Egypt" (Leviticus 19:34).

International Students are:

- already in our communities (no need to move overseas);
- they are readily present here and now,
- sufficiently conversant in our language,
- often more responsive to the gospel, and freer to consider it if they are away from a restrictive society,
- often from unreached/unengaged people-groups and the 10/40 Window,

- appreciative of hospitality and welcome relationships of host-families or peer friendships,
- potential transformative agents, nation-builders and returning (missionary) witnesses as Christ's ambassadors back home or wherever God leads them. John Sung and Bakht Singh are examples of convert returnees from North America in the late 1920's who profoundly impacted China and India respectively, as well as other parts of Asia and the world, with church-planting. (I have also had the joy of hearing personal testimonies by highly respected pastors James Wong of Singapore, Daniel Ho of Kuala Lumpur, Malaysia, and Patrick Fung, OMF International Director, about their spiritual formation through the fellowship of the Overseas Christian Fellowship (OCF) while they studied in Australia. Two of my seminary roommates became a denominational leader and bishop in Korea and Uganda respectively. A Muslim student from Indonesia who became a follower of Christ in the U.S. and lived with us for a period became a co-founder of a ministry to Indonesia 10 years ago. It was a joy to see their mission display table at the Urbana 2012 Missions Convention),
- informants to advance strategic mission planning and research (Ralph D. Winter and John R. Mott were both influenced by international students that enriched their missional perspectives.)¹⁶,
- are gifts of God to the host country/national church (if welcomed/received). Churches and Ministries are discovering the exceptional value of ministry among International students (substantial results but low cost) because it:
- provides a tangible local dimension to world missions, with personal engagement options beyond prayer and financial support of missionaries,
- incorporates the broad range of church members available for involvement, from children to retirees, and utilizes their varied gifts for service--hospitality, helps, administration, teaching, mercy, evangelism, leadership, etc.,
- allows returned or retired missionaries to extend their cross-cultural mission service,
- provides the opportunity for many people who have a desire to serve abroad but are not able to do, to still engage in international missions at home, and sometimes in their homes,
- utilizes the cultural mentorship of international students to prepare host-country people for working, serving (e.g. long/short-term missions) or studying overseas. For example, if Asian students plan to study in North America, Europe, Africa, or Latin America, they could seek to befriend a student in their country from the country, cultural, or language group they plan to study in. Also, short-

16. In talking with Dr. Ralph D. Winter I was told that the development of the Unreached, "Hidden Peoples" concept that was shared at Lausanne 1974 was augmented from discussions with the international students in his classes at the Fuller School of World Missions, and that "Fuller had 10 students and 100 teachers" as he took the learner's role to gain insight from his foreign students. This insight as well as the impact of international students upon John R. Mott's involvement in global missions mobilization are cited in my unpublished paper, International Student Ministry: Blind-spot to Vision for the Lausanne Diasporas Strategy Consultation in Manila, May, 2009

term mission teams or long-term missionaries could have international students from the country they plan to go, to provide cultural briefings and perhaps arrange for personal connections with family or friends in their country to receive the short-term team.

Additionally, AMA agencies could have their missionaries experience pre-field cross-cultural learning by befriending international students from the country they plan to serve in. Patrick Lai's D. Miss dissertation research regarding pre-field cross-cultural training led him to declare, "The most effective way workers can prepare to serve overseas is to invest one or more years ministering with international students. Ministering to international students needs to be given a stronger emphasis in the preparation of mission candidates. Workers who minister to international students before going overseas were shown to be much more effective than their peers"¹⁷

"The most effective way workers can prepare to serve overseas is to invest one or more years ministering with international students. Ministering to international students needs to be given a stronger emphasis in the preparation of mission candidates."

When considering a North American ISM model, since much of the financial costs for church-based ISM is carried by the volunteers who prepare food, pick up students, and invite students to their homes or activities with the family and friends, there generally is very little budgeting of funds by the mission committee. Many church mission budgets may provide a very modest amount for ISM to cover minimal supplies and logistical support. Of course, some churches realize the breadth of the value of ISM, not only among the international students, but also greatly among the church members, that they provide sufficient funds to cover some staff support for ISM. Overall, when a church examines the multiple ways ISM contributes towards a fruitful world missions engagement and the benefits the church members receive by being involved, at such a minimal financial cost, it is easy to understand why a pastor would say that ISM yields "the greatest bang for the buck" (American slang for high yield results with the least amount of financial expenditure).

SENDING FORTH ISM WORKERS

We know that as Jesus saw the multitudes (of international students in Asia) and sensing their need for good shepherds, and noticing that there were few adequate shepherds, He was moved to take action to ask God to thrust forth shepherds to care for the bountiful harvest. The Lord of the Harvest is sending

17. Tentmaking: Business as Missions, Patrick Lai, Authentic Books, 2005, p. 97

forth workers to minister among international students in Asia as depicted in Terry McGrath's report on ISM in the Asia-Pacific Region (the full extent of the excellent analysis of ISM in Asia cannot be covered in this article, and the reader is encouraged to communicate with Terry McGrath at Terry@ism.org.nz), along with some other feedback by ISM leaders in the greater Asia-Pacific region:

New Zealand: ISM New Zealand has about 45 staff in 14 ministry locations, and is actively collaborating with other ISMs in New Zealand (Tertiary Students Christian Fellowship, Tandem Ministries, International Friendship Ministries/Operation Friendship, and several churches and other ministries).

Australia: Overseas Christian Fellowship (OCF) began in 1956 as Malaysian and Singaporean students met and formed the Asian Fellowship that birthed OCF in 1957. OCF is a student-led ISM and fellowship with functioning centres in approximately 16 locations in recent years. The Australian Fellowship of Evangelical Students (AFES) has the FOCUS ISM with about 85 staff (full-time and part-time, plus apprentices) on 25 campuses. FOCUS collaborates with OCF, Student Life, and Navigators).

Melanesia: Terry McGrath has been promoting ISM with the University of the South Pacific and other regional universities of Melanesia.

Singapore: The Fellowship of Evangelical Students of Singapore (FES Singapore) has ISM outreach on about 15 campuses and has conducted two national ISM Consultations attended by about 70 churches. About 50 churches have some ISM participation. Singapore also hosted (at St. Andrews Cathedral [Anglican] the 2009 Lausanne Asia-Pacific Regional ISM Leaders Consultation that brought together about 40 ISM leaders from 14 countries under the direction of Terry McGrath (with on-site staff assistance by FES Singapore).

In addition to Australia and Singapore, The International Fellowship of Evangelical Students (IFES) has ISM activity in Korea, Hong Kong, Macau, and Thailand, with some limited involvement in Malaysia, Philippines, and Japan (although Japan recently appointed a full-time couple for ISM).

Japan: The evangelical leadership of Japan has a team focusing on Diaspora ministry that includes ISM as a strategic ministry to develop. International Students Inc (ISI), which is the oldest specialized ISM in the U.S., has some staff in Japan to assist with mobilizing and training the Church for ISM. Some churches in several cities have some ISM involvement. An ISM Consultation was held in August, 2010.

The Philippines: Intervarsity Christian Fellowship has one designated staff doing ISM at the University of the Philippines who also partners with the ISM outreach of Union Church of Manila. The Friendship of Overseas Citizens and University Students (FOCUS) began in 1986 with an outreach to the University of the Philippines Los Banos (UPLB) and the International Rice Research Institute (IRRI). Currently FOCUS is a collective ISM partnership of 8 churches and ministries run by volunteers. For the 2nd semester of 2013/14 they have

200 students from 23 countries.

Thailand: There are some ISM at the Asian Institute of Technology (AIT) in Bangkok.

Sri Lanka: Sri Lanka has 10,000 international students with a goal to reach 50,000 by 2020, so the potential for ISM is ripe.

India: ISM has been pioneered by Emmanuel and Mercy Benjamin for 17 years, for a season with the Union of Evangelical Students India (UESI), and currently with InterServe and International Students Friendship India. The work is concentrated in Pune which has the largest number of international students. Some churches and ministries in Delhi, Bangalore, Chennai, Mumbai, Hyderabad, and a few other places have some ISM. ISI has provided some ISM training.

China: There is encouraging news of ISM in various parts of China. The development of ISM in China, could be strongly supplemented by Christian graduate returnees, who appreciate the value of ISM, because of their personal experiences as international students, scholars, researchers, and faculty. Knowing that China plans to attract 500,000 returnees by 2015, how might Christian Chinese international students be challenged, inspired, and equipped to view their return home as Christ's ambassadors, and perhaps as ISM supporters, partners, and pioneers in China?

SOURCES OF SUPPORT FOR ISM DEVELOPMENT IN ASIA

The experiences gained from the gradual growth of ISM in Asia over the last 20 years can be shared in workshops at established national and regional meetings of the AMA and related missional networks and conferences. Also, occasional ISM specific consultations should be planned, such as a probable follow-up of the 2009 Lausanne Asia-Pacific Regional ISM Leaders Consultation that was held in Singapore (contact Terry McGrath for information about probable timing and location).

The Lausanne ISM Global Leadership Network (GLN) will have leaders from Asian ISMs. And among the goals of the ISM GLN is the encouragement to develop ISM in locations with a significant population of international students without ISM, and to provide appropriate training. Inquiries about possible training should be directed to Terry McGrath who serves as the Lausanne Asia-Pacific ISM Regional Coordinator/Facilitator, along with an expanding team of ISM leaders from Singapore, Australia, India, Japan, and other countries.

As mentioned previously, ISI has provided some ISM training in Asia and might be available to do more in the future. Additionally, the Association of Christians Ministering among Internationals (ACMI), which is a 33 year old network of ISM workers and ministries of North America, might be able to provide some experienced trainers that would supplement a rich array of ISM resources on its original website at www.acmi-net.net. Also, the UK's Friends International ISM would be a valuable source for training. Certainly training by agents from N.A., the UK, or other cultural backgrounds need to contextualize their approach. A list of websites of

national ISMs of North America may be obtained from this author.

The growth of the ISM "movement" began with John R. Mott, perhaps the most influential missions mobilizer leader of all time. Missiologists might recite the various mission leadership positions he had, such as being the first chairman of the Student Volunteer Movement for Foreign Missions, the first General Secretary of the World's Student Christian Federation, the chair of the International Missionary Council, the chair of the World Missionary Conference, Edinburgh, 1910 (which was celebrated at Lausanne's Cape Town 2010 and other events), and the national secretary of the Intercollegiate YMCA for 27 years. He was a recipient of the Nobel Peace Prize. But what most people do not know is that in 1911 he organized and led the US's first organization designed to aid foreign students, the Committee on Friendly Relations Among Foreign Students (CFR). The CFR spawned and encouraged many programs and structures to service international students. Thus, one of the greatest missionary advocates and leaders of the last century was also the visionary to pioneer the first ISM organization in America...just over 100 years ago. And now, the ISM movement is growing in Asia, for such a season as this. No longer does Asia only send out the most international students, but now Asia is becoming the primary destination of international students.

SEIZE THIS RIPE SEASON AND OPPORTUNITY

Do you see the vision and do you sense the strategic opportunity of ISM? Will you help send forth ISM workers into the ripe harvest of future world changers from every nation coming to the campuses of Asia...to become followers of the Good Shepherd?

Surely, this is a wide open door for global missions that God is bringing to the home-lands of Asia. Is there "room in the Inn" and will you invite the international student in?



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A REPORT ON THE SILK ROAD MISSIONS STRATEGY TOWARD THE WESTERN REGIONS OF CHINA

Life Hong

I. PROLOGUE

A. *Silk Road: A Road for "Religions"*

The Silk Road, originated from the nineteenth century Europeans was symbolically named for the silk trade relationship between Europe and China. It has served as a cross road between the East and the West for the last two millennia. It served to transport, via Central Asia, Buddhism in the first century, and Islam in the seventh century, respectively, to Chang'an, China. Hence it was named "Religions' Road." Especially noteworthy, is that it played as the earliest missionary road for Christians by the Nestorians.

The Eastern Orthodox of Nestorius has had an inseparable relationship with the 7,000 km long Silk Road. Nestorius, who was expelled by Cyril of Alexandria through the Council of Ephesus in 431, left Constantinople and traveled east via the Silk Road around Syria. Nestorians, starting from Byzantine, through Persia and Central Asia, went even to China: in 635 Alopen, a Persian Nestorian missionary, entered the Tang Dynasty, was welcomed by Emperor Taizong of Tang China, and let the Chinese know of their faith, Nestorianism (literally, religion of light). Nestorianism in China, however, was isolated from the population, since it insisted on using only Syriac for the worship and on building elitist churches for the monks rather than the public. Moreover, it ended up mixing Christianity with Buddhism, Confucianism, and Zoroastrianism because of its emphasis on indigenization and dialectic, consequently losing the power of the Word and the Gospel. Therefore, Nestorianism, once influential throughout Persia and China, disappeared from the historical scene partly due to the rise of the Islamic power and partly by the decline of the Mongolian Empire.

Afterwards, the Silk Road was dominated by the Muslims: Turkic, Iranian, Northern Russian Caucasian, Central Asian, Afghan, and Chinese Muslims. Currently there are over 300 million Muslims around the Silk Road. It is now one of the least - evangelized places where once Protestant missionary enterprise started. Now, the inhabitants of this area are considered as "unreached people groups."

B. *The Opened Door for the Gospel*

In the 1990s the doors for the Gospel was used to be closed, shut by the Bamboo Curtain and the Iron Curtain, until one day it was opened widely. We were surprised by two discoveries, which we found out after the Seoul Olympics in 1988, and consequently due to the sending of a great number of Korean missionaries to Central Asia and China. First, God continued to work powerfully even during the "closed-door" period; and second, there were still countless of unreached people

groups among the ethnic minorities of Russia and China. Mission agencies worldwide started to send missionaries in the 1990s specifically targeting the Russians, the people from 8 Central Asian countries of former USSR, and the Chinese. The failure of the Socialist experiment and the demise of USSR in 1991, heralded an onset of an extremely difficult economic situation for the people who lived in Central Asian countries, which used to be parts of the former USSR. Commercial airplanes, for instance, were all cancelled; even the most basic and common staples such as sugar were not circulating; people were lining up in an endless queue in heavy winter coats, looking desperately for what they needed; while tens of thousands of Russians were lining up for Big-Macs at MacDonald's which had just opened in Moscow. However, this dire situation made the entire country of Russia the most opportune region for missionary effort. Anywhere the missionaries set up their posts, share the Gospel and do humanitarian works, the Russians would come. Apparently the history will record it as the golden period of missions enterprise in Russia. Muslims from Central Asia, however, notably from Kazakhstan and Uzbekistan were quite the opposite. They were trying to do everything in their capacity to keep their Islamic and ethnic pride high and intact. They relentlessly persecuted converts from Islamic to Christian faith, even among families and friends. Many Central Asian countries passed religious laws that could thwart missionary effort by churches and missions agencies for fear of their brethren's apostasy.

II. LIFE ROAD MISSIONS' MISSIONARY STRATEGY FOR THE SILK ROAD: THE CASE OF XINJIANG

I came to realize the strategic value of Hong Kong in terms of missions, since I have started serving as a pastor of a Church in Hong Kong since 1993. Realizing especially, the necessity of missions endeavor toward the Silk Road, I have been praying for the last two decades with this vision in mind: "Turning the Silk Road to be the Life Road." Having shared this vision with my congregation, I established the Life Road Missions in 2000, which had sent 50 missionaries to the Silk Road regions, such as Xinjiang, Kazakhstan, Kyrgyzstan, and Tajikistan (by 2012). This is a report on the missions and strategies toward the region of Xinjiang.

A. *Understanding Xinjiang*

Following the Silk Road westward, passing Dunhuang, we can arrive in Xinjiang Uyghur Autonomous Region. The Uyghur Region, once used to cover half of the Silk Road, is recently getting renewed attention due to its geopolitical value. China has never stopped her efforts to secure this region, which has been playing a vital role in trade between the East and the West, ever since Emperor Wu of Han established the Protectorate of the

Western Regions in 59 B.C. Xinjiang, China, is especially important, for it is located at the gateway toward Muslim societies such as the five countries in Central Asia, the Middle East, Palestine as well as the Hui in inland China. This is one of the reasons why the Life Road Missions is keeping such watchful eyes on Xinjiang, strategically speaking, for evangelizing the Silk Road. Moreover, considering the fact that China will play such a central role in the future of missions, we cannot emphasize enough the importance of Xinjiang as a vantage point in contemporary missions, the major task of which will be facing and evangelizing those unreached people groups.

Geography: The Xinjiang Uyghur Autonomous Region, which is sitting northwest of China, has a long border line of 5,400 km, extended from the north to the west and the south. Its size is one sixth of the entire China. It shares the border with eight countries: Mongolia, Russia, Kazakhstan, Kyrgyzstan, Tajikistan, Afghanistan, Pakistan, and India.

"I came to realize the strategic value of Hong Kong in terms of missions... Realizing especially, the necessity of missions endeavor toward the Silk Road, I have been praying for the last two decades with this vision in mind: "Turning the Silk Road to be the Life Road."

Hope and Fear: China has been trying to achieve internal economic prosperity by developing the western part of the country, in order to prevent secessionist independence movement. Xinjiang is less developed economically than the eastern part of the country; and the gulf between haves and have-nots is progressively getting wider. Although the government-sponsored economic boosting system and exploitation of natural resources have been launched, the results were not very promising, due to its geographical marginality and transportation difficulty. This somber situation is responsible for the rising independence sentiment among the minority people groups, despite the region's potential for economic prosperity. To make matters worse, the region's nascent independence movement is highly stimulated by the neighboring states, for they have quite similar history, culture, and religion. The Uyghurs, Tibetans, and Mongols are very assertive in their independence movement; the Xinjiang Uyghurs especially, are quite influential among Central Asian countries. The independence movement, which started from the birth of New China, received an impetus by the fact that five Central Asian countries became independent from Russia in the 1990s. The independence movement for re-establishing the Republic of Eastern Turkmenistan (exiled Xinjiang independence movement organization) is still on going.

The Chinese government is trying to secure the petroleum resources from the Middle East by setting up a special district for commerce with Muslims in Ningxia Hui Autonomous Region, in an effort to target the Islamic countries in the Northwest of the nation as trade partners. However, one of the grave concerns for the Chinese government is that the connection between the ethnic minority groups and Muslims from Central Asia might result in more vehement independence movements. Nonetheless, the Northwest (which includes Xizang Autonomous Region, Ningxia Hui Autonomous Region, Neimenggu Autonomous Region, and Xinjiang Uyghur Autonomous Region) is rising from the horizon. For instance, it has been blessed with plentiful of natural resources, including more than 30% of the entire petroleum resources in China. Quite recently, a newly discovered oil field in the Tarim Basin has been added to the list of its natural resources.

Economic Development and Human Resources: Urumqi is a frontier city that connects China with Central Asia and Europe. It has recently opened a new international airport, which is one of the five Chinese gateway airports connecting hundred airlines. The infrastructure (the opening of railroad between northern Xinjiang, China, and Russia in 1992; and another railroad in southern Xinjiang in 1999) has been developed so that it could play a vital role in transportation of human resources as well as commercial goods. As Kazakhstan, one of the key states from Central Asia, became the most important trading partner with Xinjiang, the trade with Russia is ever increasing. Xinjiang is expanding its trading by utilizing its natural resources and by successfully hosting foreign investments. This close trading relationship has opened up the door for Xinjiang for many people from Central Asia and Russia, which consequently is contributing to the vitality of Xinjiang.

One of the Chinese government's policies is to establish Confucian Academies all over the world under the banner of Confucian revival. Another ambition is to make Chinese a common language for the world through the human power of Chinese emigrants. (Xi Jinping, the General Secretary of the Communist Party of China, declared in 2009 that China should export not so much manufactured products as Chinese cultural and intellectual resources in the future.) Starting from a Confucian Academy in Korea in November 2004, China has opened more than 300 Confucian institutions in more than 80 countries. These institutions provide scholarships, dormitories, and even stipends so that people all over the world can learn the Chinese language. In 2010, they separated classes for foreigners and Chinese, so that the latter can be trained as teaching staff abroad. Xinjiang, in this project, is specifically targeting to recruit students from Central Asia, among whom the Kazakhs are the majority, followed by the Kyrgyz, the Uzbeks, the Tajiks, and the Russians.) This human migration (students from Central Asia to Xinjiang on the one hand; and teachers from Xinjiang to neighboring countries on the other) is remarkably contributing to Xinjiang's rise in economic and cultural status. However, people migrating from Central Asia to Xinjiang are carrying their religion, education, ideology, and culture with them, which makes Xinjiang a spiritual warfare zone. Here we are facing the Islamic

power migrating eastward through the opportunity of human and commercial exchanges. Considering the circumstances and recognizing Xinjiang's critical importance in missions to the Silk Road, the Life Road Missions has been consistently sending missionaries ever since it established a mission center in 2003.

B. Understanding Islam in Xinjiang

The human wave of Muslims, originating from the Arabian Peninsula in the seventh century, now claiming 1.8 billion, has been moving eastward through the Silk Road, passing through Persia and Central Asia. However, it faced a stalemate in the late tenth century in Eastern Turkistan, current Xinjiang Uyghur Autonomous Region, confronting the Chinese Confucian culture. Ten ethnic minority groups in the Northwest (the Uyghurs, the Huis, the Tajiks, the Ke'erkezi, the Uzbeks, the Tata'er, the Tajike, the Hasake, the Dongxiang, and the Maonan) are forming strong Muslim faith communities. Muslims in China are estimated to be 39.1 million. This Muslim population in China is larger than Afghanistan (29.1 million), Iraq (28.7 million), Saudi Arabia (24.1 million), and Uzbekistan (23.2 million). The statistics show us the importance of evangelizing Chinese Muslims as a step forward to missions to world Muslims (www.islamicpopulation.com, 2006). Although Chinese Muslims make up 3% of the entire population, which is not that big in ratio, the sheer number can easily outweigh those of Islamic countries where Islam is a state religion. The followings are some characteristics of the Chinese Muslims.

Current Situation: The population in Xinjiang, including the Han Chinese and the ethnic minorities, is 21.81 million; ethnic minorities take up 59.9% of the entire population; and the Uyghurs are 45.94% among minorities. Xinjiang is the center for Chinese Muslims (11 million); 9 million among them are the Uyghurs, who are collectively residing in south Xinjiang and Qeshqer, Xoten regions in southern Xinjiang. There are 23,000 mosques in Xinjiang (two thirds of the entire nation), which are concentrated in rural rather than urban areas.

Denominations: Muslims in Xinjiang are most likely to be Sunnis, emphasizing the intimate and mysterious experience with god and being influenced by Sufism. The tombs of the Muslim saints that are spread in Xinjiang can show us that the Islamic expansion in Xinjiang has been coupled with that of Sufism in a political situation.

Syncretism with Folk Religion: The Uyghurs, as a pantheistic people, have shamanism and folk religion as well as Islamic faith. According to their folk religion, for instance, they never excrete facing the sun; they never spit toward sky; and they never shake off their hands after washing. According to their Islamic faith, on the other hand, they never eat pork or dog; they never eat wild beasts or livestock that were not slaughtered; they never eat blood of animals; and they never go out or host guests wearing short pants. They also practice animism, totemism, and ancestral worship, such as worshiping departed spirits and fortune-telling.

Nationalistic Issues: Muslims in Xinjiang play an important role in nationalistic issues by providing a unifying and solidifying center for the people's Turkism

and independence movement. The Ten Islamic ethnic groups in Xinjiang are the Uyghurs, the Kazakh, the Uzbeks, the Kyrgyz, and the Tataers. Historically, they have had very close relationship with Central Asia, the Middle East, and West Asia in economic and cultural exchange. They even share some of their national origins, which can provide highly sensitive opportunities for the secessionists.

C. Missionary Experience in Xinjiang: A Case in Urumqi

This is the experience of missionary B, who is stationed in Urumqi, to explore the possibility of missions in Xinjiang. Undoubtedly we cannot generalize this case, because B's experience has been limited in rather small area in Urumqi. However, I believe it can serve us by presenting at least one aspect of mission field where tensions are heightened due to the rising independence movement. For the sake of reality, I would like to relay B's report.

Muslim Students from Central Asia: There are many students from Central Asia in Urumqi. There are many Central Asian students in Xinjiang Agricultural College. My class consists of twenty students, nineteen of whom are from Central Asia, except me. They are participating in the government educational program of Confucian Academy, which provides students from Central Asia with scholarships and stipends. There are various nationalities in my class: Kazakhstan, Uzbekistan, Kyrgyzstan, and Tajikistan. Most of them are Muslims and they communicate in Russian. Among them are Muslim missionaries, who intend to spread their faith to Chinese people. Sannilee, one of my classmates, always wears turban, symbol of Islamic faith, and greets me with "Assalamu alaikum." He intentionally bombards me with questions such as: "Are there Muslims in Korea?"; "Do Korean people eat pork?"; and "What do Korean people (or I) think about Islam?" Considering from my own experience, most of the Central Asian students in Urumqi are Muslims, who can be categorized into three groups; small number of students abroad; majority of merchants; and Muslim missionaries. However, if we take it into account that Islamic theology separates the world into two, Dar al- (land governed by) and -Harb (land not governed by), all Muslims from Central Asia to China are potentially Muslim missionaries. I have found some peculiarities from the Muslims from Central Asia, who are distinctively different from their orthodox brothers in the Middle East. Muslims are supposed to pray 5 times everyday toward Mecca according to the Second Pillar of Islam of 6 Beliefs, 5 Pillars. When I was in Kazakhstan, I saw people stop their work and pray upon hearing Adhan. However, I have never seen any Muslim student from Central Asia pray after Adhan. While orthodox Muslims are not allowed to drink or smoke, the Muslim students from Central Asia love to do those. The bathrooms during the break usually are filled with cigarette smoke. Gathering this information, Muslims from Central Asia are not orthodox and nor conversant with Islamic doctrines; they are more of cultural Muslims, professing but not practicing Islamic faith. Although they consider themselves Muslims, they cannot even go to Harem, which is Islamic heaven with many women waiting for a faithful male Muslim, because no one can possibly

keep their Islamic doctrinal regulations. I pray that God would open up the opportunity for me to tell them that there is no salvation in Islamic faith and they should turn to Jesus Christ, the only way to heaven.

Young Uyghurs: Urumqi has ten KFC's, where chicken is served mostly. Other fast food franchises that are serving pork could not open in Urumqi. However, "Baifu" and "Dicos," Chinese fast food franchises, opened their restaurants where pork hamburgers are served. Young Uyghurs are regular customers for these hamburger joints. They may say they only had coffee. But according to Islamic law, you cannot even go to a restaurant where they serve pork.

It is not common to see young Uyghur women dating Han Chinese men in downtown Urumqi. It seems to me that these women want to marry with them, because the Han Chinese men are more affluent. I could affirm this from my female tutor. She is engaged with a Japanese man. The identity as Uyghurs for these women is nothing more than ethnic identity; and identity as Muslim is an optional addition that they can discard for the pursuit of individual values. There are many young Uyghurs who do not have strong sense of belonging towards the Islamic faith community.

One Uyghur woman that I know from my school once said, "I am a Muslim simply because my parents are. I don't eat pork because we don't at home. I will keep this tradition for the peace of my family and the Uyghur society." Likewise, many young Uyghurs that I have fellowship with think they involuntarily became Muslims as the culture and tradition dictated. It seems that they have stronger ambition in pursuing economic success and self-realization rather than in preserving their language, culture, and religion.

D. Missionary Program and Sending

Regional Ministry: The Life Road Missions, is praying with the vision of "Turning the Silk Road to Life Road," has been studying not to fall in traps of overlapping or concentrating investment, which consequently will result in inefficiency of mission projects. For this reason, the Life Road Missions has been focusing on regional ministry aiming at unreached people groups with effective cooperation and strategic location of missionaries in mind. In the process, we combined the Northwest of China, Central Asia, and the Middle East as Muslim ministry region. We believed that it would be effective in our ministry because of their religious and cultural homogeneity. Assuming this, we tried to concentrate our manpower on strategic places when sending missionaries. We selected Urumqi (central place in Xinjiang), Kashgar (neighboring Kyrgyzstan and having 95% of the Uyghurs), and Yining region (neighboring Kazakhstan) as our strategic centers. And we have been sending missionaries to these regions in order to connect with Central Asia. However, the Uyghur riot in Xinjiang in 2010 precluded foreigners from residing in Kashgar, we have been waiting for the door to open.

What we expect from this project, in which China, Central Asia, and the Middle East are combined as Muslim ministry region, is to have better opportunity for more contact points than separate approach to each

country. Especially, the economic success and cultural opening of China promoted more active exchange between China and Central Asia; and made it possible for us to meet countless Central Asians in Xinjiang with Chinese language. This also has opened the door to the places where previously unreachable. For instance, it is now possible for a mission team, sent by Kazakhstan church, to go into previously inaccessible inland and evangelize the Kazakhs. By the same token, Central Asian missionaries are now able to cooperate with Chinese churches or Korean missionaries stationed in China in order to evangelize the diaspora Chinese living in Central Asia. Sooner or later, the diaspora Chinese will be used by God as missionary forces that can break the wall of Islamic power. These are the testimonies proving that there are dynamic exchanges of ministries between Xinjiang and Central Asia. Xinjiang has its place in the sun as missionary epicenter. The Life Road Missions, for this reason, is sending missionaries to Xinjiang as well as Kyrgyzstan and Kazakhstan, who can carry out orchestrated ministries by overcoming state boundaries. Especially in Tajikistan, Chinese churches are preparing for their central role for world mission by training and assigning Chinese missionaries. Chinese are also sending missionaries to Xian and Chengdu, which have strong ties with the Northwest among inland cities. They are raising leaders and preparing for mission to the Hui.

Bilingualism: We need to be extremely careful when sending missionaries to Xinjiang, because the area issues only visas for students and businessmen. Therefore, it is quite common for a missionary who has been stationed in Xinjiang to be forced to move to another region due to problems in visa status. In case, the missionary will be facing a language challenge from the sudden relocation. For this reason, it is mandatory that missionaries assigned to Xinjiang should be equipped with other language skills, such as Uyghur or Kazakh. Chinese, on the one hand, will enable missionaries to do mission work for Chinese people; the other language skill will also enable them to specialize in ethnic minority group ministry. For instance, if forced to move from Xinjiang, we can reassign them to do ministry for the Hui in Ningxia Hui Autonomous Region. It is because the Hui, although Muslims, use Chinese language. Languages such as Han Chinese, Uyghur, or Kazakh are similar to Central Asian languages; therefore, missionaries with these language skills can be relocated to Central Asia and be assigned to serve in people groups with the same language or culture. Or, they can be reassigned to serve diaspora Chinese in Central Asia with their Chinese language skill. Now we are overcoming the conventional way of approaching different countries along the Silk Road, formulating new mission strategies by looking those places as one Muslim ministry region, and proceeding as an organic team.

E. Networking for Cooperation of Ethnic and Language Groups

Ethnic groups in the Silk Road can be differentiated into two affinity groups: the Turks and the Persian. The Turks are living mostly in the northern part of the Silk Road: people from five Muslim countries in Central Asia, the Uyghurs in China, the Azerbaijanis, and Turks. While the Persians are living in the southern

part of the Silk Road: Afghans, Iranians, Tajiks, and Kurds. Turkic languages belong to Altaic languages: Kazakh, Kyrgyz, Uzbek, Uyghur, Turkmen, Azerbaijani, and Turkic. Since the Korean language also belongs to the Altaic languages, Korean missionaries have less difficulty than Western missionaries in acquiring these language skills. Uyghur and Uzbek use Arabian and Latin in their written language, but spoken languages are more than 80% the same. An Uzbek and an Uyghur can immediately communicate. Turkic, Azeri, Tartar, Qashqai (Iranian nomads), and Turkmen speakers can communicate with each other. If you know Farsi, you can easily communicate with an Afghan or a Tajik.

The Silk Road missions can utilize this linguistic commonality and achieve a synergistic effect by building up networks among missionaries. Over 100 Korean senior missionaries who were working in eleven countries on the Silk Road gathered together in May, 2007, for this specific direction in mind. They formed The Silk Road Missions Strategy Forum at E. school in Kyrgyzstan and convened biennially: the second forum was held in Hong Kong in 2009; the third in Istanbul, Turkey, in 2011; and the fourth is scheduled to be held in Almaty, Kazakhstan, in 2013 with the theme of "Empowering Missions by Networking the Silk Road Diaspora." This forum has been discussing various topics for the missions in the Silk Road and proceeding with concrete cooperative projects. For this purpose, it also launched the Silk Road Seminary Association in 2011 in order to promote unity and cooperation among theological institutions in the Silk Road.

III. CONCLUSION

The Life Road Missions' vision and ministry, briefly discussed in previous sections, are humbly but confidently trying to lighten up the regions in the Silk Road.

Mencius once said, "It is only in giving up something, that one can be more successful in completing what he intended to do." It is better for an organization, by consolidating its power and resources, to accomplish a few projects than for an ambitious leader to set up multiple innovations to only end up in failure. Mencius's advice is especially helpful for missionaries who tend to be preoccupied with so many things going on in the mission field. Now we are facing a new world where the mission fields are diversified. We need to have God-given insights to constantly reformulate our ministry strategies according to the changes that we are facing. We also need to concentrate and focus on what we have chosen to cope with those changes in the mission field. For this to happen, continuous communication and encouragement should be flowing between the missions headquarter and the missionaries in the field. This organic relationship will inevitably lead to fruition in the mission field.

** The author has been working for Silk Road missions in the Central Asia area for many years now. His report is a compilation of his experiences in the ministry in the Central Asia district.*

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ANTHROPOLOGICAL INSIGHTS FOR GOSPEL COMMUNICATORS IN AFRICAN-MUSLIM CONTEXTS

Caleb Kim

Islamization and Islamic Expressions in Africa Anthropological efforts have uncovered a significant, historical fact that Islam was the result of indigenous inhabitants on the eastern coast of Africa rather than a dogmatic implantation by outsiders.¹ What is characteristic of the history of the spread of Islam in East Africa is that the process of Islamization was an Africanization of Islam in an anthropological sense. It was principally a mutual accommodation (or acculturation) between two religio-cultural entities, that is, between indigenous African traditions and the Islamic ideology. Such a culturally localizing process in the expansion of Islam is also palpable when we look into the history of other Muslim societies in Africa. In the acculturating process Islam had naturally affected the deep level of African traditional worldviews to the great extent that it eventually became their own religion. In other words, Islamic beliefs and values were gradually incorporated into the extant structure of African traditions.² This is how Islam had been welcomed, nurtured and expanded in sub-Saharan Africa. For this reason, we often observe that most Muslim societies in Africa still maintain their local traditions while also keeping official Islamic beliefs and practices.

Often times, we differentiate between “official Islam” and “folk Islam” for our convenience. Official Islam refers to the ideological dimension of Islamic faith, focusing on Islamic theology (*tawhid* meaning “the unity of God”) and traditions (*sunna* referring to the Prophet Muhammad’s deeds and words).³ While folk Islam (or “popular Islam”) designates the Muslim beliefs and practices that are apart from the official aspect of Islam. Folk Islam deals with everyday human problems that are seldom touched or resolved by official Islam.⁴ However, these two categories do not mean that there are two different kinds of Islam in the Muslim world. Rather, these two terms should be understood as referring to two dynamic, religio-cultural dimensions of the Muslim faith.

Throughout the history of Islamic expansion in Africa,

1. For more details, see Kim, Caleb. 2004. Islam among the Swahili in East Africa. Nairobi, Kenya: Acton Publishers.

2. To learn more about worldview theory from a Christian perspective, see Kraft, Charles. Anthropology for Christian Witness. 1996. New York: Orbis Books. chapters 3-4.

3. The principal tenets of official Islam are found in the basic beliefs (the six articles of Iman) and the five pillars (five basic duties). The six articles of Islamic Iman are: belief in Allah, Allah’s angels, Allah’s books, Allah’s prophets, Allah’s predestination and Allah’s Last Judgment. The five pillars in Islam consist of Shahadah (Muslim witness of Allah and Muhammad), Salah (prayer), http://www.lausanneworldpulse.com/page_print.php 2/4/2008 Lausanne World Pulse: Printer Friendly Page - <http://www.lausanneworldpulse.com/p... Page 4 of 4> Sawm (fasting in the month of Ramadan), Zakat (almsgiving) and Hajj (pilgrimage to Mecca).

4. These three elements of the expression of Islamic faith (that is, “official Islam,” “popular Islam” and “folk Islam”) are not simple to grasp in our Christian frame of reference. For more detailed discussions of their complication, see reference in footnote 1.

Islam, as a religion has been embraced by local people without them losing their ethnic identity, traditional beliefs and cultural values. This is not to say that puritanical attempts to remove idolatrous elements from their *umma* (Muslim community) have been absent. Therefore, it should be noted that both folk-religious and “orthodox” elements are always present in most Muslim societies. In other words, Islam has been expressed not only through its universal tenets but also through diverse local cultures that host the Islamic faith.

An illustration of local Islamic faith features Islam that has been accommodated into a particular locality and can be labeled a “local Islam;” this is differentiated from the Islamic faith that is universally observed by all Muslims. On the eastern coast of Africa, Islam was accepted by the local population, as the fulfillment of their old religions and traditions; thus, it was fundamentally restructured within old African worldviews. East African Muslims express their faith in a way that integrates both official Islam and their African traditions. Let me give an illustration on this type of synthetic feature of Islam.

"Suggesting a Culturally Relevant Ministry to Muslims in Africa for the presentation of the gospel to be meaningful and effective to the local audience, it needs to be done in a culturally understandable way."

On the Swahili coast of East Africa many Swahili Muslims perform a therapeutic ritual that synthesizes both official Islamic and folk Islamic elements. In such a ritual, what can be called “orthodoxy” becomes a magical means to bring *baraka* (blessings) to those in need. One of the rituals called *ngoma ya kupunga masheitani/majini* (literally meaning “a dancing ritual to reduce [power of] jinn”) always begins with official-Islamic rituals, such as *adhan* (calling for prayers), Quranic recitation, *takbir* (claiming that Allah is great) and so forth. Although worshipping Allah is an essential part of the ritual, its ultimate goal is to solve the problems of the patient brought in the séance. At the outset of the ritual, African traditional practices, such as *tambiko*, are also observed. *Tambiko* is originally a traditional offering to ancestral spirits or nature spirits; however, in this Muslim context it is employed to deal with the possessive spirits (*jinn*) that are believed to have afflicted the patient under treatment with incurable illnesses. As the Muslim practitioner leads the therapeutic service, he or she often adopts from Sufism (Islamic mysticism) a ritual called *dhikr*, which was long ago invented by

Muslim mystics in the attempt to flee from the rigidity of Islamic legalism toward experiencing a sort of mystical union with God. During the course of the healing ritual, the Swahili Muslims flexibly move between the official- Islamic elements and African traditions.

What seems very distinctive in the sub-Saharan Islam is the power of cultural accommodation and absorptency. Despite frequent challenges from puritanical Muslims, the African "hospitality" was always able to digest Islam into its traditional metabolism.⁵ In a generic sense, African Islam is more practical than dogmatic. African Muslims are capable of adopting any element (even from other religious sources) if it is deemed useful to bring a desired effect to their community.⁶

In suggesting a culturally relevant ministry to Muslims in Africa for the presentation of the gospel to be meaningful and effective to the local audience, it needs to be done in a culturally understandable way. Any message can sound foreign to the recipient if it is communicated in a way that is familiar only to the communicator. It has to be contextualized in a way that the audience can see the validity of the message through their own cultural components. In the case of gospel communication, even the "religious" outfits in the audience's culture can be employed in delivering the meaning of the gospel, as long as this does not offend locals or compromise the gospel truth. In other words, the gospel message should be not only heard; it should also be seen in a culturally appropriate way. Then, the gospel communicator should consider as many religio-cultural elements as possible that would positively affect the local perception of Christian meanings. The church that is to be planted among Muslims should also be contextualized, by employing cultural forms that are not unfamiliar to local Muslims; these forms could be used to convey the redemptive meaning of the gospel.

Using three local elements to establish a church, the gospel communicator should consider the following local elements when establishing a Christian community (or church) among or around African Muslims.⁷

First, consider the umma element, which is a crucial component of the universal Islamic premise. Muslims live in a politico-religious society (*umma* in Arabic), in which all cultural subsystems, such as education, social relations, economy and sports, operate under the banner of Islam. In the *umma*, the members are strongly bound to one another in cultural cohesiveness and religious unity. For this very reason any convert to Christianity is liable to face unsympathetic challenges from his or her own society. Changing their religion means betraying their religion and culture; thus, it is regarded as "apostasy," which deserves the death penalty according to the Islamic law (*shariah*). If, therefore, gospel communicators believe sincerely in the

5. Cf. Sanneh, Lamin. 1997. *The Crown and the Turban*. Boulder, Colorado: Westview Press. 15-29.

6. We need to understand the practicality in light of the African ethos. The practicality in African Islam is based upon social relationship. This is unlike the Western society, where the pragmatism is more related to individualism than collectiveness.

7. In many parts of sub-Saharan Africa, churches have been planted among Muslims, or at least in the vicinity of Muslim communities. This is unlike Middle Eastern countries, where even a Christian presence may arouse aversion to Muslims.

work of the Holy Spirit, they should not use artificial methods to urge any candidate to convert hastily to the Christian faith, nor should they impatiently try to make any convert look and behave immediately like "Christians." The Christian community established among or around Muslims must be one that is committed to a strongly cohesive communal life where members feel secure and protected.

Second, the contextual church must be started at the level where Muslims can understand and appreciate Christian meanings. For this purpose, *the mosque element should be considered*. The original Arabic word for mosque means "a place for prayer or worship." The form of the worship service also needs to be contextualized in a way that can help Muslims to know that Christians worship God seriously. I have often witnessed that few Muslims believe that Christians sincerely seek and worship God. Christian communicators should creatively introduce a religious form that can function as a communicational channel through which worshippers demonstrate their sincere "surrender/ submission to God" (the word "Islam" literally means this). Perhaps they may use bodily expression (such as prostration) to communicate that worshipping God is the most important part of Christian life. The preacher or the worship leader may read scripture in a way that God's words are seriously respected and recited. However, a relevant form of worship should be created under attentive scrutiny of each particular situation.

**"Any message
can sound foreign
to the recipient if it is communicated
in a way that is familiar
only to the communicator.
It has to be contextualized in a way that
the audience can see the validity of
the message through their own cultural
components."**

While these two elements are related to the dimension of official Islam, there are also many folk Islamic elements to be considered. For example, *kilinge* is the Swahili word for the ritual place where patients afflicted with *jinn* (evil spirits) are treated. *Kilinge* is centered in the notion of "healing" (*uganga* in Swahili). Healing, however, in the African context, does not simply mean a physical cure of illness. It indicates a comprehensive remedy, including looking after patients in a holistic manner. A *kilinge* usually operates as an institution that combines the functions of both religious community and spiritual clinic. The contextualized church among folk. Muslims should attend to this dimension of the spirit world as well; the Christian community must do more than a *kilinge*. To this we must look back to the time of the apostles.

Third, we must consider sufism, which refers to Islamic mysticism. Christianity seems to have lost its inherently

mystical dimension to rational theological explanations in the modern era. However, the Bible is full of mysteries, such as God's manifestation (theophany), miracles, signs, wonders, the union with Christ, the presence of the Holy Spirit among believers and so forth. According to the Apostle Paul, the gospel is par excellence a great "mystery"⁸ and so is the body of Christ! Unfortunately, secularism that has encroached on modern churches has deprived Christianity of its original mystical dimension, while only "oriental religions" are usually regarded as mystical. Even Muslims often seek God in a mystical way, whether in a folk context or in an official Islamic situation. The church planted among Muslims should demonstrate the mystical aspect of Christianity by letting them witness how faithfully and seriously Christians seek and experience God in both communal and personal prayers.⁹

* This article of Dr. Caleb Kim appeared in the *Lausanne World Pulse 2006* www.lausanneworldpulse.com, P.O. Box 794, Wheaton, IL 60189. We publish this with his permission.

8. See Ephesians 1:9; 3:3-4, 6, 9; 5:32; 6:19; Colossians 26-27; and Revelation 1:20; 10:7.

9. For more extensive discussions on this topic, see Musk, Bill. 1989. *The Unseen Face of Islam*. MARC. Or see Love, Rick. 2000. *Muslims, Magic and Kingdom of God*. Pasadena, California: William Carey Library, 2000.

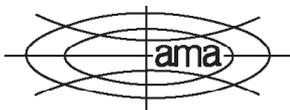


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EAST-WEST CENTER FOR MISSIONS

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.

INTEGRAL MISSION: WHAT'S IT ALL ABOUT?

Melba Padilla Maggay

For about three decades now, there has been a growing recognition, especially in the two thirds world or what is now called the "Majority World", that the mission of the church is more than just "saving souls." In the Philippines, the sharp increase in poverty has forced a rethinking of what the church must be doing. There is the practical pressure of having to face up to the realities of hardship. There is as well the alarming sense that the usual structures and ways of "being church" no longer work.

The dizzying pace of technological innovations has made most of us feel overwhelmed, if not incompetent. We now live in a world where the old certainties are not much challenged as bypassed. The old wineskins in which we have understood and proclaimed the gospel are fast getting obsolete.

Timelessness and universality are in the nature of our faith; the gospel is always new wine, it has something to say to all times and all cultures. Unfortunately, its wineskins – those structures and established norms by which we live and proclaim it – are always getting old.

The media prophet Marshall McLuhan once said that "if anything works, it's obsolete." What we meant was that if something really works, then it has been perfected and cannot be improved upon; in which case, it is on its way to becoming obsolete. Bible translations that have served generations, like the King James Version, with its magnificent cadence and resonances, had to be retired. Cherished hymns, creeds and prayers, no matter how well-loved, soon get out of date to the modern ear. Usual ways of doing evangelism and mission, mostly framed within western contexts, no longer work in a multicultural world.

This is also why church growth theories come and go. For a while, people may behave in certain predictable social patterns. But these are at best snapshots of moving pictures. Cultures change and societies adapt to new structures. This constant flux and impermanence is described in haunting words by Isaiah: "all flesh is grass, and all its beauty is like the flower of the field; the grass withers, and the flower falls..." (Isaiah 40:6) The things of earth are transient; we all decay, die and disintegrate.

Today, we are hearing a call to a fresh understanding of what it means to follow Jesus in our world. There was a time when this was understood merely as "receiving Jesus as personal Lord and Savior," by which is meant that we secure a ticket to heaven by repenting of our sins (the savior" part), and being subject to Him in our lives (the "lordship" part). Discipleship is understood as mostly, and often solely, spiritual and personal: going to church, evangelizing, doing other such religious activities, coupled with clean living and staying away from vices. While all these have value in itself, the call to

follow Jesus is deeper than getting religious, wider than being released from guilt, and broader than trying to be good, peaceable citizens who pay taxes and stay away from getting into trouble with the powers.

THE TEACHINGS OF JESUS CHRIST ON LOVE

The mission to which Jesus calls us has been framed in recent decades within the environment of issues surrounding the relationship of evangelism and social action, or the need for both "proclamation" and "presence." As the Lausanne Covenant of 1974 puts it, "We affirm that evangelism and socio-political involvement are both part of our Christian duty." However, the Lausanne Movement, in its document still says that since evangelism is eternal in its consequences, it is still priority over social involvement. While this is progress from the old pietism, underlying it is a certain habit of mind still rooted in Greek dualism, expressed in such polarities as the scholastic dichotomy between 'nature' and 'grace' or between the 'sacred' and the 'secular'.

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In contrast, the work of Jesus has a breadth and a wholeness that is lacking in our usual grasp of what His mission is about. We are told that He died, not just for the forgiveness of sins, but for the redeeming of the entire creation, to reconcile to Himself all things on earth or things in heaven, and bring all things together under Him. The work of Christ on the cross has far reaching social and cosmic consequences. (Romans 8:19 – 22; Colossians 1:20; Ephesians 1: 9-10)

Likewise, His life had a seamlessness that honored the humdrum humbleness of ordinary things even as He was engaged in a deadly struggle with the powers. He took time to party, play with the children, sit and talk to a woman at the well about water that quench her deepest thirst. On His way to heal an important man's dying child, he sensed that someone had touched Him, not in the way that a crowd presses, but a desperate reaching out, such that power had gone forth from Him to get going and heal a sick child that was about to die. (Luke 8:40-56)

Jesus never went past a needy man or woman just because He had to be going. He had His unerring instinct that all comes His way as part of the mission that God had given Him.

In both the life and teachings of Jesus, there is not this tediously calculating bent towards always asking what is priority or which has eternal significance. To Him, the giving of a cup of water can be just as spiritual as the casting out of demons. A 'small gesture,' it will by no means lose its reward at the end of time if, consciously done in honor of His Name. (Mark 9:38-41) All of life when lived and offered up to Him, becomes "a living sacrifice", an act of worship and witness to the fact that "the earth is the Lord's, and everything in it." (Romans 12:1, Psalm 24:1)

**"First, to love God, it seems to me,
is to turn from the idols of our time and
bring our lives, our cultures and
our life systems, and dethroning them.
For churches in the West, it may mean
not just turning away from materialism,
but confronting the forces that
make the rest of the world poor.
For those of us in the Two Thirds World,
it may mean breaking free,
not just from the stranglehold of nature
and ancestral spirits, but hierarchies,
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and without rights."**

**A. TO LOVE GOD IS TO LOVE OUR NEIGHBOR
(Matthew 22:34 - 40)**

It may startle some to know that the greatest commandment according to Jesus, is not the "Great Commission" but the mandate to 'Love God and neighbor.' Much of our enterprises as communities of evangelical faith are centered on 'evangelism,' narrowly understood as proclaiming salvation for the hereafter and getting people to come to our side and believe what we believe. Yet Jesus' understanding of what it means to truly obey God has little to do with getting people to assent to our creeds or other such propositions. To follow God is to love him with passion, and, similarly, to love our neighbor with the same care and total attention that we shower on ourselves.

This was Jesus' reply to the lawyer who wanted to 'test' Him, representing a gang of Pharisees conspiring to entrap Jesus in his talk with Him. The question had for its context the rabbinical understanding of the Law. The rabbis counted 613 distinct commandments in the

Law, of which 248 were positive precepts and 365 were prohibitions. They classified these as either 'light' or 'heavy' according to the seriousness of the subject. Hence is the query, "Which of these is the greatest commandment?"

The new thing that Jesus' answer was that He puts Deuteronomy 6:5 in the same breadth as Leviticus 19:18 and gives them equal weight.

The Deuteronomy quote was not a novelty, for it was the kind of thing that a rabbi would commend as an excellent reply. "Love the Lord your God with all your heart and with all your soul and with all your strength" forms the second part of the *Shema*, the Jewish profession of faith, which begins with "Hear, O Israel, the Lord our God, the Lord is One."

Quite unusually, Jesus then proceeds to say that "the second is like it: 'Love your neighbor as yourself.'" All the Law and the Prophets hang on these two commandments." The Leviticus text, says Jesus, is 'like' the first one. As such, he puts it on the same level, making it equally 'heavy.'

The two commands, says Jesus, are like pegs on which all the teachings of the Law and the Prophets hang. They sum up what the Lord requires. On this, the Jerusalem Bible Commentary notes that "to this arrangement of the two commandments so that they become effectively one there is no parallel in Jewish literature."

One piece of writing, T. Issachar, which is often mentioned in this connection, also urges love of God and neighbor. But this does not explicitly say that these two commandments are the greatest, nor are they treated as having equal weight.

To love God then is to love our neighbor, and to love our neighbor is to love God. In the mind of Jesus, these two acts of love are seamlessly one.

**B. TO LOVE GOD IS TO TURN FROM IDOLS OF
OUR TIME**

To love God, says Jesus, is very like loving our neighbor. What does this mean?

First, to love God, it seems to me, is to turn from the idols of our time and bring our lives, our cultures and our life systems, and dethroning them. For churches in the West, it may mean not just turning away from materialism, but confronting the forces that make the rest of the world poor. For those of us in the Two Thirds World, it may mean breaking free, not just from the stranglehold of nature and ancestral spirits, but hierarchies, authorities and systems that keep people poor and oppressed and without rights.

On an individual level, it means that we see to it that in all we do, they really must proceed from the love of God. Often there is a great deal of stress and anxiety in those who care for the needy among us. It may be that our lifeline to God has dried up, and we have ceased to drink deeply of the only well that sustains life, health, and passion. It may be that we have "hewn out cisterns for yourselves, broken cisterns that can hold no water",

as Jeremiah puts it. Like Israel, we trust in the jars of clay that our hands have fashioned, only to discover, in the heat and drought of summer, that the water has seeped through the cracks, lapped dry by the parched ground.

Secondly, loving God and loving our neighbor is single, not a sequential act. It is not that when we love God, we shall, in the next instance, love others also. Jesus makes the two commandments virtually one, such that there is no sense in which we can love God without at the same time loving our neighbor.

Scripture elsewhere illustrates how this works. Matthew 25:40, tells us that the poor, in a very real yet mysterious sense, are 'proxies for Christ,' to borrow the phrase of the Jesuit Aloysius Pieris. Part of the mystery of the incarnate God is that He has so identified with those in the margins that their hunger, nakedness and strangeness have become His. What we do with the poor, we do with Jesus.

Conversely, it seems to me that we cannot truly love our neighbor without at the same time loving God. There is no force on earth, besides the grace of God that can deliver us from the insatiable appetite for profit, or the many subtle ways by which we use the 'greater good for the greater number' to camouflage our interests and eliminate competition or opposition. Biblical pessimism about human nature tells us that no amount of social engineering can neutralize the acquisitive instinct and will to power, or reorder the sinful bent towards selfishness and greed.

Thirdly, to love God is to love beyond boundaries, or our sense of "sakop" (a Filipino term about being in the same territory), be it race or notions of what constitutes purity or 'uncleanness.' This is the pointed message of the parable of the Good Samaritan in Luke's version of the story. (Luke 10:25-37) Here, the 'expert in the law' was taken a back by Jesus' backhanded charge that he put to practice what he well knows to be the way to life. He evaded having to apply to Himself the meaning of loving God and neighbor. Instead he engaged Jesus on an abstract discussion of a technical detail: "And who is my neighbor?"

Jesus refused to get drawn into the finer points of this theoretical question. Instead He told the story of how a member of a despised race - the Samaritans - proved to be more of a 'neighbor' to someone in need than the religious leaders of his day. Both the priest and the Levite "passed by on the other side," perhaps to avoid having to touch what looked like a dead body. Apparently, fear of ritual contamination took prior importance to helping the man, in contrast to the Samaritan who was simply moved to pity and took all the trouble and expenses needed to take care of him.

Jesus then asked, "Which of these three do you think was a neighbor to the man who fell into the hands of the robbers?" Thus He shifted the issue from "who has the right to be called my neighbor?" to "who has actively served as neighbor?" to Jesus it is not important who or what kind of people would get help, - they could not be morally unsavory characters like prostitutes, traitors like tax collectors, or gentiles like the widow at Zarephath.

The more relevant question is "who is prepared to be neighbor to anyone in need?" Jesus shows up false religion here and radically breaks down fences, refusing barriers of race, religious scruples and pieties in the face of someone's need for compassion.

THE MISSION OF JESUS CHRIST ON LOVE

This sense of life as whole and seamless, we are to imitate, "As the Father has sent me, so send I you." (John 20:21) We get a clear picture of what this means when Jesus sent out the twelve disciples. At the core of His instructions was a two-fold mission: "As you go, preach this message: 'The Kingdom of Heaven is near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons." (Matthew 10:7-8)

"In this light, there is no point to the controversy between those who preach the gospel and say it is sufficient, "for it is the power of God unto salvation," and those who heal and do works of mercy and say these are good and are witness in themselves. Word and works are meant to be together"

Notice that the mission of the twelve had both a verbal and a non-verbal dimension. They were to announce that the kingdom is near and authenticate its presence by demonstrating its powers. They would to bear the good news as well as the reality of the new social order: health for the sick, life for the dead, cleansing for those declared ritually unclean, light to those who sit in the shadows, and deliverance from oppression and spiritual torment. The proclamation that the King has come, that He has disarmed the usurper and now rules over all of humankind, is to be accompanied by visible signs of the presence of His Kingdom.

In this light, there is no point to the controversy between those who preach the gospel and say, it is sufficient, "for it is the power of God unto salvation," and those who heal and do works of mercy and say these are good and are witness in themselves. Word and works are meant to be together.

We propose that we frame all that we do and say within the broader compass of what the Bible calls 'sitness.' Works of justice and mercy are part of our 'witness', but are not to be confused with evangelism, for '*evangelizomai*', in the original Greek has a distinctly 'chattering' or verbal meaning. Similarly, evangelism may transform individuals and foster righteousness, but it cannot substitute for actual confrontation with the forces that create poverty and injustice. Change in individuals does not necessarily mean change in society. There are far more complex forces at ground level by those specifically called to bring their expertise and

giftedness to bear in the political arena.

Ultimately, for the Word to make sense, it needs a caring community, a social context in which the saving power of God takes flesh and is made visible. Likewise, our acts of mercy and compassion need articulating within the interpretive frame of the gospel if they are to be bearers of the meaning of the Kingdom and not just another instance of competent social work.

This 'show and tell' nature of our mission is od a piece with recent findings in communication science that non-verbal messages constitute as much as 70% of what we communicate; the verbal part is only 30%. This means that what people SEE is just as important as what people HEAR. In fact we are told that when the verbal and non-verbal signals conflict, people tend to believe the non-verbal. The credibility of what we say is compromised by the lack of consistency with what we do. When our words do not lead to authentic deeds, they are only words and lose power. It is this gap between word and deed which accounts for much of the powerlessness of our witness today.

On the whole, 'integral mission', involves SAYING, DOING AND BEING people of the kingdom. It should not be narrowly understood as having to do merely with 'evangelism' and 'social action', but with all of what it means to bear witness to the reign of Jesus in all of life.

It means sexual purity, keeping our marriages and families intact, or in general widening the political space for ethical choices that are consistent with the Christian tradition. But also it means defending the human rights of all peoples, respecting their cultural practices and religious convictions within the limits and civilities of a pluralistic society.

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It means forgiveness for people tortured by guilt, and reconciliation for societies wracked by conflict. As well, it bids us to feed the poor and make sure that power structures are just. It means waging spiritual warfare in the heavenly realms, but also destroying strongholds in the mind. We make every thought captive to obey Christ, engaging the intellectual life and the systems and patterns of our culture. (2 Corinthians 10:4-5)

We are pilgrims looking forward to an altogether new world, yet are inheritors of this earth, re-creating and conforming it to the image of the Son. We affirm all that is true and lovely and just around us, - supporting

governance, creating art, inventing technologies that honor the Creator. But also we hold accountable those who have power over us, resisting the Beast and critiquing the myths and stories constructed for us by media or the "prince of the power of the air' in our time (Philippians 4:8; Romans 13: 1-7; Genesis 1:28, 4:19-22; John 18:22-23, Acts 16:35-40, Revelation 13; Ephesians 2:2)

Such is the height and length and breadth of the missions to which God calls us. It requires the gifts and the resources of the mission to which God calls us. It requires the gifts and the resources of the whole CHURCH.

CONCLUSION

Since loving God and loving our neighbor is a single act, what we do with the poor among us is a test of what we are as a society and as people of God.

We are told that the giving of a cup of water can be a sacred act, on par with more obviously spiritual tasks like the casting out of demons. Such gestures of compassion, if done in Jesus' Name, will by no means lose their reward, He says. (Mark 9:38-41)

This linking together of love of God and love of neighbor is what gives sacramental value and eternal significance to our small gestures of compassion. It is what makes work such as that of Mother Theresa's among the sick and the dying in the streets of Calcutta a compelling sign of the presence of Christ. Ultimately, it is the love of God and neighbor that will make any work endure.

* This article of Dr. Melba Padilla Maggay is lifted from the ISACC Bible Study Series Volume 1, 2007, Quezon City, Philippines, "Integral Mission, What's It All About?" The article is printed in the Asian Missions Advance with her permission.



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**ASIA MISSIONS
ASSOCIATION**

IS EVANGELISM EVER A SIN? ETHICAL EVANGELISM IN A WATCHING WORLD

Marvin J. Newell

Some would be shocked to question that evangelism (i.e. proclaiming the good news of Jesus Christ as Savior and Lord) could ever be a sin. How could it be possible that intentional outreach, the centerpiece of world evangelization, could at times be wrong? After all, isn't it the primary responsibility of believers to evangelize all peoples, in all places, at all times, at all costs? With that as given, how could it be suggested that evangelism could ever be ethically wrong or down right sinful? To think so would be paramount to pulling the plug on the Great Commission itself!

I remember years ago arriving on the Indonesian island of Papua (then called Irian Jaya) as a rookie missionary. I soon learned that the churches of another "Christian" group down the coast had better church attendance than we did in my mission's area. How shocked and dismayed I was to learn that their success was built on the mission's practice of enticing villagers to church by free handouts at the end of services. As the villagers exited the church door, they were each given a handful of tobacco. No wonder they had better attendance! A give-a-way, no matter how small, went a long way in a society of subsistence living.

As disturbing as this revelation was, I was equally appalled to learn that 150 years earlier the first Protestant pioneer missionaries to the island, who predated the other group, had done the very same thing. They actually had set the precedent of giving tobacco handouts in exchange for church attendance. The Papuan "tobacco Christians," were no different from the better known "rice Christians" of China; where, instead of tobacco, rice was the preferred gift of inducement given by missionaries.

Just how ethical is it to use material incentives to gain "converts?" Is it deemed proper to give material assistance before, during or after people have come into the Christian fold? Just how skewed are our numbers when trying to determine who are the true believers as compared to those who join church activities based on material rewards? Do ends justify the means?

Hindus in India don't think so. In isolated instances over recent months they have risen up violently against neighboring Christians, accusing them of using bribery and coercion to make converts. In most instances, they have grievously misunderstood the Christian application of compassion ministries. In others, they have a legitimate gripe.

Or take a related ethical issue. Governments, to promote their political agenda, can at times misconstrue legitimate missionary evangelism for their propaganda purposes. Several years ago Venezuelan President Hugo Chavez expelled American missionaries from the country for "using proselytism of remote tribes as a cover for espionage." Although these charges never had credibility, why did Chavez use a misconstrued

ethical issue as an excuse to justify his actions? One thing is clear. Outsiders are looking in on mission activity, especially here in Asia, waiting to pounce on missionaries with the slightest excuse if it can be inferred they use ethically questionable evangelism. No matter how thin a case they may bring, they are watching and ready to accuse.

"The apostle Paul told the Corinthian believers that *our message will be offensive to some*. As emulators of Christ, we must make every effort to assure its delivery is not. "

Unethical evangelism can manifest itself in numerous forms – listed here are only a few. This being the case, it is incumbent on missionaries to make concerted efforts to keep evangelism above reproach. When evangelistic zeal is not matched with moral integrity, we do deep harm to the credibility of the gospel. We even make it abhorrent to the unconvinced. Thus, to put it plainly, we make evangelism a sin. Here are some ways this can happen:

1. Evangelism is a sin when evangelistic methods are offensive to the human spirit. Those to whom we proclaim the gospel need to be seen first and foremost as human beings created in the image of God. While it is true they are also sinners in need of conversion, they also have worth and dignity and should be approached as having such. If we are aggressive, manipulative, abusive, underhanded, lacking in integrity, offensive, confrontational, insensitive, distorting, and provocative in our witness, then we are offensive. In 2 Cor. 1:14-16 Paul says that we are the aroma of Christ to those who believe, but a "smell of death" to those perishing. This stench should always be due to the gospel itself, not because of unethical means by which it is presented.
2. Evangelism is a sin when it is exploitative. This occurs when enticements and inducements are coupled with the gospel message. While there may be times when compassion, health and help ministries accompany proclamation, these should never be construed as manipulative and coercive by those we are seeking to reach. Leaders of other religions especially see through those enticements and take offense. Subsequently, they may put pressure on local authorities to shut down that kind of "evangelism." If they fail in doing that, they will grumble about it in their circles, stirring up trouble. In the long run more harm than good is done when

these tactics are employed.

3. Evangelism is a sin when the gospel is peddled for self-serving purposes. In 2 Cor. 1:17 Paul speaks of those who would peddle the gospel "for profit" rather than "with sincerity, like men sent from God." In the world of missions that "profit" manifests itself not only in sought-after monetary gain, but also include the unscrupulous use of inflated statistics, an undeserved reputation for oneself or an organization, boasting in accomplishments, or positioning for praise and acclaim. Wrong motives are at the root of each of these selfish outcomes and all are obviously self-promoting rather than God-pleasing. When there is greater concern for the status and reputation of an organization than for the salvation of souls being served, the outcome is self-serving sin.
4. Evangelism is a sin when it mirrors unscrupulous methods of other religions. Islam, Hinduism and even some threads of Buddhism are also missionary religions. Adherents are schooled in methods of outreach just as we are. The Christian evangelist must guard against copying unethical methods many times employed by these religions that humanly speaking, grants them an unfair advantage. Islam has its da'wa or "mission" to convert the world. In places like Indonesia da'wa efforts include the promise of building mosques in each village that converts to Islam. Furthermore, by strategy, Muslim men intentionally seek out Christian girls to marry with the goal of turning Christian areas Muslim. In some places in India, militant Hindu priests zealously march around to villages forcibly 'reconverting' Christians back to Hinduism. By contrast the Christian evangelist should never be threatening or conniving. Rather, one should emulate the apostle Paul who was, "gentle...like a mother caring for her little children" (1 Thes. 1:7), or "as a father deals with his own children, encouraging, comforting and urging to live lives worthy of God" (1 Thes. 1:11-12).
5. Evangelism is a sin when it is insensitive to peoples' feelings. Don't get me wrong - we need to be bold in our witness just as Paul claimed to be "very bold" in his (2 Cor. 3:12). Yet at the same time in every cultural situation we must exercise sensitivity to our audience (1 Cor. 9:19-23). If our boldness lacks cultural sensitivity and ignorance of worldviews and local customs, it will be offensive. Therefore, our witness must be seasoned with grace. And grace means taking a humble, non-confrontational and knowledgeable approach to evangelism. Evangelism is graceful if it is open, welcoming, serving, loving, caring, affirming, honest, trusting, vulnerable, attractive, sensitive, and respectful. It is grace-filled when it takes the time to study and observe local customs and traditions. This is evangelism that is Christ-like. This is evangelism that appeals to the unregenerate heart.

Can evangelism ever be a sin? Indeed. When methods and motives are wrong, it is sinful. When it is insensitive to local customs and norms, it is sinful. When it is manipulative and exploitative it is sin-filled.

In our zeal to evangelize the loss of our methods should never discredit the glorious message we proclaim. While it may be true that the messenger himself may be discredited, the message should never be – and it won't be if ethical standards are followed. The apostle Paul told the Corinthian believers that *our message will be offensive to some. As emulators of Christ, we must make every effort to assure its delivery is not.*



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Rev. Dr. Philip Teng
1922 ~ 2013

**Our beloved Rev. Dr. Philip Teng,
the First Chairman of Asia Missions Association,
passed away peacefully at a hospital in
Hong Kong on 19 December 2013 at the age of 92.**

Chairman of Asia Missions Association,
1975-1982

A MODEL OF COMPASSION IN MINISTRY

Suraja Raman

Families in Africa, Asia, and South and Central America are often tested in their relationships with each other over the years as they live lives in accordance with the Scriptures. Pastors and educators encounter such families during their teaching and nurturing sessions in churches. The differences between the cultural world of the Bible and the culture of contemporary and traditional Africa, Asia or Latin America require us to contextualize our teaching of the Scriptures. During such learning periods, families would appreciate receiving relevant illustrations fitting for their daily lives. Contextualization is important for the families to handle the problems at home, society, school and people.

As pastors, and educators in Africa, Asia, and Latin America, the effectiveness of our teaching depends in part on our ability to contextualize the Scripture. Since Africa International University (AIU) is located in the heart of Africa, a study was conducted on the campus. More than thirty African pastors and fathers from various parts of the continent were interviewed. They gave their respective views of the parable of the prodigal son with regard to their cultural world; and from the perspective of teaching the parable of the prodigal son through contextualization.

Jesus Christ used the parable of the Lost Son (Luke 15:11-32) to reinforce a Christian truth. The principle of God's love and forgiveness is clearly demonstrated in this story. The characters in the story, mainly the father, the younger son, and the elder son portray powerful ideas in the teaching-learning process. Yet Jesus draws our attention to the image of the heavenly father through the act of the earthly father. The actions of the younger and elder son are reminders of our compromising actions in daily lives. Nevertheless, the parable comes to a good ending with the return of the younger son. This is indeed every parent's desire to have the family members back home experiencing a sense of unity.

The parable is viewed differently from an African cultural context.

In the Asian and African context, it is unthinkable for a son to request for an inheritance while the father is alive. The son would be cursed by the father and family members. Moreover, an Asian and African father is looked upon as a fool if he decides to give away the family's plot of land or finances to a rebellious son.

To the African, one's culture and tradition are important for they provide an identity for the present relationships and for the future with regard to one's status in society. In Ethiopia, the community will go to the extent of slaying that young man to prevent a whole society from being cursed. The Bamasaaba tribe in Eastern Uganda prepares every young man to be circumcised at the age of eighteen to avoid any rebellious attitude, disobedience

of any nature between them and the society.

How will you interpret this parable if you were teaching in an African, Asian or Latin American context? I suggest applying three educational principles to the passage. They are: the learner, represented by the lost son, the teacher represented by the father; and the teaching-learning process as viewed during the encounter between the father and the sons. These principles are important for contextualizing the parable of the prodigal son for creative teaching.

THE FIRST PRINCIPLE: THE TEACHER IS REPRESENTED BY THE FATHER

The parable of the lost Son teaches God's attitude toward sinners- a yearning for the lost. The parable also describes the actions of the father, the younger son and the older son. The scene at home becomes a touching moment when the father welcomed the younger son upon his return.

The details in verses 20-24 reveal the feelings of the father. The anxious father waited patiently for his son to return. The son's return brought immediate happiness and forgiveness on the father's part. The father's desire was to bless his son. The agony, the waiting moments and the pain of separation were over. There was joy, and love in hearing each other's voice and in experiencing each other's presence. The conclusion is one of reconciliation and healing.

An African pastor would teach the congregation the importance of respecting and obeying the father figure in the household. This would imply that the father has to discipline one's children. Therefore, the African father would not easily give in to the son's demands for an early inheritance. The father ought to explain to the children that the family's inheritance will be shared equally among them upon his death. To request an inheritance prior to his death would indicate that the father would meet an early death due to a curse having been put on him.

Another area of teaching imparted by the African pastor is that of the biblical concept of forgiveness on the part of the father towards the return of the prodigal son. A proverb from Burundi is a powerful teaching tool for all fathers. It is, "Even the worst child rejected by society must be taken cared of, whatever he has done, and he must be accepted as a son." Christian fathers who have experienced the pain of a lost child are taught to accept their sons upon their return and to nurture them to become responsible adults in the home, church and society.

Apparently, the concept of celebration to welcome home a rebellious son is not within the Asian or African culture or tradition. To receive one's lost child back home is a

difficult assignment for a father. Therefore, a feast of any nature would be quite impossible. Instead, the father will be wise to utilize this time to counsel and guide the son in the way of the Lord. A proverb from Rwanda, "The one son who does not sit to listen to his father will not know what the grandfather had already said," reinforces the importance of listening to the elders in the family.

Jesus did not conclude the story in verse 24, but went on to describe the reaction of the older son (vv. 25-30). He complained because obedience and duty had become a burden. Service to the father and to the household was no longer a joy. Could the elder son be lost although he was home? There was no misbehavior on his part and he appeared to be faultless. The elder son seemed righteous by all accounts.

Jesus remarked to the Jewish leaders that an individual cannot rely on good works, just as the older son may have erroneously considered his own good works as a sufficient basis for inheriting his father's property. The love and unmerited favor of God are for all sinners. We are redeemed by this grace of God and not by our own good works (Eph 2:8, 9).

In the Asian, African or Latin American context, sometimes comparing our heavenly Father to an earthly father may not be appropriate. Asians, Africans, and Latin Americans may have had experiences of fathers who do not relate to their children through outward expressions of affection. In some homes, the mother is often seen as the more intimate parent. Hence the Parable of the Lost Son may need some added explanation or contextualization when taught in an Asian, African, or Latin American environment.

**THE SECOND PRINCIPLE:
THE LEARNER IS REPRESENTED BY THE LOST SON, AND THE ELDER SON**

The Parable of the Lost Son should especially motivate those in the teaching ministry to seek out learners who desire to experience the love and forgiveness of the heavenly Father. The wonderful story of the gospel needs to be proclaimed to those who enter our church schools. Bible teaching includes the message of God's love for all people. The Good News calls for a response from the hearers.

How are we communicating the story in the context of today's learners?

What is distinctive concerning the Christian message to the learners?

What are some relevant illustrations that can help the learner identify with the biblical message?

The teacher is responsible to contextualize the instruction of the Word to new converts.

**THE THIRD PRINCIPLE:
THE TEACHING-LEARNING PROCESS
TAKES PLACE BETWEEN THE FATHER AND
HIS TWO SONS**

The father took time to communicate with the two sons, individually. They were different in their personalities

and needed to be understood as individuals. The younger son had violated his rights as a member of the family by squandering the father's hard-earned money. The father longed for him in his absence, as is seen in the warm welcome home towards the younger son. Modeling love and forgiveness is a key to the teaching and learning process. In his state of despair the younger son was ready to be reprimanded and willing to work as a servant for the father.

Then the father had to deal with the elder son, who had an attitude problem. The father had to approach him as a teacher to remind him of his acceptance in the home, and to accept his younger brother in the family. Both sons need to be reconciled first to the father, then to each other.

In the teaching-learning process, the teacher ought to listen to the learners and observe their individual reactions towards the content. Communication of information towards the learners in the teaching process must be clear, while allocating time for each learner to respond. Learners learn best in a healthy and safe environment. The learning process has to be 'open,' with active participation and with the use of creative resources and methods.

The Bible must penetrate the 'least-reached' people in Asia, Africa, and Latin America. For example, an African believer is an effective 'carrier' of the Word to another African. The believers coming from Bible classes upon a conversion experience, need to be motivated and challenged to share the Good News with their families and friends. The inspiring testimony of one's conversion ought to be heard by one's 'not yet Christian' friends. These believers are effective witnesses through their lifestyle, to the Asian, African and Latin American continent and the world.

CONCLUSION

The Asian, African, and Latin American Church need to stand alongside the believers in the battle against the attacks of Satan and the world. The Church needs to become strong through creative teaching. Believers need to be on their guard against false teachings by rightly handling the word of God. My prayer is that God will give us strength and wisdom so that through us "the message might be fully proclaimed and all the people might hear it." (2 Tim. 4:17).



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BOAT-TYPE MISSION VS. SAILOR-TYPE MISSION

Yong Seong Cho

Speed determines the life of the Boat-type Mission. Direction determines the life of the Sailor-type Mission. The boat's speed and its motor engine are inseparable. The sailboat's responsibility is to look at the wind's direction. If the boat's life is dependent on sailing speedily, the sailboat's life is dependent on sailing in the right direction. The difference between a boat and a sailboat is its function, i.e. the boat is dependent on its speed or its direction.

During the last century, world missions preferred boat-type missions. They focused on the efficiency and speed. A prominent example is the Wycliffe Bible Translators which has set a goal to translate the Bible for all people groups by 2025. They are translating the Bible for every people group without a Bible in their tongue.

Bob Creson, the representative of Wycliffe USA, stated, "This statistics is extremely important and it's showing us that we are reaching the goal of translating the Bible into the native language of all language communities." Wycliffe USA has cooperated with organizations such as Seed Company and SIL International to translate the Bible into approximately 2,075 languages in the world. The problem is that there are approximately 1,967 tribal languages that do not have the Bible translated into their own language yet. The core of this statistics is that the number of non-translated languages is greater than the languages that have been translated because of their dialects. According to population percentage, most of the remaining 1,967 languages are used by approximately 209 million people, using dialects of their own languages.

Wycliffe Bible Translators, which contributed much to World Missions, has run hard to accomplish the tasks needed to fulfill the Great Commission, but it has faced a crisis. The remaining task of Bible translation for the unreached people groups has been put on hold. This is the main point: The translated Bibles, which have used up a lot of human and material resources in the last century, are not being read by the local people. In other words, the Bibles, which have been translated into the language of their land, have been left untouched in the people's closets. This is because the foreign translators have translated the Bible in their own way. The reality is that the local people are not reading the translated Bibles. After all, the results of the ministry, which was started by the offerings (both by man-power and material giving) of the honorable church-members, have become obsolete. Wycliffe is struggling to cope with this crisis. It is surprising to know that Wycliffe has only focused on the New Testament translation in its 78-year history, translating the New Testament into 781 languages but the Old Testament into only 27 languages. The missionaries had not translated the Old Testament because they considered it inefficient, and the locals had not translated the Old Testament because it was too difficult. They had given up on Bible translation.

There are several reasons why the local people who have the New Testament do not actively use it. The main reason is that it is difficult to start a local church with

just the New Testament. Jesus said, "Let them observe all that I have commanded you." The "all" that he has taught is the Bible, the 66 books which consists of both the Old and the New Testament. With just the New Testament, which is a fourth of the Bible, it is impossible to establish a church based on true discipleship. The Bible must be translated for every people group. The quality must be translated. Currently, there are only 471 people groups out of 6800 that have the Bible translated into their language. This means that the Bible translation movement must start in order to spread the Gospel to every people group in the world. Bible translation is the first of pioneering missions, and there are still many areas in the world that need this mission pioneered.

Many minority groups still do not have the Bible in their native languages. Last night, a mission's trainee came to me. He had finished his first term of missions work. He cried as he showed me the language that was shaped like worms and told me that there were still Tibetan tribes that have not received the Bible translated into their language.

With this kind of crisis that happened to Wycliffe in missions, the Global Missions Society is currently guiding the Korean missions movement. GMS has sent out 2250 missionaries (January 2013 statistics) to 104 countries in the world. There are missionaries sent recklessly to mission fields, through administrative powers, though lacking a complete member-care system. Above all, some inefficient missions work and redundant investment is continuing to happen because GMS does not have a brand value. Most of the missions work being done lately consist of constructing missions-center buildings. Missionaries do not know that people possess the potential and that missions work is established through them. However, many missionaries are spending their time constructing buildings in the mission fields.

Moreover, most of the people groups that the 2,250 GMS missionaries serve, have already the Bible translated into their language. Many are neglecting the people groups that truly need missionaries and the Bible translated into their languages. It is the missionary's mission to seek the one lost sheep. This indeed is in the heart of Jesus and where his eyes are focused upon. In the mission fields of the world today, the lost sheep signify the people group without a Bible or a church. Neglecting the lost sheep is a result of missions work that lack direction. This type of missions is the Boat-type Missions.

It is an urgent matter to establish the GMS Department of Bible Translation to "preach the gospel where Christ was not known, so that we would not be building on someone else's foundation (Romans 15:20)." As world mission is continually changing, Bible translation function to expertise in Paul's pioneering missions. The foundation of GMS' mission is to obey the Great Commission that Jesus has given us. "Go and make disciples of all nations (Matthew 28:18-20)." Because Bible translation is needed to make disciples of all nations,

it is an act of obedience to God's first commission. The Bible must be translated into the language of the people group (Acts 2:8,11). Compared to other missions organizations, a denominational missions organization is more strategic and has more advantages in translating the Bible because it has a healthier theological foundation. There are many examples for this. The King James Bible is a translation made by the Church of England. The Korean Bible was also translated together by various Korean denominations. The US Lutheran denomination has a Bible Translation Department which has been independently translating the Bible into the local language of the mission field.

As I have wrestled with the missionary trainees in the snow-covered training-center of Wolmun-ri, I was able to think of John Huss. John Huss is a renowned religious reformer. Most religious reformations have started since October 31st, 1517 after Martin Luther posted the 95 theses on the front door of the Church, which included the issue of indulgences. But we must remember John Huss before we think about the religious reformer Luther. John Huss was born in the Czech Republic. Initially, the Reformation Movement was started by John Huss from 1369-1415. It was only after a hundred years later that Martin Luther's influence exploded and transformed the Church of Europe. The religious reformer John Huss, also called as the morning star of the Reformation, preached the truth putting his life at stake under the pressure of the Roman Catholic Church.

The life of John Huss (1369-1415), born in the Czech Republic (formerly called Bohemia), and the life of Wycliffe (from the UK) overlap for about 15 years. The beliefs of the Wycliffe Bible translators were delivered to the people of Bohemia. Princess Anne of Bohemia married a British Royalty and therefore exchanges were made between the two countries. During that time, a scholar from Prague named John Huss was a professor at the University of Prague and the preacher of the Church of Prague, the capital of the Czech Republic. He was a renowned preacher and his influence extended to all of Bohemia.

During that time the corruption of the medieval Catholic Church peaked. The clergies were corrupt and the selling of clergy titles became common. John Huss preached the Word of God with all of his heart. At that time, there were a lot of Germans at the University of Prague. They went back to Germany and founded the University of Leipzig. This was like a thorn in the eyes of the Pope, and because he could not find any fault with Huss he was charged for the fact that he had similar beliefs as Wycliffe.

Between 1414 and 1415, Huss was forced to attend a religious meeting held by Constantine, falsely accused to be a heretic, and burned at the stake. After the death of Huss, Bohemia caused a national uprising of faith. They cried, "We want to hear the Bible in our own language." They were called the 'Hussites' and 'Tavorites'. The Moravians, the Slav's, and the Bohemians are related as well.

Huss wrote letters to his friends during the many months he was in prison. His follower spent about three months together, writing about Huss' situation. Just as Job held onto hope and said, "My Almighty God is alive," Huss prayed that God would raise a person like

him a hundred years later. A hundred years after the death of Huss in 1517, the Religious Reformer Martin Luther emerged. The phrase by Tertullianus, "The seed of the Church is the blood of the martyrs" was once again proven.

As I looked at the future of GMS, and the missionary trainees, I remembered the lives of the Reformers. I thought of John Calvin, founder of the Presbyterian Church. There were many events celebrating the 500th anniversary of Calvin's birth. It is a good thing to remember the birth of John Calvin. But the events are not important. It is more important that the Korean Presbyterian Church lives out the beliefs that Calvin preached at the church of Geneva. The Korean Presbyterian denomination, should not only put on the appearance of the Reformed, but fully concentrate on building internal stability. The Reformed Church should continually be reformed. We should learn from the reformed life of the morning star of the Reformation, John Huss.

Reformers did not emphasize on missions. This is a misunderstanding. The Reformers, putting their lives at stake under the threat of the Roman Catholics, worked so that the people could read the Bible in their own language. At the time, that the Bible was only available in Latin and only priests could read it, the Reformers Missionary scholars argue that the Religious made it possible for the Bible to be available to laymen, so that the people could read the Words of God. I think this is the mission of all missions and the revolution of all revolutions. What John Huss established was the mission of all missions. What Calvin preached at the church of Geneva was the mission of all missions.

If GMS contributes to the Bible translation ministry until 2025 by creating a Bible Translation Team and translating the Bible for the people groups without a Bible, this will be part of the mission of all missions. It is not too late. I should motivate the missionary trainees to participate in this mission. GMS should choose for themselves, to do the boat-type mission or the sailor-type mission.

Missions is not about speed but about direction. If missions move toward the correct direction, it can increase its speed any time. The Korean Missions made many mistakes because it focused on the efficient and speedy missions emphasized by the West. Korean Missions need to make sure that it is moving toward the correct direction, letting go of the pressure of speed and power. In the end, the Wycliffe Bible Translators did missions only halfway because they lost balance of missions.



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THE ASIA MISSIONS ASSOCIATION 11TH TRIENNIAL CONVENTION AN OBSERVER'S RECOLLECTION

Damples Dulcero-Baclagon

It was in Incheon, S. Korea where the 11th Triennial Convention of the Asia Missions Association was held. After 40 years, AMA returned to where it started. The 2013 AMA 11th Triennial Convention was held last Oct. 7 to 11, in the beautiful campus of SUNY-Korea, in the newly developed district of Song-do, in Incheon City.

What separated the 11th Triennial Convention from the past AMA Conventions is that this year's theme is not merely about missiology, mission trends, or mission strategies, but a mission lifestyle. The Convention Committee unanimously agreed on "Discipleship in the 21st Century" as its theme due to its timeliness. Although, the missions environment have changed a lot due to globalization, immigration, religious pluralism and other factors, the challenges in the field of Christian lifestyle seemed to be unchanged. The AMA Convention Committee through the leadership of its Head Chairman, Dr. Timothy K. Park and its Gen. Secretary, Rev. Steve Eom, thought that going back to discipleship could be a great way of changing gear towards developing an approach in missions.

AT THE CONVENTION

The sound of people assembled at the registration place was filled with laughter and excitement, as missiologists, mission and church leaders, and missionaries from all continents met their colleagues, old friends, co-workers and acquaintances. More than 250 people all involved in missions and Christian ministries have gathered to register on Oct. 7, to participate in the celebration of the 40th Anniversary and 11th Triennial Convention of the Asia Missions Association. Each one brought with them a basketful of stories and wisdom from their respective ministries and mission fields.

THE ANNIVERSARY CELEBRATION

The first evening of the AMA gathering was festive. It was the night of celebrating the 40 years since AMA was born. The former founders and leaders of AMA like Dr. David J. Cho, Dr. Jacob Nahuway, and Dr. Philip Teng were given tributes in appreciation of their passion and conviction to challenge and mobilize Asian missions. Dr. Philip Teng due to weakness and advance age, cannot travel anymore. His absence was felt when the medals of appreciation were given to these mission legends of Asia.

After the festive celebration, the messages were heard from Dr. Jacob Nahuway and Dr. David J. Cho. Dr. Nahuway inspired everyone on his message, "Doing Mission in the Disciple Way". While Dr. David J. Cho challenged the AMA to pursue networking with missions organizations like COMIBAM and MANI in the future. He further said the AMA and its members should continue developing strategies that will fit the current

mission trends for more effective Christian influence in Asian societies. The AMA would like to see that no more duplications of mistakes in the past will happen again.

THE MORNING DEVOTIONS

The second day, Oct. 8, started with a devotion of Dr. Paul Lee of Sarang Community Church who spoke about "Discipleship Challenge", based on Hebrews 5:11-14. He criticized how modern church leaders are obsessed with methodology, pragmatics, attendance figures, felt needs, popularity polls, and compromise as factors which have caused confusion and immaturity among many Christians.¹ Thus, he encouraged everyone to gear on their spiritual discernment and maturity to raise up true disciples of Jesus Christ who will face the current world of suffering, spiritual immaturity and laziness, wrong teachings and selfishness.

October 9 opened with the devotion rendered by Pastor Ken Choe, the Senior Pastor of Tto Kamsa Church in California. His passage was found in Matthew 28:19-20. Pastor Choe stressed that many knew this passage very well, which talked about God's heart and was given before He ascended to heaven. What is the promise in this passage? That God will be with us... If God is with us, who can be against us? He reminded that every promise has a premise, a condition that we have to meet..., then He will be with us when we GO. The church is not determined by its sitting capacity but by its sending capacity, and how actively the church members influence the community. The church must go out, win souls and make disciples, instead of just being a place where we can invite people. We should not wait people to come to the church, we should go out and bring the church to the people. Being a servant is a mark of being a disciple. It is in serving that we can make impacts in the lives of other people. Serving is a powerful thing!²

October 10 brought Pastor Ivan Bespalov, from Ukraine in front of the convention delegates to share his morning devotion. He spoke about "Back to the House of God" basing on Genesis 35:1-12. It was when Jacob built an altar for the Lord in Bethel, the place where God revealed Himself to him, the place where God blessed him and changed his name to Jacob. Rev. Bespalov explained that we have to remember to go back to God in times of trouble and in times of bounty. Being close to God is a necessity to discipleship in whatever state we are.

The Last Convention Devotion was led by Dr. C.S. Caleb

1. Lee, Paul, A Devotion on "The Discipleship Challenge", Presented Oct. 8, 2013 at the 11th Triennial Convention of the Asia Missions Association, Oct. 7 - 11, 2013, Incheon, S. Korea.

2. Choe, Ken, a Devotion on Matthew 28:19-20, Presented on Oct. 9, 2013 at the 11th Triennial Convention of the Asia Missions Association, Oct. 7-11, 2013, Incheon, S. Korea.

Kim, missionary and professor in Africa International University in Nairobi Kenya. He dwelled on Matthew 28:16 to 24 and 1 Cor. 11:1. According to Dr. Kim, discipleship is a process of imitation between the disciple and the discipler. Citing the intimate relationship that Jesus Christ had with His disciples, calling them friends rather than servants (John 15:15). The transformation that occurred individually to each of His disciples happened because of the life and ministry shared to them by Jesus Christ, which they imitated after the Master Discipler returned to heaven to sit on the right side of God's throne.

THE BIBLICAL EXPOSITION

The plenary message was delivered by Dr. Scott Sunquist, the current President of Fuller Theological Seminary. Basing from the book of 1 Peter, he reminded everyone present in the Convention, that discipleship is a series of sufferings, challenges, pains and bearing of crosses on a daily, weekly, monthly and yearly basis.

His four-day biblical exposition from Oct. 8 to 11, mentioned of Christian identity as threefold: chosen, scattered and splattered. "As disciples of Christ, we are invited into the very life of the Trinity to participate in and share in the sufferings and glory of the Lord Jesus Christ."³ Dr. Sunquist believed that one can only be worth calling to Christ's discipleship only after undergoing the difficulties and pains of carrying one's cross.

From Day 1, Dr. Sunquist emphasized the importance of establishing relationships at home in the same manner that the Lord have shown its importance by having a Father-children relationship with us. He also mentioned that discipleship must start at home with our families because it will show our Christian testimonies to others. And Christian believers are one big family under the love and care of One Father. This is our identity. And as a family, we are identified with Christ. Christ's identity included His sufferings, His death and His resurrection. Though difficult, these we have to share with Him too!

On Day 2, Dr. Sunquist touched on 1 Peter 1;13-25; "Holy Word, Holy Life, Holiness." His message centered on holiness as a central concern in biblical story and that as a process of sanctification, it completes discipleship. As Christian leaders, Dr. Sunquist told the delegates that disciples become more like Jesus Christ because we are His witnesses. As His holy disciples we have to do what He did while He was on earth. Jesus Christ was prayerful, patient, helpful to others, and listened to people as they shared their hurts, confessed their sins and cleared their spirits and minds. Jesus' holiness was revealed in His relationships and therefore we also have to manifest such holiness to others if we want to be called His disciples. And as discipleship embraced holiness, it leads life towards love, and love is an evangelizing virtue that non-believers cannot avoid but be drawn to Him. At the end of his message, Dr. Sunquist reminded us that as God's disciples, we have to go back to basics. The reading of the Word of God, the meditation of His

3. Sunquist, Scott, "Biblical Discipleship for Mission: Four Studies in First Peter, (Day 1) Presented as Biblical Exposition at the 11th Triennial Convention of the AMA, Oct. 7 – 11, 2013, Incheon, S. Korea.

Words, and the memorization of His Words, so our minds will dwell on what is eternal and holy. "Holiness is to Christian witness what education is to teaching. Christian witness is dependent upon us becoming more and more like Jesus, more and more holy in all that we do and say. Holiness is the energy and trajectory for mission."⁴

Day 3 of Dr. Sunquist's Biblical exposition brought us to 1 Peter 3:8-18, "Witness and Unity in Suffering." In this message he spoke about sanctification as making us different, a difference that make us attractive to those whom God is calling. He warned us that when we sanctify Christ in our hearts, people will come to us and ask questions: why Christians do not seek revenge, why those serving the Lord does not work to accumulate wealth, why do we spend so much time helping the poor and teaching the people God's Words, why we are pleasant even if life is difficult? We are Christ's disciples and His seeds. And as seeds, we have to bear fruits, the same fruits the Vine has. And these fruits must be forgiveness, humility, holiness and attentiveness. Three things he taught us to be attentive with: "Be attentive to our own soul, attentive to others and lastly, attentive to the movement of the Holy Spirit."⁵

The fourth Biblical Exposition dwelled on 1 Peter 5:1-11, "Disciples lead Like Disciples." This is the concluding portion of the book of 1 Peter. The message focused first on Leadership, under three points: first we will not lead just because we must; second, we will not lead for dishonest gain; and third, we will not lead as lording it over others.⁶ The second focus of the message was about Humility as one of the primary virtues that make us most identified with Jesus Christ. The third focus is on loving the Lord. Dr. Sunquist concluded his message in these words: "But the real point of Peter's story, and the point of the four days of Bible lessons in this convention were the lessons of Peter's loyalty to Jesus. And Peter really passed this loyalty test, shown in the discipleship he did on to the diaspora and to us today."⁷ The Apostle Peter led us like he was led by the Lord Jesus Christ!"

THE MORNING PLENARY MESSAGES

For the Plenary sessions, Dr Kyu Dong Kim of Japan, Dr. David Lim from the Philippines, Dr. Susanta Patra of India and Bishop Vitaly Maksimjuk of Russia presented their papers in the mornings from days 2 to 5, while Dr. Choon Ho Kim, President of SUNY-Korea, Dr. Luis Bush of Transform World Connections and Dr. Won Sang Lee presented their messages in the evening. They were assigned to talk about "Discipleship on Different Religious Perspectives."

Dr. Kyu Dong Kim is a missionary pastor to Japan from Korea. His message is about "Mission in a Multi-Cultural Context: the Case of Japan. In his plenary message, he shared about his experiences in ministering among the

4. _____ "Witness and Unity in Suffering": Four Studies in First Peter" (Day 3) Presented as Biblical Exposition at the 11th Triennial Convention of the AMA, Oct. 7-11,2013, Incheon, S. Korea.

5. Ibid.

6. _____ "Disciples Lead Like Disciples" Four Studies in First Peter (Day 4) Presented as Biblical Exposition at the 11th Triennial Convention of the AMA, oct. 7-11, 2013, Incheon, S. Korea.

7. Ibid.

Japanese. He shared that in a multi-cultural country like Japan, there are many religious backgrounds that a minister/missionary will have to consider. Each one should be studied and researched upon to be more effective in reaching out people. Further on, he told us the story that he started as a student in Japan and became burdened with many Japanese not knowing Christ. After he finished his studies, he returned home but was sent back to Japan by his church to be a missionary. He started ministering to Japanese students until he discovered that ministering to Korean students will make his ministry faster and more effective. That's why the Yohan Tokyo Christ Church was established as one of the biggest missionary church in Japan, founded by a Korean because of his student ministry among the Japanese. At present, the church is not only ministering to Japanese students but to many international students as well.

Dr. David Lim's message on "Missional Discipleship in Roman Catholic Context" mentioned terms as CCC or Christ-Centered Communities as results of MD or Missional Discipleship, DMM or Discipleship Multiplication Movement by which through this program all peoples and nations will hopefully made into followers of Jesus Christ thru the Holy Spirit. Dr. Lim is a supporter of building home churches which he thinks is very good as one of the discipleship tools in this century in a Catholic country like the Philippines or even in a Communist nation like China. What stirred the delegates regarding Dr. Lim's point of view on Catholicism was his answers to the question Why Evangelicals and Catholics should do DMM (Disciple Multiplication Movement) together. First, They have the same Gospel; second, they have the same faith in Christ; and third, they have the same mission. Dr. Lim pointed out that Evangelical Christians and Catholics must work hand in hand in reaching those who do not know Christ in countries under Buddhism, Confucianism, Islam and other religious practices. He boldly stated that evangelical missionaries should not be sent to Catholic countries anymore because Catholic communities are not anymore considered as mission fields. He cited that theologically, since October 31, 1991, the Vatican has signed a concordat with the Lutheran World Federation that Martin Luther was right in his articulation of the doctrine of "justification by faith".⁸ To those on their seats, some were concerned and some were surprised. However, Dr. Lim's message left something for us to review, discuss among ourselves and even think seriously about.

Dr. Susanta Patra of India Missions Association talked about "Discipleship in the Ministry Context of Hinduism. As his introduction, he defined the word disciples in Indian context as a lifelong commitment to follow the life and teaching of the master. He stressed that in India because discipleship is rooted in Hindu religion, it naturally becomes the deepest yearning of every Hindu to be like his master or guru. Therefore, it will not be difficult to disciple the whole nation of India, if only discipleship is done through the church, because the church leads and teaches the seekers to the

8. Lim, David, "Missional Discipleship in Roman Catholic Context", A paper presented at the 11th Triennial Convention, Oct. 7-11, 2013, Incheon, S. Korea.

saving knowledge of Jesus Christ despite the Hindu baggages and wrong cultural practices. The disciples must learn how to make disciples themselves from the church. They must also become motivators in disciple-making. Dr. Patra emphasized that the India Missions Association is following the core values of discipleship laid out by Christ Himself. The IMA provides some of the practical ways in preparing the right kind of disciples with the adaptation of appropriate training: 1) Creating a theological learning environment; 2) Monitoring the growth step by step; and, 3) Teaching from life experiences.⁹

Dr. Luis Bush spoke about "Discipleship of the Next Generation in the 21st Century," on his turn to speak at the Plenary Session. His message focused on the discipleship of the next generation of believers, those who belong to age bracket of 15 to 25 years old. Dr. Bush challenged us to disciple the next generation through making a radical commitment to four things: 1) Reaching a new generation by going forth under the authority of Jesus, bringing His Gospel across the streets and around the world; 2) Rescuing them from the morass of sorrow, sins and Satanic bondage with a "view of setting the prisoners' free ; 3) Rooting a new generation in the faith through identification with Christ and His people, baptizing them and teaching them with the Words of God that they may observe and obey all things Jesus commanded and; 4) Releasing a new generation to go and do likewise just as Jesus did with His own disciples.¹⁰ He ended his message by challenging his audience of mission leaders, pastors, missiologists, church leaders and missionaries to open up another window which we can pursue evangelistically, theologically, and missiologically as a target for discipleship.

On the next day of the Convention, Dr. Won Sang Lee of SEED International spoke at the Plenary for the Morning Plenary Message. His message was entitled "Restoring Christ's Model of Discipleship". Dr. Lee shared to his audience the urgent task of examining and re-evaluating discipleship ministry basing on the Discipleship model of Christ, having known that the focus and strategy of world evangelization of Christ is discipleship (Matt. 28:19-20, 24:14, 4:19). Restoration in discipleship means going back to the Core Values of Christ's discipleship in this way: relying on the Holy Spirit's power through prayer, obeying the Gospel, imitating the character of Christ, and attending a mission-centered church.

The last morning Plenary message we heard was from Bishop Vitaly Maksimjuk, from Russia. Bishop Vitaly spoke about "Discipleship in the former Soviet Union in the 21st Century". He reported that in Russia there are many Christians who have been evangelized, many churches who stood and remained in their faith to God despite the horrors of Communism and atheism in the past. He informed his listeners that in Russia they need dedicated people who will go to Russian villages to share and teach the Gospel. They need people to make disciples of believers to be able to share and teach the

9. Patra, Susanta, "Discipleship in the Ministry Context of Hinduism", Plenary Message at the 11th Triennial Convention of the AMA, Incheon S. Korea, Oct. 7-11, 2013.

10. Bush, Luis, "Discipleship of the Next Generation in the 21st Century", Plenary Message at the 11th Triennial Convention of the AMA, Incheon, S. Korea, oct. 7-11, 2013.

Words of God to fellow Russians. In Russia the harvests are plenteous, therefore, it is time to begin the discipling and nurturing process, so the hundreds of thousands in Russia will be sent to the world to “go into all the world, and preach the Gospel to every creature.”¹¹

THE GROUP SESSIONS

During the Group Sessions, the delegates and participants were allowed to choose from the list of sessions available to them for a more detailed discussion of subjects that touches on discipleship in missions, ministries, culture, churches and communities. The Group Session Leaders or Facilitators shared their experiences and wisdom on how to influence and affect others thru evangelism and discipleship. Many participants being secluded within the four walls of the classrooms, have learned personally from the facilitators about experiences of successes, that made them continue with their ministries and failures, that led them to change their strategies for missions and ministries. With the Question and Answer portion of the session, many were able to hear personal accounts of ministry experiences in the churches, mission fields and communities.

Let me tell you about what I learned from three of the facilitators of Group Sessions which I have attended: First I attended Dr. Suraja Raman’s *The Heartbeat of a Missionary Church*. Dr. Raman put emphasis on this fact: “God’s heartbeat is for missions, and the heartbeat of a missionary church is in world missions. She shared to us her belief that every church must manifest her love for the Lord by involving herself in missionary work. The church should send and support missionaries, create awareness programs for her members to be involved in missions too, and most of all pray for missionaries and the missions in general.

Dr. Daniel Ho’s Group Session was based on 1 Peter 4:12-19, “Biblical Responses in Challenging Times.” He said that challenges and sufferings are both parts of being Christian believers in our pursuit of having fellowship with Christ’s sufferings. Therefore we must not be surprised if challenges appear in our lives. But on the other hand, we must rejoice, because sufferings and challenges prove that we are disciples of Christ, and they develop our characters to make our commitments to Him stronger. We should not be ashamed when we are suffering, but we should praise Him instead. Praising Him despite the presence of difficulties is the reflection of the right attitude towards God in our lives. In addition, we have to commit ourselves to be faithful to our Creator and to continue doing good. We always have to remember that there are fruits of Sufferings when we overcome them. We have to know that there is joy, blessings and judgements and vindication for those who are found to be His disciples. And to these we have to lift our hearts in hope for His blessings and great will.

The third Group Session I attended was under Dr. Eiko Takamizawa, a missionary professor who is serving in Korea now. Her choice of serving in Korea, despite her being Japanese was in pursuit of bridging the gap between Koreans and Japanese. Part of her missions is to make Koreans feel that a Japanese like her would

like to show regret and remorse for what their Japanese ancestors have done to Koreans during the Japanese occupation, through missionary service. Dr. Takamizawa opened to me the mind of a former Japanese Buddhist and what happened to her during her conversion to Christianity and her willingness to follow the Creator God, and the Lord of the universe.

THE EVENING PLENARY MESSAGES

The evening sessions were no different from the morning sessions when it comes to dynamics. We would expect the delegates to be tired after the whole day events, but even in the evening, people seemed to be energized by the Holy Spirit. The additional Korean cultural numbers and praise and worship hour led by different Korean brethren from different Korean churches, added spiritual blessings to those who were present.

Dr. Choon Ho Kim, the evening speaker on day 2, introduced the SUNY-Korea to the guests and delegates, its vision, mission and plans. Dr. Daniel Ho also spoke on day 2. He talked about “Discipleship in Mission in Muslim Context”. He stressed the necessity of Christian discipleship in the present century where comfort and ease in life are abundantly present in many parts of the world. He accepted that discipleship in Muslim context has the greatest challenge to the Christian workers. Challenges such as laws to restrict sharing of the Gospel, intimidation and pressure from uncertainties and unpredictable acts. But he told us that even if challenges are big, the opportunities are equally huge, if eyes are opened to see, and faith is big to trust God. As long as we have courage, wisdom and insights to keep our visions as Christian workers, we can continually move forward for the cause of the cross.

Dr. Yong Hoon Lee’s message spoke of the “Spirituality of a True Disciple”. In this time, he told his audience that a true disciple of Christ is a “little Jesus”, a true imitation of the person and holiness of our Savior and Lord. He presented seven critical kinds of spirituality of a true disciple of Christ: 1) the spirituality of the cross of Christ; 2) the spirituality of God’s Words; 3) the spirituality of the fullness of the Holy spirit; 4) the spirituality of an absolutely positive faith; 5) the spirituality of serving and sharing; 6) the spirituality of a little Jesus and 7) the spirituality of mission.¹² He suggested that in order to carry out God’s calling to missionary work in a more effective way, a combination of all these seven spiritualities will be necessary. Imagine if all of us are “little Jesuses, producing little Jesuses ourselves from among our disciples. Christ’s coming will be very soon!

On the final night, Dr. Timothy Park, gave his message on “Reward for Discipleship” taken from the book of Joshua. He shared that our salvation came from the precious sacrifice of Jesus Christ. He implied on his message that this is the meaning of Discipleship: sacrifice, serving and surrender. And we have to go towards this kind of discipleship without fear to break through the mission to creative access regions of the world. So the Kingdom of God will be seen here on earth

12. Lee, Young Hoon, “The Spirituality of a True Disciple”, A paper presented at the 11th AMA Triennial Convention, Oct. 7-11, 2013, Incheon, S. Korea.

11. Mark 16:15

and His will be done for the earth and her people. This is the rewards of Discipleship: bringing God's will on earth and allowing people to know Him and His work. With the right kind of discipleship through sacrifice, service and surrender and through our cooperation and initiative, we will make this to happen. The Asia Missions Association will take the first initiative to create a global network of missions within Asia and beyond its borders.¹³

THE MINISTRY AND NATIONAL REPORTS

To many of the delegates and participants, the Ministry and National Reports were eye openers to many of us. Many things we do not know about Cambodia, Lao's People's Republic, Sri Lanka and Vietnam have been shared with us by local mission leaders of these 4 countries. Such things about these countries made us think of the challenges that missionaries and local believers are experiencing. Some of the facts can't even be shared with others outside of the Plenary Hall for fear that some people might suffer when they return to their home countries. These countries need a lot prayers to be free from the hurdles of bringing the Words of God to their people. The challenges of poverty, lack of education, security and traditions have kept the nationals away from the salvation plan of our Savior and Lord Jesus Christ.

GLOBAL LINKS

Global Links was a portion of the AMA Convention program that introduced the different mission organizations affiliated and working closely with Asia Missions Association to the delegates and participants of the Convention. Several well-known missiologists who are leaders of these mission organizations presented the visions and missions, programs and plans, and current activities of their respective organizations. These organizations were: MANI, presented by Dr. Reuben Ezemadu of Nigeria; COMIBAM, presented by Rev. Decio del Carvalho, of Mexico; MISSIO Nexus, presented by Dr. Marvin J. Newell of USA; WEA, presented by Rev. David Ruiz of Guatemala; OMSC by Dr. Nelson Jennings; USCWM by Dr. Greg Parsons both from the US; KWMA by Dr. Paul Jung Kook Han; and Lausanne Movement by Dr. Michael Young Suk Oh both from Korea. All of them have expressed support and collaboration with the Asia Missions Association.

THE AMA DECLARATION

The 11th Triennial Convention concluded on its last day with the Declaration. Several leaders of Asian missions read the declaration in united spirit to accomplish them with cooperation and collaboration for the sake of the Gospel and the cause of the Cross of Christ. This 11th Triennial Convention Declaration concluded as follow: "For Forty years, the AMA leaders have committed themselves to faithfulness in God's mission in Asia as a cooperative Asian missionary movement. In continuation of these commitments with those who have gone before us, we press on toward greater faithfulness.

¹³. From the Personal Notes of Ms. Helen Cho, "Evening Messages from the Plenary", The AMA 11th Triennial Convention, Incheon, S. Korea, oct. 7-11, 2013.

Although we have made progress in Asia, we humbly admit our inadequacies and today recommit ourselves to these concerns as part of, and for, the global church. We seek greater unity, deeper discipleship and more profound identification with Jesus Christ who is the Suffering Servant."

FELLOWSHIP DURING MEALS

One of the areas and portion of the AMA convention that showed a lot of energy and dynamism were during meal times. The mess hall beamed with smiles and laughter from the delegates, speakers, AMA officials, volunteers and staff. The food fellowship was so free and dynamic for everyone. Two of the reasons that make meal times enjoyable were the establishment of mission networks and the sharing of plans, programs and even needs and burdens in and out of the mission fields.

CONCLUSION

The Asia Missions Association is the earliest missions association founded by Asians. It has been present since 1973, after an all Asia Missions Consultation culminated in September of that year. For Dr. David J. Cho and the other founding members it was an answered prayer, while for many mission leaders, it was an eye opener and the beginning of a journey for Asian missionaries!

But after four decades, AMA is still unknown to many parts of Asia esp. the Asian believers: local missionaries. local mission leaders and national churches do not know that AMA exists . How good it will be if many churches, mission organizations and local missionaries in Asia know about Asia Missions Association. Perhaps there will be great cooperation, unity in ministry and exchanges of missionary services because I believe AMA can be a binding force to many Asians who are engaged in doing mission work. I therefore suggest that AMA provide an event where Asian missionaries and church leaders serving in different mission fields under different Asian mission organizations and churches can assemble, not to strategize over theology or missiology, but to share their first hand field experiences to each other and to learn about discipleship in the church and in the mission fields.



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Damples Dulcero-Baclagon was a missionary for Administrative Affairs, with the Korea International Missions (now defunct). She worked under Dr. David J. Cho from 1990 - 1996 in South Korea, for the Asia Missions Association, Third World Missions Association and for the East-West Center for Missions Research & Development, where she also finished her MA in Missiology. She also holds a Master's Degree in Asian Studies from the University of the Philippines. She is currently serving as Editorial Asst. for Asian Missions Advance.

AMA 2013 REFLECTIONS:

My participation at AMA 2013 was primarily in honour of Dr. David Cho, my mentor and a father in Missions whose championing the visibility of what God is doing with the emerging mission forces in the past four decades was evidenced in the accolades and respect he has received from the major players in the missions movement globally. Seeing and hearing from the various speakers of what Asian Missions have been accomplishing was a big inspiration for those from Africa, particularly myself who had the privilege of being tutored by Dr. Cho when I served under him as the pioneer General Coordinator of TWMA. Meeting also with old friends and colleagues like Luis Bush, Daniel Ho, Jacob Nahuway, Susanta Patra, etc, further fuelled my commitment to pursue that same belief and vision about what the hitherto mission fields can become as emerged mission forces. AMA 2013 to me was a landmark experience in the above regard.

- Dr. REUBEN EZEMADU

It was a delight to be a part of the Asia Missions Association 40th anniversary conference held in Incheon, Korea last October. As a representative of Missio Nexus, the North American missions network, I came away from the conference assured that our partners in Asia have as much zeal and passion for advancing the Great Commission as any region of the world where the Church is strongly established.

As I reflect on this historic gathering, there are a couple of observations that come to mind. One is the strong biblical underpinning that continues to be the foundation of the AMA. I was impressed and pleased by the continued reference to Scripture as the basis of doing mission that was evidenced throughout the conference. Each day began with a strong exposition of I Peter. That was a wonderful way of tuning our hearts toward God and his missional plan as we began the day – and the messages were exceptional. Then, throughout the day, speakers referenced Scripture in their presentations that gave attendees the assurance that God's person and plan was central to all that was being discussed.

The value of informal networking at the conference must also be noted. Outside the sessions there were many sidebar conversations amongst attendees who took the opportunity to connect. Perhaps this was the second most important part of the conference, depending on how much one took advantage of it. Not only were there noted personalities in missions from around Asia with whom to network, but because the organizing committee had the foresight to invite leaders from other regional mission networks, there was ample opportunity to cross-pollinate with other voices from outside of Asia as well. This was very helpful.

I also observed that, as in other regions of the world, the conference presented opportunity to grapple with controversial missiological issues. No matter what the region of the world, missiology is forever evolving. The conference presented a forum for opinions and ideas to be expressed that were not necessarily the view of the majority who were present. A case in point was the bold statement made in a plenary by the representative of the Philippine Mission Association who advocated that Catholics should no longer be considered a focus of our missionary efforts, and that we should focus on adherents of other religions instead. That statement raised eyebrows, and was cause for heated discussion in subsequent smaller gatherings. I cite that instance here not to affirm nor dispute the statement that was made. Rather, I mention it as an example that missiology is a work in progress and that broad statements such as this need further reflection and debate. AMA can provide such a forum as it refines the application of missiological thought going forward.

Finally, I want to express my deep appreciation to the organizing committee that did an outstanding job of arranging the many details of the conference. The conference was administered with professionalism from start to finish that was evident to all. The venue of the state-of-the-art SUNY Korea campus was superb. Committee members were friendly and helpful. All was done in a God-honoring way with a polished Asian touch.

May all that was accomplished through the efforts of AMA 2013 advance the cause of Christ not only throughout Asia but also around the globe.

-Dr. MARVIN J NEWELL

AMA 2013 REFLECTIONS:

The Asia Missions Association (AMA), since its birth in 1973, has been committed to promoting Asia missions for world Mission. For this reason, many faithful missionaries, mission scholars and missiologists have come and discussed different issues about World Mission. It was a good opportunity to interact with one another, recognize and discuss various challenges that we face in the 21st century mission. Also, it was good to review and evaluate different mission strategies, methods, and models of mission.

What I have Achieved in attending the AMA 11th Triennial Convention:

- Strong spiritual formation through biblical messages and plenary sessions.
- Clearer understanding of discipleship and mission
- Clear knowledge about AMA and Mission in Asia.
- Introduction, link, fellowship and networking among the global leaders and wider Mission organizations.
- Got opportunity to share about Micah Network and experiences of Nepal and listen to various experiences and mission models.
- Opportunity to expand membership in South Korea and other Asian countries.
- Gain technical knowledge and skill on Media and IT.
- Possibility to working together with some global partners like, Global Hope and SIM Korea.
- Link and networking with Theological seminaries of Korea, Philippine, Thailand and USA

- *Pastor THIR KOIRALA*

Imagine you could spend time hearing from the Lord about what he is doing in many places all over Asia. Add to that a rich time talking, eating and praying with those leaders making connections and sharing ideas. That is what the 11th Triennial Asia Missions Association gathering was like. It is amazing what God has done in Asia over these 40 years. We look forward to seeing a glimpse of his handiwork in the next 40 years...as the Lord wills.

- *Dr. GREG H. PARSONS*

AMA Convention is no longer a mission gathering of Asians, but included are the mission leaders from the worldwide. This vision was inspired by Dr. David Cho when he first ignited the movement 40 years ago. The AMA now gained its place in the world mission networks such as the Lausanne, COMIBAM, MANI, Mission Nexus, WEA and with delegates of many other international mission organizations. This year's participants represented various continents of this world working for the Kingdom of God.

This year's theme, "Discipleship in the 21st Century Missions," was very appropriate for the 11th triennial convention because it gave us a time to reflect on the essence of the Asian missions. Asian missions needed to assess and evaluate what we are doing in relation with what the Lord Jesus commanded the church in the Bible. Dr. Sunquist's exposition on the first book of Peter laid the biblical foundation on the life of the disciples. All morning devotional messages were inspiring, but an exceptional follow-up application on the discipleship by Dr. Caleb Kim from his African context ministry was to be well noted.

I especially enjoyed Dr. Luis Bush's plenary session message on "Discipleship of the Next Generation in the 21st century." It gave all of us a wake-up call to focus our discipleship ministry to the next generation. His urgent call for the world churches to regain the focus of our ministry to the future generation was challenging. Now it's not too late to realize our failure and reclaim this particular area of disciple making. This call came to its climax when Dr. Michael Oh, the new CEO of Lausanne Movement, made his presentation. The AMA delegates not only gave an approval for this young icon of world leadership, but we also became one in the Spirit to pray for God's anointing and blessings. When Dr. Luis Bush made that special call to pray, it coincided with his message of empowering next generation disciples.

The evening mission rallies were the peak of the convention each day assisted by the worship leaders to joyfully praise and adore the name of our Lord Jesus. Dr. Daniel Ho who pastors a dynamic Christian church in majority Muslim populated Malaysia was very sincere in sharing, "Discipleship Mission in Muslim Context". He shared the high cost involving the ministry in the midst of pressure, danger and huge obstacles but the fruits are real and incomparable. This kind of real stories and evidences of God working through us challenge the heart beat of missions' convention. It is not the theories nor the strategies but real stories and testimonies of real workers who witnessed the working Spirit of God surge ahead and make possibilities that make the convention come alive. The AMA 2013 was very successful because God's living stories were unfolding and the workers from around the world responded. Glory to God!

- *Dr. GREG PAEK*