

RELATIONSHIPS IN MISSIONS

The Lord Jesus Christ came to earth to bring salvation and forgiveness of sins in order for us to enter into a relationship with Him through faith. Our lives and our ministries revolve around building and maintaining relationships. This is what many of us have learned while working among people of different cultures.

For the 44th issue of Asian Missions Advance, we bring to you different papers about relationships in missions. We have a list of seasoned missionaries and mission leaders who have shared with us how important relationship is to bringing the Gospel and making disciples of people from different families, culture, status and gender.

Dr. Jonathan Nambu who heads SAMARITANA, a Christian organization that helps transform lives of women from prostitution brings to his paper the importance of looking into the Eyes of the Hidden Among Us. How we must relate to people of poverty and suffering as God would look and relate with them, Dr. Atul Aghamkar on his paper reflected how Migration, Change and Christian Mission affect and influence the faith and relationships among Indian families and castes. Dr. Panya Baba shared to us his challenge to his fellow Nigerian Christians who, he insist, must influence the whole Nigerian population by being Vessels of Honour to their God and their country. Dr. Lim's article purposed to delineate the components of the biblical concepts of "shalom" (peace) and "kingdom of God" in Christ-centered communities (CCC). Two important areas that the Lord Jesus Christ taught His disciples while he was here on earth.

Dr. Jamang Ngul Khan Pau, wrote in his article that transformation, can be achieved only if individuals and communities of faith will reflect on the centrality of the Scripture in their lives. He shares that a relationship based on openness, trust, humility and unity will help transform lives and communities in North East India. Moving on, Esther Park wrote about Partnership and Equality in Missions. She discussed the issues on gender equality and partnership between the nationals and the missionaries, which are sensitive issues in missions. Two areas also that we need to clarify so as to make our relationships with one another more

influential and God-edifying.

Lastly, Dr. Azaki Nashon Awyetu brings in his Unfinished Task of Global Cross-Cultural Mission in the 21st Century, a result of his participation on the most recent Triennial convention of the Asia Missions Association in S. Korea,. Relationship in missions brings us to Discipleship. This is how we are related to our Savior, Lord and Master Jesus Christ because we are His disciples. This is how we should relate to one another, being disciples ourselves. It is only thru discipleship that we can only experience Him. Simply putting what His commandment to make disciple is; to build a loving and learning relationship with everyone.

Timothy K. Park
Editor

CONTENTS

- 1 Editorial:**
Timothy K. Park
- 2 Looking Into the Eyes of the Hidden Among Us**
Jonathan Nambu
- 10 Migration, Change and Christian Mission: A Contextual Reflection**
Atul Y. Aghamkar
- 18 Vessels of Honour**
Panya Baba
- 20 Missiological Framework for the Contextualization of Christ-Centered Communities**
David S. Lim
- 23 The Need for Transformation and Avenues of Missions in North East India**
J. M. Ngul Khan Pau
- 27 The Theology of Partnership: Equality Issues in the Ministry**
Esther Park
- 31 The Challenge of the Unfinished Task of Global Cross-Cultural Mission in the 21st Century**
Azaki Nashon Awyetu

LOOKING INTO THE EYES OF THE HIDDEN AMONG US

Jonathan Nambu

INTRODUCTION

A few years ago, my wife and I hosted Don, an older gentleman from my home church in Chicago who was in Manila to visit us and our ministry, SAMARITANA. On the way home from the airport, we passed through the small access road leading to the subdivision gate. With a row of squatter shops and homes on one side, he asked me, "How do you feel... about these people you see everyday when you go in and out of your subdivision?"

The unexpected question stung awkwardly. After a few silent moments, I decided to be honest, and I answered. "Don, it's really hard. In fact, I'm sorry to say that many days, I drive in and out, without really looking at these people without much interest or compassion, and it's easy for my heart to grow hard, cold and indifferent." There were more moments of silence. Then I added, "I believe though that somehow, Jesus was able to never turn away from people who were hungry, sick, poor and suffering. No matter the discomfort, and the overwhelming need, he was able to stay connected and really see people with eyes of compassion. I'm not there yet, but I want to be moving into that direction."

The brief talk with Don reminded me how easy it is for all of us to turn away and not truly and deeply see the poor in our midst in ways that can liberate both them and us. The pain, the need and the perceived requirement for us to do something in response, the anger and rage, and the feeling of helplessness and naked vulnerability that I feel somewhere deep within me when I risk looking with compassion into the eyes of a poor person, is most of the time just too terrifying, and I chose to look away or walk on the other side of the road.

It also reminded me of God's capacity to look at the poor and God's invitation for us to cultivate and nurture the same ways of seeing, interpreting and knowing them. Contemplative spirituality and a commitment to compassionate life and ministry are much needed elements to a contextualized hermeneutic that is more fully human. This article explores the contours of growing into a more compassionate posture towards our brothers and sisters among the poor, and ponders how this can help us to discover greater clarity and understanding spiritually and interpersonally.

YOU WON'T SEE ME

Of course there are some instances where the poor have gone into hiding or want to remain unseen. I believe this comes primarily from their sense of shame and stigma. Shame is an emotion that has to do with exposure that makes one feel embarrassed, or worse, humiliated. It reveals a person to be out of step or different from everyone else in the group or in a crowd feeling oddly exposed, vulnerable, inadequate and unwelcomed. Richard Rohr, notes that the word eccentric means to

be "ec-centric" or "off the center", at the circumference or on the margins.¹ Here in the Philippines and other parts of Asia, we are very familiar with shame and its discomfort. Shame is a difficult emotion towards which Asians have been socialized to have a heightened sense of awareness and sensitivity. The poor in Asia, however, can feel shame always because of their social situation and status in relation to the larger society.

In our work in SAMARITANA,² we encounter over and over again the issues of shame and seeking protective covering by hiding. Even after years our women friends have escaped the immediacy of traumatic and shaming experiences of prostitution, and have tasted some measure of healing, the feelings of shame can still persist. Many are unwilling to have their true identity shown publicly for fear that the exposure will be used against them or their children.

There is an important sense of unique identity and otherness that is essential to our being healthy human beings. As Rohr has said, "You have to have a self before you can give away your self. There has to be a healthy and defined self before it can be 'put to death.'"³ In other words, we each must have a defined and separate sense of self, of who we are in all our unique giftedness and limitations. And yet for us to be wholly human, we also have to belong, to be in communion and in community with other humans, to be connected and in relationship, for that is how we are designed as image bearers of the Trinitarian God. Jean Vanier writes of the common human experience of loneliness – and sometimes anguish – when we are cut off, separated and do not experience the welcoming embrace and fellowship of our fellow human beings.⁴

This then is the deep pain and shame that the poor and those who are different from and unusual to us, experience as they feel disconnected, isolated, rejected and ignored, and they may try to avoid those emotions by hiding. Psychologist Erik Erikson, defines shame experienced as when "one is completely exposed and conscious of being looked at... one is visible and not ready to be visible."⁵ I am reminded here of the woman who had been bleeding for twelve years who quietly moved among the crowd to get close enough to Jesus to touch His garment without being noticed (Luke 8:42-48). She knew what she wanted and needed, but also believed it was her best interest to remain anonymous

1. Richard Rohr, *Everything Belongs: The Gift of Contemplative Prayer*, New York, The Crossroad Publishing Company, 2003, p. 25.

2. Samaritana Transformation Ministries, Inc. is a 21 year old ministry among adult women survivors of prostitution and human trafficking in the Philippines (www.samaritana.org).

3. Richard Rohr, personal interview, May, 2006.

4. Jean Vanier, *Becoming Human*, Toronto, House of Anansi Press Limited, 1998, pp. 5-34.

5. James D. Whitehead and Evelyn Eaton Whitehead, *Shadow of the Heart: A Spirituality of the Painful Emotions*, New York, The Crossroad Publishing Company, 2000, p. 94.

and hidden.

Staying in the shadows or out of sight is often also a strategy for self-protection for the poor and marginalized in general. They know all too well that they are not welcome, not wanted and face the risk of being rejected, ignored, oppressed and further disempowered and humiliated if they come out into the open in full view. If this sounds overly dramatic, consider that in the Bible, poverty is most often attributed to the failure of the non-poor to live up to their social, ethical and moral obligations to their neighbors.⁶ Hebrew words to describe the oppression of the poor evoke the imagery and emotion of words like “oppress”, “force”, and “exploit” (*nagash*), oppress by humiliation and degradation (*anah*) and harass by pushing a person into a corner so they feel trapped and powerless (*lahats*). To be poor is to experience being in a particularly unsafe space in this world.⁷

In one community in Quezon City, well-known for street prostitution, a multi-sectoral community effort to address the issue emerged. It seemed more committed, though in removing the women from the community than in providing long-term services and assistance for the women, or in addressing deeper causes for prostitution. In the ensuing months, in coordination with the local police substation, street raids and round ups of women increased. The women, of course, were not motivated, equipped, or empowered to actually leave prostitution, they simply moved on to another nearby community to avoid the now more watchful eyes of the police and neighborhood security. They shifted areas of operation to remain in hiding, for their own protection.

One woman Samaritana we were helping years ago, was born with a congenital disease that left both her hands mangled. She used to stand in the shadows of Cubao wearing an oversized sweater pulled down over her hands; once she and a customer would enter the privacy of a motel room, she would take off her sweater exposing her deformed hands and tell him, “Anyway, it is not this part of me that you wanted, right?” Abused and severely traumatized persons often dissociate and ‘cut off’ or separate parts of themselves – body parts or certain memories for example – in an effort to cope with the meaningless and overwhelming pain, for their own survival.⁸ This woman had learned to hide not only

6. Allen C. Myers, ed., “Poor”, *The Eerdsman Bible Dictionary*, Grand Rapids: William B. Eerdsman Publishing Company, 1987. P. 841.

7. Charles R. Ringma, unpublished lecture notes, 2000. See also Ash Barker, *Make Poverty Personal: Taking the Poor as Seriously as the Bible Does*, 2nd ed., Grand Rapids, Baker Books, 2009, pp. 33-35

8. Although it is beyond the scope of this paper, it is noteworthy to mention that a common coping mechanism of survivors of sexual abuse and trauma is to distance from, or devalue their own bodies out of shame, anger and pain. They may no longer believe in their own attractiveness and beauty. This is one reason why prayerful activities that fully involve our physical bodies, such as praying with our senses, meditating while walking a labyrinth, joining ritual dances and other similar movements, may have a gentle healing impact and help survivors to remember and reclaim the totality of their stories and of their bodies, in a redemptive and safe context. Samaritana makes frequent use of such activities. See also Stephanie Paulsell’s *Honoring the Body: Meditations on a Christian Practice*, San Francisco: Jossey-Bass, 2002. And Henry Morgan’s *Approaches to Prayer: A Resource Book for Groups and Individuals*, Harrisburg: Morehouse Publishing, 1991.

herself, but even certain parts of herself she deemed unattractive, shameful or a liability in trying to pick up customers.

For some of the poor, then for those who are vulnerable, lacking, and needy, there maybe at times a sense of comfort and security in being hidden and not seen, if only to avoid the wrath and rejection of the rest of us, or to avoid their own inner sense of shame. For us to see the poor in hiding, and look into the eyes of those who choose invisibility, we must be intentional seekers, willing to walk the less traveled roads in life looking for and seeking out those who are cowering in caves and hiding in shadows.

Jesus was certainly intentional in seeking out those who were off the beaten track. Consider Jesus’ intentionality in going to the woman at the well in Samaria (John 4:1-26), and the possessed man living in the cemetery (Mark 5:1-20). Our ministry with Samaritana is built on the conviction that we go to where the prostituted women are, look for them and look into their eyes, building relationships of mutual respect, trust and solidarity. This is the basis for our night outreaches in the bars and streets, and our visits to squatter homes, HIV-positive wards, and jail cells. Gently, with compassion and patience, we are to follow Jesus and go to the poor and vulnerable, wherever they maybe hiding and cowering, just to offer presence, and look into their eyes with care. We are also committed to providing the quality of relationship and community in which traumatized women can reclaim, embrace, and remember the parts of their bodies and stories that they have cut off and hidden, believing that this is integral to their healing and deep transformational journey.

I CAN’T SEE YOU

For our discussion, however, what is most significant is not that some poor people try to stay out of our line of vision, but that there is something within us that tends to try and keep them out of sight – as if that were possible! Trauma specialist Judith Herman has, for example, described prostitution as “hidden in plain sight” because although everyone knows it is everywhere, “we just don’t particularly want to know.... Who can bear to think for too long....?”⁹

I still remember the visit of US President George Bush to Manila some years ago. His brief itinerary included an address to the congress and senate at *Batasan*. I wasn’t surprised that in the weeks leading to his arrival, Commonwealth Avenue got new whitewash paint on the curbs and gutters, and landscaping improvements. I also wasn’t surprised, but was upset, when huge billboards went up along his planned route in front of some squatter communities near the airport, and another large community in front of the gates to *Batasan* was demolished and relocated. The Filipino government had felt the need to cover and disguise, or get rid of the poor before Bush arrived, whether to ensure efficient traffic logistics or to portray a certain image of the country.

More recently, I was sitting in the car with my daughter

9. Judith Lewis Herman, *Hidden in Plain Sight: Clinical Observations on Prostitution*, pp. 1-13 in *Prostitution, Trafficking and Traumatic Stress*, Melissa Farley, ed., New York, The Haworth Maltreatment and Trauma Press, 2003, p.1.

one night at a gasoline station waiting for the gas tank to be filled. When out of nowhere a wild-eyed woman, wearing tattered rags and covered in oil, lunged toward the windshield. Her appearance was not startling, but it was uncomfortable. She posed no imminent danger, and the windows were rolled up. In fact, she wasn't even asking for money, but I knew if I gazed into her eyes, I would feel a discomfort. I was afraid of what she might ask for, or uncomfortable with her appearance and wild arm movements. I found myself trying to change the stations on the car radio, looking down, averting my glance, doing nothing to busy myself, and not connect. At that very moment, I realized from the corner of my eye that my daughter was watching her, and watching me to see what I would say or do. In a careless moment I had taught our four-year old to look away, and not see the poor.

It is our human instinct to try to hide, cover up, avoid or avert our glance from those who are different, those who make us uncomfortable, those who make a demand on us and our lives, and in general, the poor. This is what leads us to create in our personal lives and in our world different neighborhoods and social strata, and the perpetuation of separate socio-political and economic realities in our cities and in our world.¹⁰

A colleague based in Bangkok who is engaged in outreach and aftercare services for women in prostitution in that city once told me that she presented their work to a local church, and afterwards, a missionary approached her and said, "I honestly had no idea that there was such an incredible problem with prostitution here in Thailand!" As unbelievable as that seems, given Thailand's almost universally known reputation for its commercial sexual exploitation, it underscores the fact that we are all prone to pretend not to see what is right in front of our own eyes. If we pretend not to see long enough, it maybe that our eyes will become glazed over and we actually will not see.

Perhaps this is what happened to the rich man in Jesus' parable (Luke 16:19-31) who, day after day, passed by Lazarus at his gate. He even knew Lazarus' name and undoubtedly saw him - festering sores and all - every time he went in and out of his house. However, in not wanting to become involved, in not wanting to be bothered, he passed by and perhaps shut his eyes or averted his glance. Overtime, he perhaps literally did not see Lazarus anymore.

SEEING BUT NOT SEEING

Of course we all know what it means to see, but not to see. I am talking about the two downcast disciples on the road to Emmaus who saw Jesus walking beside them, but didn't really see Jesus (Luke 24:13-35). I am talking about Mary who saw the risen Lord in the garden outside the empty tomb, but didn't see the Lord, (John 20:10-18). We all have had experiences of seeing someone, but not really seeing them.

I won't forget the story a friend told about talking with a homeless man he met on the street. The man had just come from a birthday party given by a church group for

10. Jim Wallis, *The Soul of Politics: Beyond Religious Right and Secular Left*, New York, Harcourt Brace & Company, 1995, pp. 65-86.

all the homeless people in the area. There had been a big cake and some gifts given. My friend asked the man how the party was. He replied, "The cake was ok. The people were nice enough. But no one there asked me when my birthday is."

The nice people in that church meant well by throwing a party for everyone, but weren't interested enough to want to know anyone very deeply. They were seeing, yet not seeing.

Most of us are aware cognitively, or at least not surprised by the data, that one in every six people on our planet lives in an urban squatter community.¹¹ Poverty as a socio-economic category is all too familiar - on one level we see it everyday. As John Hayes writes, "Poverty, we know about. It's poor people we do not know..."¹² What we often miss seeing is the eyes and faces of the poor. Sometimes poor people around us can become just another part of the landscape or background, and we risk seeing people, but not as seeing them as people. Jesus invites us to open our eyes in new ways to truly see the poor men and women.

Even our Christian development work risks becoming a well managed affair in which we see things happening - even change - but we aren't really looking into the eyes of the poor people in ways that they, and we, are deeply changed.

While we acknowledge the need for technical skills to manage projects, there is a fundamental challenge and invitation to us in development work and ministry among the poor to open ourselves to being exposed and transformed, including a growing capacity and willingness to truly and deeply see each person we are attempting to help.

Sometimes, by focusing on projects and numbers, we miss truly seeing poor people. By making poor persons into project beneficiaries. They may morph into projects themselves, and by putting too much emphasis on quantifiable outcomes, we can miss truly seeing the single poor woman or man in the crowd of recipients and target partners.¹³ Even our Christian

11. Mark Kramer, *Dispossessed: Life in Our world's Urban Slums*, Maryknoll, Orbis Press, 2006, p. 183.

12. John Hayes, *Sub-Merge: Living Deep in a Shallow World - Service, Justice and Contemplation Among the World's Poor*, Ventura, Regal Books, 2006, p. 71.

13. One interesting short article posits that the poor should be seen as customers, rather than as aid recipients. See Mercy Corps 2009, Seeing Poor as Customers, <http://www.globalenvision.org/2009/01/29/seeing-poor-customers>. While I understand and appreciate the intentions, and agree that a 'customer' seems or sounds to be more empowered and dignified.

development work risks becoming a well managed affair in which we see things happening – even change – but we aren't really looking into the eyes of the poor people in ways that they, and we, are deeply changed. While we acknowledge the need for technical skills to manage (perhaps steward is a better word) projects, there is a fundamental challenge and invitation to us in development work and ministry among the poor to open ourselves to being exposed and transformed, including a growing capacity and willingness to truly and deeply see each person we are attempting to help. It is that kind of gazing in fact that may most radically soften and change us and the poor women and men we are working with and serving!

One woman Samaritana we had been journeying with, began to attend a local church. Since she had quite a good voice, she signed up to join the choir. Then one Sunday, after the pastor invited people in the congregation to share their testimonies, she mustered up the courage to stand and share her story. After the service, she noticed the people in the pews around her were not making eye contact and hurriedly moving off to their next appointments. She felt exposed and isolated, and left alone. Worse, she was never contacted after that incident by the music minister about her application to join the choir. Eventually, she stopped attending that church. Sadly, the congregation was unready or unwilling to enter and embrace the dark and messy parts of her life story, so that she felt they saw her (she was exposed), but they did not deeply see her. They had seen her voyeuristically but not compassionately.

YOU ARE THE GOD WHO SEES ME

Amazingly and thankfully, the God of the Bible is a God who sees. God sees each person deeply and knows each person intimately, most especially the hiding and the hidden, the poor and the vulnerable. Consider the abused and marginalized Hagar. Alone and hopeless, a vulnerable and abused single mother, in hiding and reclusion for her own safety in a deserted and isolated place, she is seen and found by God, whom she names "the God who sees me," (Gen. 16:1-16).

One of the women, my wife was counseling at Samaritana had a devastating story of deception and abuse as a child. Eventually, she was forced to work as a nude dancer in a bar, she now harbored a seething against the transient and abusive men in her life, at herself and her own poor choices, and against God. One of the things my wife asked her to do over the course of their counseling process was to spend time alone in prayer. The woman came back lighter in spirit and somewhat surprised. When my wife asked what had happened, she recounted her time praying alone with a lit candle. She had imaged God seated across from her on the opposite side of the house. When she had ventilated all her fury against God for leaving her to the hands of her abusers and the men who stared at her nakedness, she heard God speak back to her, Jesus told her, "I was there in the bar with you while you were dancing, watching you and I was crying." This woman's mystical experience of seeing God in a new way, and realizing that God had seen her, was a deep healing and transformative moment for her. This young woman,

like Hagar met "the God who sees me", and apparently, this "God who sees", in fact, is in all places where women and men who are invisible and in pain, poor and vulnerable are to be found.

SEEING WITH NEW EYES

The prophet Jeremiah called out, "Hear this you foolish and senseless people, who have eyes but do not see..." (Jer. 5:21). Ezekiel said, "Son of man, you are living among a rebellious people. They have eyes to see but do not see, ears to hear, but do not hear, for they are a rebellious people." (Eze. 12:2). There is always the possibility that our eyes are not really seeing, and this is a mark of foolishness and rebelliousness. One of the challenges of Jesus in the Gospels is to truly see. He said, "for this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise, they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them. But blessed are your eyes because they see..." Matt. 13:15-17).

We must learn to see in new ways, to have the scales over our eyes peeled back, or to receive new eyes. We are invited by God to see in the eyes of every poor woman and man the face of Jesus, and we are invited to see in the face of each person our own self (Matt. 25:31-46). Mystically, we are connected with every other person, including the ones who are most foreign, most different, and most difficult. Mystically, Christ connects with all of us and connects all of us. Put another way, "if you are empowered by the Holy Spirit, you will be sensitive to Christ, who is mystically present in the poor and oppressed, waiting to be loved and served. That sensitivity, I believe, inevitably creates a love for them and a conviction that in loving them you are loving Christ."¹⁴ In fact we can say that all of spirituality is about seeing¹⁵ and an important and necessary part of all Christian spirituality is about learning to see poor women and men, to notice them, to find in their faces the face of our Lord. Chris Heuertz writes of his mystical experience encountering a troubled, homeless and near naked Palestinian man on the streets of Old Jerusalem. He realized that this man, rejected and scorned by the religious tourists and pilgrims was a Christ-figure. "Seeing that man on the Via Dolorosa as a treasure equal in value to myself, waiting to be discovered, was a lesson in community."¹⁶ As Timothy Keller writes, Proverbs 14:31 says, "He who opposes the poor shows contempt for their Maker." The God of the Bible says, as it were, I am the poor on your step. Your attitude towards them reveals what your true attitude is toward me."¹⁷

Seeing the poor first of all means actually physically seeing and noticing them without turning away. Seeing the poor requires the courage, and the openness to get close enough to rub shoulders together. David Diggs writes, Being with them is an anointment for our blind

14. Tony Campolo and Mary Albert Darling, *The God of Intimacy and Action: Reconnecting Ancient Spiritual Practices. Evangelism and Justice*, San Francisco: Jossey Bass, 2007, p.41.

15. Rohr, p.33.

16. Christopher L. Heuertz, *Simple Spirituality: Learning to See God in a Broken World*, Downers Grove, Intervarsity Press, 2008, pp. 45-47.

17. Timothy Keller, *Generous Justice: How God's Grace Makes Us Just*, New York, Riverhead Books, 2010, p. 189.

eyes. Something of deep spiritual significance happens when the rich and the poor sit down together around the same table, something that is profoundly liberating for those of us who are rich.¹⁸

But seeing the poor also includes an inner commitment to linger to be open, to nurture a heart posture that is willing to initiate relationship and welcome into our hearts and lives the poor women and men, and children around us. Looking into the eyes of the poor and hidden means being ready and willing to absorb and share in their suffering. Maggay writes, "We cannot have an incarnation without experiencing some form of crucifixion. To be involved, to be immersed in solidarity with others, is to be vulnerable in those places where we are by nature or by social circumstance strong."¹⁹ Of course, looking with solidarity into the eyes of the poor also includes joining with them in the building of their hopes and dreams.

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A rabbi asked his students, "When is it at dawn that one can tell the light from the darkness"? One student replied, "When I can tell a goat from a donkey." "No!", answered the rabbi. Another student said, "When I can tell a palm tree from a fig." "No!" answered the rabbi again. "Well, then what is the answer?" His students pressed him. "Only when you look into the face of every man and every woman and see your brother and your sister," said the rabbi. "Only then have you seen the light. All else is still darkness."²⁰

To look into the eyes of a poor person, face to face, creates in fact an ethical demand on us for the other. French Jewish philosopher Emmanuel Levinas built his whole ethical framework upon the epiphany of the face to face encounter with the other, which makes a moral demand upon our responsibility for the other, an "ethics of inescapable responsibility for the other that claims as its central 'ethical experience' the face of the other."²¹ In Levinas' own words, The neighbor concerns me before all assumption.... I am bound to him... the community

18. David Diggs, *Seeing Lazarus*, found in http://www.beyondborders.net/essay/seeing_Lazarus.htm accessed Jan. 15, 2008.

19. Melba Padilla Maggay, *Transforming Society, Quezon City*, Institute for Studies in Asian Church and Culture, 1996, p.75.

20. A Hasidic saying.

21. Hans Dieter Gondek, *Cognito and Separation: Lacan/Levinas*, in Levinas and Lacan: *The Missed Encounter*, Sarah Haraysm, ed. Albany, State University of New York Press, 1998, p. 23.

with him begins in my obligation to him... The way of the neighbor is a face. The face of a neighbor signifies for me an unexceptionable responsibility, preceding every consent, every pact, every contract.²²

As one author has stated "... the face's hold upon one is so uncanny, so incapable of being evaded..."²³ Something is wrong with our ethics (not to mention our spirituality and the condition of our hearts) if we can look into the eyes of poor women and men and not be moved to compassionate action on their behalf and with them!

A contemplative heart posture and disciplines of prayer are very helpful in nurturing in us new ways of seeing and ultimately, new ways of welcoming and receiving the other into our hearts and communities. A contemplative way of seeing helps us to move towards what Volf calls embrace, the welcoming and receiving of the other.²⁴ At Samaritana, as we develop and nurture ourselves as a contemplative-active community, the pauses and seasons of silence draw us closer not only to God but also to one another, and in a mystical way, to the world.

Seeing poor people with new eyes also helps us to see Jesus with new eyes. Jon Sobrino writes of the 'discovery of Christ,' and he says "reference to a 'discovery of Christ' in Latin America or anywhere else obviously suggests that Christ has been hiding, or better, that we believers have hidden Him. And indeed that is the case."²⁵ As it is true that we see Jesus in the eyes and faces of poor men and women, then as we look into their eyes we do indeed find, discover, uncover and recognize for the first time in a new way - Jesus. "In the presence of the poor, Jesus can open our eyes to see God."²⁶

COMING INTO THE LIGHT OURSELVES

Face to face with the poor and, through them, face to face with Jesus, we often find the pretensions of our own false selves inadequate, or irrelevant. The gravity and simplicity - as well as the complexity of the needs of poor people humble us, slow us down, and unmask our own insufficient resources and information to do much of anything to 'help them'. The reality is that, in spite of our plans and intentions our best practices and program designs, it seems that "the poor will always be with us." This reality, if we allow it to fill our hearts and minds, will actually free us; we will become free to continue to engage in the work of the Kingdom (our doing), and we will also be free to let go and not expect or claim any outcome (our being). Put another way, "we discover that the alleviation of the suffering of others is the flowering of our true nature," and "the deeper we move into ourselves, the more we recognize hitherto unimagined social responsibilities."²⁷

22. Emmanuel Levinas, *Otherwise Than Being*, trans. Alphonso Lingis, Boston, Nijhoff, 1981, pp.87-88.

23. James Hatley, *Suffering Witness: The Quandary of Responsibility After the Irreparable*, Albany State, University Of New York Press, 2000, p. 78.

24. Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness and Reconciliation*, Nashville, Abingdon Press, 1996, pp. 140-147.

25. Jon Sobrino, *Spirituality of Liberation: Toward Political Holiness*, Quezon city, Claretian Publications, 1988, p. 169

26. Diggs, *Seeing Lazarus*.

27. Gus Gordon, *Solitude and Compassion: The Path to the*

As we become more truly free with poor people, we see ourselves (and they see us, although they probably have seen us all along) for who we really are: struggling women and men exactly like them. We see the depths of our own poverty. At the deepest levels, we share the same planet earth, the same hopes and dreams, the same fears and anguish, the same humanity. There is much more that we hold in common with the poor than we have as differences. Looking long and hard into the faces of poor people, and allowing them to truly see our faces, leads to the deeper recovery of our truest selves. Consider the transformative experience of St. Francis when he met, embraced, and gazed into the eyes of a leper on the road: ...he stood erect and calm and loved this man in his arms. He wanted to hold him tighter but that would only be to satisfy himself now; and he was afraid to lose this newfound freedom. He dropped his arms and smiled, and the man's eyes twinkled back their recognition that Francis had received more than he had given. In the silence of their gazing, neither man dropped his eyes, and Francis marveled that a leper's eyes were hypnotically beautiful.²⁸

These are some of the gifts that we receive from the poor when we risk the courage to come close enough and linger long enough to gaze into their eyes and enter their world. We discover, sometimes to our surprise that the Spirit, who is among and for the poor, both ministers to and enriches us as we open our hearts and lives to the poor around us.²⁹

PRACTICAL POINTS FOR SEEING THE POOR

How does this translate to the everyday experience of the average Christian in the average church? Let me offer several suggestions:

Truly seeing poor women and men honors the gift of what they see. To look with integrity and humility into the eyes of men and women who are poor means that we will honor the wisdom, experiences, questions, plans and gifts that they already carry even – and perhaps most especially – when their views are different from our own. This is one of the deepest ways to communicate respect for the other person. It is important that we remember that the etymological root of 'respect' is *respecere*, to look. To respect others means to see them (and hear them and relate with them) with regard. This means that we are more dialogical, more participatory, listening more than speaking. This means that we develop the art of genuine curiosity and wonder, and of suspending judgment. At Samaritana, we try to ask open ended questions of the women, hear what they are saying, honor their decisions and experience, and learn from and with them. We are not first of all experts, helpers, and resource persons, but companions, friends, and co-learners.

After one animated Bible study with women on the story of Jesus and the woman at the well, the group was

Heart of the Gospel, Maryknoll, Orbis Books, 2009, p. 61.

28. Murray Bodo, *Francis: The Journey and the Dream*, Cincinnati, St. Anthony Messenger Press, 1988, p. 12.

29. Charles Ringma, *God's Spirit and the Poor – Towards an Incarnational and Integral Missional Spirituality*, pp 42-55 in *Following Fire: How the Spirit leads us to Fight Injustice*, Cheryl Cafford, ed., Springvale, Australia, Urban Neighbors of Hope, 2008, p. 49.

asked, with what character in the story do you most identify right now? One woman raised her hand and said, "I am like the well." After the laughter in the group died down and she explained what she meant by that, we realized that her insights were really quite deep and personal. We began to understand that she identified with the well because she realized that her life had been dug deep, and though once dry, was now being filled with life from a source outside of her. Perhaps, if we restrict 'proper' interpretation to the rules and principles of technical hermeneutics, a well may not be a character, but for this prostituted woman with an elementary level of education, the well metaphorically had personal meaning for her, and she saw this. To smirk or shrug off her response because it was not sophisticated, academic nor even hermeneutically 'correct' would be not to see her, and to dishonor her experience and the gift she was offering to us in that moment.

Truly seeing poor women and men involves gazing more than glancing. It is easy to glance this and that way, to see the poor briefly out of the corner of our eye. But to gaze, to stay connected, to engage at a deeper level of relationship, involves lingering and taking time. Filipino artist Joey Velasco started by gathering poor children to serve as models for his religious paintings, but as he spent time with them and engaged with them, they became more than just artistic models, they became friends and teachers, and agents of the transformation of his own heart.³⁰

All of us want to be seen deeply, for instinctively we know that our eyes are the windows to our souls. The poor are no different. They long for others to see them long enough and deeply enough to truly know, understand and value them.

In the large bars and massage parlors of Manila, women line up wearing small placards with numbers on them, for easy identification. This is how customers identify and select them. The women are familiar with being stared at and ogled not as persons with dignity, but as commodities with body parts. What they long for, is to be seen with respect and love for the persons they are. They don't want just to be noticed, but to be known; this takes long gazing, not exploitative seeing, but restorative seeing.

Looking into the eyes of poor people demands a commitment to struggle and suffer without having answers. To engage with poor men and women, to connect with them in relationship, and journey with them in life, means that we have to be committed to struggle through the myriad of problems that they face, suffer with them the sadness, disappointment, anger and grief of injustice and vulnerability, and not offer quick answers and solutions to the problems of life. Looking into the eyes of the poor, and entering their world, brings us face to face with the reality that we don't have easy answers and solutions, which is humbling and troubling. But we are offered the possibility and privilege of entering with them in the struggle.

Many of our women friends live in areas vulnerable to destruction after storms. Following the recent "habagat" (monsoon rains), we decided that for several days all

30. Joey a. Velasco, *They Have Jesus: The Stories of the Children of Hapag*, Philippines, Kenosis Publications, 2006 xxv-xxix.

normal program activities would stop, and all staff and volunteers would go and visit the women in their homes. This was very important and significant, as the women were excited to welcome the staff into their fragile worlds. I remember going from home to home, ducking under buckets suspended from wooden roof structures to catch the rain water that would otherwise wet everything in their one room homes. I wondered as we walked on muddy unlit paths beside ravines how the women go in and out in the pre-dawn or after dark without falling into the creek below. I sat on the dirt floor of one home with a woman and her family without a wall at my back; the mountain of dirt and clay just a foot or two behind the home continually washes out and pours into the house every time there is a heavy rain. There were sick and invalid family members needing medication, children who had stopped schooling, there was lack of food and lack of clean water. There is no simply no answer or solution to the scale and complexity of poverty and human need. And although those who suffer from great poverty and need do cry out for help, at a deep level they need people who will be with them without easy solutions. This demands of us the willingness and capacity to live with paradox and mystery, to accept the reality of questions without answers, and problems without easy solutions.

Looking into the eyes of poor people builds relationship and solidarity. When we take the time and risk building relationships of friendship with poor women and men, we enter the possibility of joining with them in solidarity. We are not just giving handouts and free giveaways during special occasions. Solidarity builds upon our having heard their articulation of the problems they face, and their hopes and dreams. Solidarity means the art of facilitating with them a process for shared recognition of God in the problems of life, and the discovery of options and possibilities together. When the women at Samaritana are asked what is most important to them in all that we do, they often don't mention the programs and activities; most important and meaningful are the relationships and sense of community they have found. When women have left for a season and come back, they almost always tell us, "I missed the relationships and community."

Over the years, as we have taken the time and risked gazing to the eyes of women in Samaritana and entered their stories, we have been privileged to attend weddings and funerals, baptize and bury them, carry women in labor to the hospital, sit with them as they faced accusers in front of village officials, bring food and clean clothes for them in jail, visit and pray for them in the AIDS ward in the public hospital. These were precious, sacred moments of connection and solidarity.

Seeing the poor prioritizes people over projects. It is much easier to focus on projects than to focus on people. Projects are manageable, predictable and measurable. People on the other hand, are the opposite. But to look into the eyes of poor women and men involves a commitment to prioritize people over projects. It means we will not make people into projects, either. We will make time for individuals enter into stories, and hold our goals and objectives loosely. At Samaritana, we plan, monitor and evaluate in regular cycles. These are

tools that are valuable and important for any human organization. But I pray that in the midst of all our necessary organizational work, at the heart of what we do as a ministry is a commitment to individual women. Sometimes we need to be reminded that interruptions don't distract us from our real work; the interruptions are often our real work.

We see most clearly when we look together in community. We cannot see clearly by ourselves. There will be things that I overlook that you see, and I will observe things that you have not noticed. We need to be imbedded in a community of fellow lookers, and we need to be accompanied by guides in the art of seeing. . Particularly when considering the problems and needs of the poor, and the scale of poverty particularly in Asia, we need to be walking, praying, listening, acting and seeing together in community. Our churches and ministries need to be communities more than organizations, where relationships of trust and vulnerability are being nurtured, and we are learning to be together and not only doing things together. We also need to recover the lost art of spiritual direction, to seek out and listen to women and men to serve as spiritual directors and guides, to help us see more clearly, and discern and respond to whom and what we are seeing.

For us to see more clearly and more fully, we are invited by God and by our poor brothers and sisters to form what we may call interpretative communities, and these interpretative communities must include both the poor and the non-poor as equals in the hermeneutical task. Walking with the poor, sitting in their ordinary and uncomfortable places, shedding tears with them over the pains and injustices of our world, singing and laughing with them during celebrations and feasts, working alongside of them in building community and more hopeful possibilities for tomorrow – it is as we commit to this kind of a shared life journey that we will be able to see things that had before been obscure or hidden and we will be able to see more clearly.

SOME CONCLUDING THOUGHTS

Just as Jesus saw the needs and concerns of the crowds, and was moved to compassion (Matt. (:36), so too as we look into the eyes of our poor brothers and sisters, and accept the ethical responsibility we have for them, are we stirred and moved to respond compassionately? And then, in direct proportion to our openness and obedience to respond compassionately to our poor neighbors – in hospitality, receiving, partnership, shared life, and in myriad other ways our eyes will be further opened and given clearer vision. When we grow into a quality and posture of heart that is ready to receive, welcome and share with our poor neighbors, the 'eyes of our hearts' (Eph. 1:18) are enlightened and more fully opened.

To be able to interpret more fully and correctly – whether that be another person, a cultural context, or the sacred text of the Scripture – we must be able to see more clearly, and this is just as much a matter of the heart (spirituality) as it is of the head (theology). We may say that hermeneutics is at its core a pneumatic, Spirit-led task. As we are led by the spirit and formed by the Spirit in the task of interpreting, our seeing begins to move beyond our own limited tribe, socio-economic

status, preferences, experiences, conceptual framework and worldview. The great paradox is that our view and understanding become more and more broad and universal only when we incarnate, put down roots, and look face to face with individual women and men in local, particular times and places. The deeper, longer and more faithfully we contextualize and incarnate – in reflective ways – the more we will understand and be able to interpret wider, more universal and timeless realities.

Robert Barron writes, “Christianity is, above all, a way of seeing.”³¹ Jesus, in the poor women and men of our world, is waiting for us to look Him in the eye with a depth of compassion that his poor hosts will gravitate to and find rest in. But this requires of us the decision and commitment to develop new ways of seeing, to see the people and things we have ignored or covered up before, especially our poor neighbors. As John Green, street minister to male prostitutes in Chicago, has said, “Jesus once remarked that the ‘poor will always be with you.’ I think he said this because we who are rich needed the poor to keep us from becoming blind.”³²

The blind beggar who received his sight from Jesus on the road to Jericho began by begging for His mercy. When Jesus asked him what he wanted to be done for him, his answer was, “Lord I want to see!” and Jesus gave him his sight, (Luke 18:35-43). May our prayer as individual believers and as faith communities be, with him, “Lord have mercy ... I want to see the poor around me! I want to see you in them! I want to see my own poverty!” And may God grant that, as we look humbly and compassionately into the eyes of the poor all around us, we may be able to say with the man born blind who was also given his sight (John 25), all I know is I was blind, and now I see.”

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31. Robert Barron, *And Now I See... the Transformative Power of the Christian Vision*, Quezon City, Jesuit Communications Foundation, Inc., 1998, p. 1.

32. John Green, *Streetwalking with Jesus: Reaching Out in Justice and Mercy*, Huntington, Our Sunday Visitor Publishing Division, 2011, p. 37.



Jonathan M. Nambu, D. Min.
jtnambus@yahoo.com

A Japanese American, Jonathan has lived in the Philippines for almost 24 years. After completing a BS Architecture at the University of Illinois and working in a Chicago architectural office, he also engaged in community and church-based ministry among marginalized persons in Chicago for 5 years before coming to Manila. He currently serves as the Executive Director of Samaritana Transformation Ministries. Together with his wife Thelma, he is on the global leadership team of the International Christian Alliance on Prostitution (ICAP).

EAST-WEST CENTER FOR MISSIONS

Research & Development

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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.

MIGRATION, CHANGE AND CHRISTIAN MISSION: A CONTEXTUAL REFLECTION

Atul Y. Aghamkar

INTRODUCTION

India is entering a qualitatively new phase of socio, economic and cultural changes and these are particularly evident in urban India. It is generally agreed that urban people perceive and receive changes more openly than their rural counterparts. Often urbanization and change are interdependent and inter-related. The acceptance level of change among the migrants tends to be much higher comparatively faster. The issue of urbanization and change needs our careful scrutiny so as to gain insights for possible Christian mission among migrants. Attempts are made in this paper to look at the reality of urbanization as an agent of change and examine its impact on selected aspects of migrants so as to draw raise pertinent questions for doing Christian mission among them in contemporary urban India.

The technological advances in the post-Second World War era have had an immense impact on the world's population. Today, it is no longer necessary for the bulk of the population to be engaged in agriculture alone as the world is now able to sustain a large number of people in cities. Consequently, the world is rapidly becoming urbanized. At the beginning of the twentieth century, a little over ten percent of the world population lived in cities. However, at the beginning of the twenty-first century, more than half of the world is living in cities. John Palen points out that this urban growth is primarily taking place in Asia, Africa and South America.¹ This means that the reality of urbanization will affect the non-Western world significantly, since much of the Western Hemisphere is already urbanized. Therefore, the implications of urbanization for the non-Western world are tremendous. Although urbanization is not new, what's new is the degree and the speed with which non-Western countries are becoming urban. While in some ways India follows global patterns, the process of urbanization in India is unique, as it has its own historical and cultural contexts in which urbanization is being shaped.

DEFINING URBANIZATION

It is not easy to define urbanization, as not one definition is acceptable to all. As is true at the global level, not one definition of urbanization is accepted in India. In fact, the study of urbanization in India has been described as 'a balloon into which each social scientist blows his [or her] own meaning.'² There are numerous ways by which one can define it since it is a complex subject that can be approached from different angles. Here we will focus on a couple of definitions. According to Prakas

Rao, urbanization in India involves: '(a) Concentration of people at population densities higher than those associated with agricultural populations, with only very rare exceptions on either side; (b) population shift (migration) from rural to urban areas; (c) occupational shift from agricultural to non-agricultural.'³ While this definition is quite comprehensive, it probably does not take into account modern process of urbanization wherein a new technological as well as urban to urban migration is becoming a reality. R. P. Misra looks at urbanization as the process that 'reveals itself through temporal, spatial, and sectoral changes in demographic, social, economic, technical and environmental aspects of life in a given society.'⁴ Misra builds his definition of urbanization on the issue of comprehensive changes, and that is worth taking into consideration as we look at urbanization and change in this paper.

URBANIZATION AND MIGRATION DYNAMICS

According to the Ministry of Urban Development, India is in the midst of a gigantic urban increase, claiming to have fifty three cities with a million plus population.⁵ Just a decade ago this figure was less than half of its current number, which shows the rapidity with which Indian cities are growing. A significant percentage of this increase is due to migration. Migration is generally understood as the movement of people from one place to another.⁶ However, sociologists look at migration as a form of geographical or spatial mobility between one geographic unit and another.⁷ It implies a permanent or semi-permanent change in the place of residence. Commenting on this Kanjamala makes helpful observations: "Legally speaking, migration involves crossing over administrative units or boundaries. When the national boundary of the country is involved it is called international migration and if the migration takes place within the national boundary, it is termed internal migration."⁸ A huge internal migration is taking place in India especially in the past three decades. The Census of India generally divides internal migration into Intra-State migration and Inter-State migration. These two are

3. Prakas V.L.S. Rao, *Urbanization in India: Spatial Dimensions*. New Delhi: Concept Publishing Company, 1983, 13.

4. R. P. Misra ed. *Million Cities of India*, New Delhi: Vikas Publishing House, 1978, 23.

5. www.moud.gov.in/urbanmorphology/ accessed on October 20, 2013.

6. See the following for some studies on migration in the Indian context: Jan Breman, *Of Peasants, Migrants and Paupers*, Delhi: Oxford University Press, 1985. A. P. Katti, *Seasonal In-migrants in Rural Shimuga*, Dharwar: Demographic Research Center, 1966., Swaranjit Mehta, *Migration: A Spatial Perspective*, Jaipur: Rawat Publication, 1990., BRK Raju, *Developmental Migration*, New Delhi: Concept Publishing Co, 1989., J. P. Singh, *Patterns of Rural -Urban Migration in India*, New Delhi: Amar Prakashan, 1989.etc.

7. Hassan, M., *Population Geography*. Jaipur: Rawat Publication, 2005, 281.

8. Augustine Kanjamala, "Social Analysis of Migration in India" L. Stanislaus and Jose Joseph eds., *Migration and Mission In India*, Delhi: Ishvani Kendra and ISPCK, 1.

1. John Palen *The Urban-World*. New York: McGraw-Hill Book Company, 1987 states that 13 percent of the world was urban in 1900. By 1950, that figure had risen to 28 percent and in 1975, it was 41 and by the year 2003 it reached 52 percent.

2. Vasant Kuman Bawa, *Indian Metropolis: Urbanization, Planning and Management*. New Delhi: Inter-India Publication, 1987, 30.

further classed into, rural to rural and urban to urban migration.⁹ These classifications help us to understand comprehensive aspects of migration. Before we move on we should also take into consideration one more point pertaining to migration. Migration has double effect. Many see it as employment opportunity and feel happy about it, whereas there are many who see it as systematic exploitation of the human beings.¹⁰ While it is true that migration can be perceived negatively, but for some it is absolute necessity and that reality cannot be bypassed.

The post-colonial phase of urbanization can be traced back to the Nehruvian policy of industrialization. In the Indian government's first five-year plan, against the wishes of MK Gandhi, Prime Minister Jawaharlal Nehru encouraged industrialization in India. Thus, with the emergence of industry in certain regions of India, urbanization spread rapidly. The most industrialized regions became the most urbanized regions.¹¹ This explains why states like Maharashtra, Gujarat and Tamil Nadu, as leading industrial states; have a high percentage of urban population. The impact of industrialisation in India had to wait for a couple of decades. It was only in the early seventies that rapid urbanisation began to grip India. Millions of rural people were drawn to the industrial cities. Heavy migration of the rural population to the industrial centers of India has accelerated during the last three decades.

Indian people have been thought of as almost stagnant and immobile in the world. Since India has been essentially an agricultural country, farmers have played a great role in its history. Vijaya Punekar, commenting on the immobility of a traditional farmer, says 'Lack of knowledge of the world beyond his limited horizon, absence of initiative, caste restrictions on choice of occupations and transportation, all are some factors responsible for the immobility of an Indian villager'¹² The strong influence of the caste system, which imposed heavy restrictions on every aspect of people's lives made it extremely difficult for people to move out of their villages. In addition, it has been widely believed that the rural population in India is relatively non-migratory 'because it is too strongly tied to its village origins by bonds of kinship marriage customs, language, and centuries of in-group living to be easily diverted to the comparative insecurity and strangeness of the city.'¹³ Further what Kanjamala observed is true when he says, that the Indian population was considered highly immobile due to its low level of education, traditional values and poor adaptive ability to deal with problems linked to migration, poor transport and communication facilities adds to low movement of people.¹⁴

9. Kanjamala...1.

10. Ignatius Soreng, Nicholas Barla and G. Christopher. "Tribal Migration and Mission: Special Reference to the Domestic Workers of East India in the Big Cities." In *Migration and Mission in India*, edited by L. Stanislaus and Jose Joseph. Delhi: Ishvani Kendra and ISPCK, 2007, 56.

11. Prakas V.L. S. Rao, *Urbanisation in India: Spatial Dimensions*. New Delhi: Concept Publishing Company, 1983, 53.

12. VijayaPunekar, *A Study of North Indians in Bangalore*. Bombay: Popular Prakashan, 1974, 58.

13. Bogue Donald J and K.C. Zachariah, 'Urbanization and Migration in India,' Roy Turner ed., *India's Urban Future*. Berkeley: University of California Press, 1962, 29.

14. Kanjamala, "Social Analysis of Migration in India" L. Stanislaus and Jose Joseph eds., *Migration and Mission In India*, Delhi: Ishvani Kendra and ISPCK, 2007, 5.

However, a close look at the history of India provides us a glimpse of constant migration of people. At least a segment of Indian population has been migrating since ancient times in and out of India. For centuries now, thousands of Indians have migrated to nearby countries in search of a better life. No wonder, we find heavy concentrations of Indians in Fiji, the Mauritius Islands, West Indies, Malaysia, Singapore, Sri Lanka, East and South Africa, and several other countries around the world. These migrations are centuries old. Our concern here is primarily migration within the country. Although movements of some segments of Indian population have been always observed, it has picked a strong momentum in the post independence era and especially after the 1970s onwards. Hence what Bogue and Zachariah asserted is correct 'A discussion of urbanization in India (and, in fact, almost everywhere in the world) fundamentally is a discussion of net rural-to-urban migration.'¹⁵ The fact that India's urban population has grown considerably during the past three to four decades indicates a significant movement of people from rural to urban centers. Hence the whole migration phenomenon deserves careful scrutiny and analysis.

UNDERSTANDING CAUSES OF MIGRATION

As we look at contemporary trends of migration, we notice various kinds of movements of people. Some are voluntarily moving and others move because they have no choice other than to move. Some are seasonal migrants, others are permanent migrants. Some migrate as single, male individuals, whereas others move along with their entire extended family and clan. Migration also takes place for religious reasons. Some people settle down in a pilgrim centre in the later part of their lives, whereas other nomadic people who are migrants by tradition, their economy being geared to their nomadic way of life. Then, of course, there are those who are involved in trade and business which requires an itinerant way of life. Although migration is spoken of as a movement of people from rural to urban areas, it can be from town to city and from city to city too. Today, cities of India are flooded with migrants of every kind, though the huge percentage of them may be from the rural areas. Bawa, in referring to Weiner's work, 'assumes that at least a third of the population increase in the urban area must be the result of migration.'¹⁶ Whereas, the contemporary trends of migration takes this percentage much higher.

Although social scientists have come up with various theories to explain causes of the migration, we will confine ourselves for this paper to the Push and Pull Theory of Everett Lee in which he conceptualized the factors associated with the decision to migrate and the process of migration into the following categories: (1) Factors associated with the area of origin; (2) Factors associated with the area of destination; (3) Intervening obstacles; and (4) Personal factors. Lee speaks about 'pushes from the areas of origin and 'pulls' to areas of destination.'¹⁷ Although Lee's observations are based on the contemporary European urban context, much

15. Bogue and Zachariah,...27.

16. Bawa Vasant Kumar, *Indian Metropolis: Urbanization, Planning and Management*. New Delhi: Inter-India Publication, 1987, 50.

17. Kanjamala,... 3.

of that still holds the ground however, more factors are added to this theory as the process of urbanization has now been taking place in the globalized context. Some significant features like urban to urban, town to urban, and national to international migration need further scrutiny. For the purpose of this section, we will use the framework of Lee as we analyze the push and pull factors in the contemporary urban India.

MIGRATION CAUSED BY 'PUSH AND PULL' FACTORS

One of the major reasons why people migrate to cities is economical where they earn their livelihood. This is largely linked with the increasing Indian population that is now literate and educated. Even if they are marginally educated, they tend to move to cities to either find out jobs that fit their education or enhance their potential for better lifestyle. The majority of Indians depend on agriculture for their livelihood but, due to a constant increase in the population and the limited availability of cultivable land, some are forced to search for other means of employment. Furthermore, most of the cultivable land in India is dependent on rain; consequently, when there is a shortage of rain, thousands are displaced and forced to leave villages in search of jobs. It is important to note in this context that a sizable segment of those who migrate to the cities are basically low caste, landless laborers. Since most of them do not have any land to cling on to, they move on to the city. Bulsara is right when he states, 'adverse and unsatisfactory economic conditions in the original habitat form the largest single push factor to drive or stimulate the movement of the people to the city.'¹⁸ Due to a continuous increase in population growth, great pressure is put upon the natural resources. As a result, many are forced to leave the villages in search of new employment. It is often observed that people perceive city as a beacon of hope for employment of every kind.

Kanjamala asserts, "For the male migrant the most important reason for migration was employment opportunity."¹⁹ Since cities provide several options for better employment, many educated and skilled people also move to the city. These are not necessarily rural people, rather they are from towns or cities that tend to migrate to the bigger cities, because bigger cities normally provide better employment opportunities and better wages. Since cities are strong centers of commerce and industry, there is a constant inflow and outflow of services personnel. All kinds of people are transferred to and from cities. These include government employees and officers, factory-skilled and clerical workers. Additionally, small businessmen also expand their business beyond small towns to bigger cities. 'The largest number of migrants belongs to the subordinate technical occupations, the second largest group being engaged in sales and related occupations.'²⁰ These transferees may or may not permanently settle in the city, but they definitely contribute to its size and shape.

18. Bulsara, J.F. *Problems of Rapid Urbanization in India*. Bombay: Popular Prakashan, 1964, 37.

19. Kanjamala...16.

20. Kopardekar, H. D. *Social Aspect of Urban Development. A case Study of the Patterns of Urban Development in the Developing Countries*. Bombay: Popular Prakashan, 1986, 141.

This is particularly true of the urban-to-urban migration of service personnel. However, there are also those who are self-employed and want to explore new grounds for better gain. These include merchants, small shop owners and small industry people. They tend to move toward cities.

In recent decades, a significant growth of industrial centers in certain cities has been attracting many people from all over the country. This has been changing the urban face of India. The relationship between modern urbanization and industrialization is becoming more and more evident. The 'Industrial Revolution' in India affected the production of traditional crafts and occupations which had been previously determined by the caste system. The effects of industrialization on the villages were evident. Industrial centers were mostly in large urban centers, which affected the once thriving centers of traditional small scale and cottage industries in various parts of India. As a result, many craftsmen and artisans in rural India became jobless, and many of them were forced to take the refuge in the cities.

Certain regions of India have become industrial magnets that have been pulling people out of their small villages and towns. Though the industrial growth in India has not been phenomenal, it has been one of the main reasons why people tend to move city-ward, where some kind of employment is normally available. Prakas Rao contends that the most industrialized regions are the most urbanized regions. He gives examples of such regions: Calcutta-Hooghly-Damodar Valley; Bombay-Pune; Kanpur-Lucknow; Madras-Chinglepet and Delhi-Meerut-Agra.²¹ The state of Maharashtra is the most industrialized state in India; consequently, it is also the most urbanized state. This is why a huge industrial population is found in its urban centers like Mumbai, Pune and Nagpur.

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Bogue and Zachariah interestingly observe 'in India the propensity to migrate to urban areas is much higher among literate and educated people than among the illiterate.'²² This statement can be challenged since in recent past more and more educated and professionally qualified people are also migrating to the urban centers of India. The literacy rate in India has been very low, but in recent decades it has been on the rise. As the level of

21. Rao,...53.

22. Bogue and Zachariah,...53.

education raises, the tendency to travel greater distances increases, people are inclined to move into new areas and learn new languages and they develop a spirit of adaptation. Because of the Indian government's initiative in providing at least a primary level of education to all, and its considerable effort to introduce adult literacy, the level of literacy has been significantly elevated. Those who are able to read and write find it easy to leave the villages and explore new grounds in search of better employment opportunities. Raj Bala makes an interesting observation in this regard: 'One of the forces underlying the growing popularity of education among farming families was their desire to divert some of their members to non-agricultural vocations.'²³ This is indicative of the attitude of rural families toward their educated children. It is easier for the educated youth to get employment and earn money in the city than to live in the village and be involved in agriculture.

Realizing the importance of higher and professional education, many marginally-educated rural people either send their children to cities or move to cities for the sake of the education of their children. It is a fact that urban centers provide better educational facilities. Practically all major cities of India are known for their universities and educational facilities. These educational centers act as magnets for students, who having studied in cities, rarely go back. One thing should be remembered: in most cases, generally the high castes who have resources are in a better position to afford sending their children to cities for educational purposes. What Kopardekar has observed a migration pattern in relation to the high caste is noteworthy: According to him, the high castes 'were the first to sense the advantages of Western education, and the sons of those who left the villages were educated and became the first teachers, officials, lawyers, doctors and judges.'²⁴

Natural calamities also force people to migrate to the cities. Famines, floods and cyclones are frequent occurrences in India. The vicious cycle of deforestation and famine has been affecting parts of India considerably. The forests have been destroyed for various reasons, affecting the ecology of the country. Every year droughts and famines are becoming regular phenomenon in India consequently; waves of people are forced to leave such draught prone areas. Most of them take shelter in the cities. In this way, sections of villages move out in groups and settle either on the fringes of cities or in the deep slums. Frequent flooding is another reason for people to move from the flood-affected areas to the safety of the cities. India enjoys long coastal borders but often these areas are struck by storms and cyclones, and people are dispersed in search of safe places. Then there are riverside villages that get affected annually by the flooding of the rivers. A section of these people also tend to move out and migrate to cities.

Many governmental policies and laws are also affecting people and livelihoods, causing a movement of people. Kopardekar lists different government acts and laws that have affected the rural and small town people in particular: 'Legislation like the Tenancy Act, ceiling on ownership of farming land, Minimum Wages

Act, prevention of bonded labor, liquidation of rural indebtedness, protection of depressed classes from the clutches of the big landholders and money lenders ...'²⁵ Most of these legislative acts were introduced after independence which directly or indirectly affected people; many of whom had no choice but to move into the cities.

Further, the initiatives to introduce the Green and White Revolutions have brought much mechanization to the farming and dairy industries. As a result many have had to leave their traditional jobs related to dairy and farming. Impoverishment caused by the Green Revolution is such that many small land holding farmers are forced to become daily wage earners and fill urban slums. This is to say that such government initiatives though were started with good intentions, affected some adversely, causing them to be displaced.

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The same thing can be said about the government's effort to eradicate the ill effects of the caste system also has contributed to the movement of people. While addressing the evil side of the caste system, the measures that were initiated by some of the government policies affected certain groups of people in an adverse way. According to Raj Bala, 'unemployment among the service caste in rural areas was growing with the gradual break of *jajmani* (caste) system.'²⁶ Many of those who were involved in carrying out their traditional occupations, especially in the villages, were forced to explore new employment due to the laws enacted by the government. As per the government laws are concerned practicing of traditional caste system, especially of its' caste discrimination and ill treatment of the outcastes is discouraged, and new reforms have been introduced which have apparently relaxed the grip of caste on the masses. Consequently, many low castes, losing their traditional caste-oriented occupations, could not be employed with the given caste related occupations. This made them difficult to survive in villages consequently some of them had to move out of rural areas to explore

23. Raj Bala, *Trends in Urbanization in India: 1901-1981*. Jaipur: Rawat Publications, 1986, 113.
24. Kopardekar...70.

25. Kopardekar,...147.
26. Raj Bala,...

new avenues of employment. That probably is the reason why most slums in the cities have been filled with such village artisans.

India has seen major political upheaval right from the eve of its independence. The partition of India and Pakistan in 1947 drove millions of people off their original homeland. Partition of the Indian Sub-continent into India and Pakistan has been one of the important stimuli for the movement of population since 1947 ... and 7 million Hindus came to India from across the borders.²⁷ Most finally landed in the major cities and towns of India; prominent among them were Punjabi Hindus, Sikhs, and Sindhis. The shape of some north Indian cities has been drastically changed due to the influx of these refugees. Even the division of India into different states also resulted in the migration of vast numbers of people. Certain refugee colonies eventually merged with cities, and have contributed to the process of urbanization. Even after partition, northern and northwestern border tensions caused two wars with Pakistan, which also drove many border people toward the cities.

In addition, continuous tensions with China, Bangladesh and Sri Lanka keep adding Tibetans, Gorkhas, Bangladeshis and Sri Lankan Tamils, along with Sikhs and Kashmiri Hindus to different cities of India. It is estimated that about 9 million people have migrated to India from Pakistan, Bangladesh, Nepal and other countries in the post-independence era. In addition, with religious fundamentalism on the rise in recent decades, communal and religious riots are becoming more and more common in India. These riots bring pressure on certain segments of the affected population, forcing them to move out of those areas. Thus many communities are uprooted as safer living space is sought in the shelter of the cities.

It is observed that male migration is dominant in Indian cities. Over a period of time, these male migrants tend to bring their wives and children to the cities. This is described as dependent migration. Single males who migrate usually marry village women, and bring them to the cities. As the city expands, it absorbs several villages into its fold. Village dwellers suddenly become part of the city. Strictly speaking, this absorption may not be called migration, but it definitely changes the status of these rural people.

Mass media has been said to be influential in helping spread the pattern of urbanisation. Though mass media such as radio and television are controlled by the government of India, they are managed mostly by urban people. Most of what has been produced reflects urban lifestyle and patterns. Because of advanced technologies, the effects of these media have been seen even in the remotest parts of India. Cinemas, newspapers, and an increasing rate of literacy have also been influencing the masses toward urbanization. Cinema has been a powerful medium for communicating a predominantly urban lifestyle. Most radio and television programs are essentially city-oriented. The question is not whether this is good or bad, but that they raise more curiosity about life in big cities in most minds of the rural

populace.²⁸ The introduction of many luxurious items on television commercials definitely helps create an urban mind-set. Given opportunity, many young people are pulled toward the cities. It is only after coming that they face the realities of city life, but then it is too late for them to return to the villages. They struggle to adjust with the hard life in the city, yet continue to influence other village folk to join them.

IMPACT OF CHANGE ON MIGRANTS

Before we discuss the process of change in urban India, it is essential that we define what change is. For our purpose, Gordon Lippitt's definition of change is most acceptable and least complex. He defines change as a 'planned or unplanned alteration in the status quo in an organism, situation, or process.'²⁹ His categories of change include 'transmitted social change', which occurs without any intentional direction, and 'transformed social change', which occurs when persons or groups or structures change themselves or others by deliberate effort or resolutions.

Rapid urbanization in India is bringing about many changes, affecting practically every aspect of urban life. However, we cannot neglect the continuity in several other areas of urban life. Raj Gandhi's distinction in this regard is valid: 'Here we must make it clear that there is a difference in change in degree [the quantitative change] and change in kind [the qualitative change].'³⁰ In certain areas of urban life, people tend to adapt to change at the behavioral level but not necessarily at the attitudinal. Such change remains at a superficial level. However, family and religious life, occupational patterns and certain aspects of the caste system have definitely been affected. The following section will deal with those aspects of urban life that have been affected by changes.

Family

The basic component of Indian society is the family. The traditional extended or joint family has been India's strength. However, Indian society is undergoing transformation as a result of industrialization and urbanization, as well as the policies adopted to reorganize rural life.³¹ It is also experiencing transformation as a consequence of the efforts by the government to reshape family types and functions by different legislation. It is argued that the tempo of industrialization considerably influences the structure and functions of family. It transforms the family into a unit of consumption, the function of production being taken over by industries and occupations associated with them.

One of the most visible impacts of urbanization is the trend from the traditional to the nuclear family. Though the traditional joint or extended family still persists in urban India, the trend toward the nuclear family is

28. Kopardekar, ...135.

29. Gordon Lippitt. *Visualizing Change: Model Building and the Change Process*. Fairfax Va: NTL Learning Resources Corporation, 1973, 37.

30. Raj Gandhi S. "Kin, and Caste Interactions of the Women of an Urban Sub-Caste." *Proceedings of the 30th International Congress of Human Science*. Graciela de la Lama ed. Mexico City: Mexico 1976, 3.

31. A. R. Desai, A. R. *Urban Family and Family Planning in India*. Bombay: Popular Prakashan. 1980, 23.

27. Bogue & Zachariah, ...43.

gaining strength. This phenomenon has implications for decision-making in the family. Traditionally, all of the decisions were made by the elderly male, with the understanding that other members of the family would obey. However, this is changing in the urban centers. A very vivid description of such change is given by AR Desai:

The community life lived by majority of the urban population is woven within the matrix of the religious, communal, caste and other associational framework. The control of the elders to a large extent disappears and the nuclear family is left to make its own decisions. There is also a growing tendency for the younger family members to be treated as individuals rather than as family members. This is suggestive of the processes of change that are taking place in authority structure within the family, particularly among the educated upper-and middle-class families (1980:33-34).

Nevertheless, though the structure of urban families tends toward nuclearity, the attitudinal inclination still seems to be toward traditional family values. When discussing the urban family, it is essential to note kinship patterns in urban India. It is generally believed that kinship ties lose their hold in the urban centers. It is true that the complexity of urban life brings certain restrictions to kinship continuity in the cities. However, it has been observed by Sylvia Vatuk,³² IP Desai³³ and others that in order to meet the demands of complex modern urban life, a modified extended family is emerging. Here, kin and clan play a central role. Such a structure may not look very traditional or formal, but it consists of a series of nuclear families joined together on an equal basis for mutual aid and functioning. These individual nuclear families do not necessarily stay together under one roof to form a traditional joint family. Members of kin and clans may be scattered in the city, living as nuclear units, but for all practical purposes, they function as one large joint family. Once again, when we think in terms of change in the patterns of kinship in urban India, we observe a strange anomaly between continuity and change. The fact that certain aspects of family patterns are changing is perhaps indicative of openness to spiritual change.

Caste

The caste system, originally based on occupational class segregation, was the basis of living patterns in cities, towns and villages in ancient India. For many sociologists, caste is thought to be a rural phenomenon, closely connected with the peasant society and economy. Therefore the presumption is that caste somehow is antithetical to non-agricultural economy. However, over the centuries, the caste system has been going through a transformation, especially in the modern cities. Western thinkers like Karl Marx and Max Weber predicted that the caste system would not survive modern technological and sociological changes. They predicted almost a dismissal of it in the industrial cities of India. It is true the caste system is undergoing change. Some of its elements, however, are still keeping a strong hold on the people of India, even among urban people.

32. Sylvia Vatuk, *Kinship and Urbanization*. Berkeley: University of California, Press, 1972.

33. I P Desai. "An Analysis" Part of "Symposium: Caste and Joint Family." *Sociological Bulletin* 4 (2) 1955.

The caste system in India has resisted change for a long time and has adapted by allowing certain of its aspects to undergo transformation. On the whole, the caste system structurally remains strong and continues to be an integral part of Indian society.

It would be interesting to find out what aspects of the caste system have been undergoing changes in urban India. Dube contends that 'caste barriers have fallen in many places or have been transformed into class antagonisms.'³⁴ Gandhi advocates that in its economic dimension, caste is slowly but surely changing into class.³⁵ Yet N M Srinivas³⁶ has observed that caste consciousness and organizations have increased in modern India. Thus, there are contradictory views expressed by different scholars on the caste system in India.

Srinivas cites examples of continuity of caste and occupation in the cities. According to him, rural barbers, when they migrate to towns, work in hair-cutting salons, washer men start laundries, smiths work in furniture shops, oilmen sell if not press oil, *malis* work as gardeners, *chamars* work in shoe-shops, Brahmins are cooks, teachers and lawyers. All practice similar occupations and stay in the areas where their caste fellows are. The hierarchical attitudes of hereditary occupations are carried by the people from the villages to the towns and cities. Most modern educated high caste Hindus preserve some elements of traditional behavior in their interactions with other members. As observed by many, caste consciousness still lingers in respect to marriage, mainly because of the traditional caste practices in the family structure. While the hold of the caste system appears to be diminishing in urban India, it would be a mistake to say that city people have been completely freed from its influence. The change in the caste system is one of degree, not of kind.

With the introduction and growth of a modern market economy system in India, the traditional system of economic and social interdependence between the castes has been undermined. Under the traditional caste structure, a person was expected to carry out his/her own occupation, assigned by the caste. Even traditional cities in India carried out the same occupational patterns until the beginning of this century. But now a clear change has been observed in the modern cities. Once the traditional hereditary nature of caste occupations has been significantly affected by the impact of industrialization, urbanization, and Western educational institutions, occupational mobility increases, affecting not only the caste system but also the socio-economic position of all classes.

Because of urbanization, the horizon of occupational mobility is wide open. A person from a lower rank, if eligible, may be hired at any level. This kind of occupational mobility is not permitted by the caste-dominated structure. Moreover, some recent government policies, by reserving certain quota or governmental jobs to the 'scheduled castes' (mostly the lower and the outcastes), and 'scheduled tribes' (mostly the

34. C. S. Dube, ed. *India Since Independence. Social Report on India 1947-1972*. New Delhi: Vikas Publishing House, 1977, 71.

35. Raj Gandhi, *Kin and...*3.

36. Srinivas, M. N. *Social Change in Modern India*. Berkeley: University of California Press, 1967.

animistic mountain non-caste people), have encouraged occupational mobility.

In recent years, caste has been very much used by the politicians, though officially at the government level it is banned. Due to the increasing use of caste in politics, both caste and politics are being changed. Because of political benefits, there is a growing tendency to stick to one's own caste and manipulate it to gain more benefits from the government. This tendency is much more clearly seen among the lower caste people, who have been offered various concessions and benefits by certain government policies. This has led to more caste consciousness, particularly in the cities. Caste appears to have become a vehicle of political power and economic gain. Dube's remarks in this regard are noteworthy: 'Political interests may unite or divide them into factions or persuade them to form coalitions with other castes or to fight against them.'³⁷ This could be an indication of the growing influence of caste in the urban centers of India.

Because of the Indian government's policy of providing equal opportunities of learning to every citizen, every caste group has access to education. This has helped especially the low caste people to acquire the education and the skills for professional jobs. The monopoly of the high castes, particularly the Brahmins, over education has therefore been gradually diminishing. The widespread advance of modern education is particularly seen in the urban centres, where a large number of schools, colleges, and professional institutions have been educating the masses.

This has in turn encouraged the educated masses to move into occupations of their own choice. Today, in an urban setting, a person of low social ranking can hold a higher position than a high caste person. 'Occupation thus became a relatively independent element in social status' This is considered to be a significant move from the traditional caste-ridden occupations.

A sizable number of those who have become professionals are now considered middle class in urban centers. 'The development of professions along with the salaried occupations led to the growth of the middle classes, and the newly educated middle classes in India cut across different castes.'³⁸ On the basis of education, skill, profession, and economic status, a person of lower caste ranking can be elevated to the middle class status. This is an emerging phenomenon in urban India. It indicates gradual move toward the change from a caste-oriented to a class-oriented society.

A person with good earnings can buy properties in the high caste dominated residential area without much problem, despite his or her lower caste background. 'For many it is quite difficult to accept so suddenly the new criterion of wealth against that of caste and birth with which they were accustomed.'³⁹ Cities demand a materialistic outlook. The upper castes normally do not enjoy the same privileges of prosperity and respect in

the cities that they once did. 'Thus frustrated in their efforts to climb up the social ladder, they glorify the caste structure all the more.'⁴⁰ This is a dilemma many urbanites are experiencing.

Religion

Religion has been an integral part of Indian society. In fact, traditional Indian society has been well integrated into the framework of Hinduism. Traditional cities in India have been, for the most part, its religious centers. Thus, cities like Varanasi, Allahabad, Amritsar are known religious centers even today, 'and recently the reform movements such as the PrarthanaSamaj, The Brahmo Samaj, etc., have found their beginnings in the cities.'⁴¹ Though people in cities still tend to be religious, religion does not carry the same weight in their lives as in the past. This is primarily because 'Westernization, industrialization, urbanization and secularization have acted as the powerful forces of change.'⁴² The influence of science and technology and the spread of modern education have definitely affected the religion of Indian urbanites.

Despite the fact that urbanization is bringing a lot of pressure on the religious practices of people, 'the importance and influence of religion is apparently increasing' argues Kopardekar.⁴³ In the midst of busy urban life, people still tend to take the shelter of religion for peace and tranquility. In fact, some studies (egGhurye 1968) indicate that there is an increase in the awareness of religious identity among Indian urbanites. Gandhi observes that 'Hinduism has shown extreme flexibility in adapting to urban conditions.'⁴⁴ The same is said to be true of Islam and Sikhism and, to some extent, Christianity in India. Kopardekar's observation is crucial in this regard: 'Growing patronage of temples of Hindus, mosques of Muslims or churches of Christians, or the contesting of elections and running of several educational and other institutional associations on the basis of religion and the large queues at religious places or festivals and other occasions are indications of growing influence of religion in the cities of India'⁴⁵

In recent years, several religious militant movements have started in different cities of India. Communal and religious tensions are on the rise. 'The revival of the old Sanskritic tradition and the change of the old traditions have continued simultaneously in Indian cities.'⁴⁶ New meanings are being added to old rituals, and new forms, suitable to urban life, are adapted. This may indicate that urbanization is transforming traditional religion.

Why are the Indian cities becoming more and more religious? The modern Hindu revival, which has its roots in the urban centers, is a reaction against the attacks on Hinduism from non-Hindu sources. Thus, the revival is bringing reform and reinterpretation of religion in modern India.⁴⁷ Another reason given by Kopardekar⁴⁸ is the growing insecurity and frustration in the cities. In

37. Dube...71.

38. Raj Gandhi, "Religion in India." *In Urban India*. Raj Gupta ed. Delhi: Vikas Publication, 1983, 44.

39. Paul Devanandan, and M MThomas ."Modern Hindu Attitude Toward Christian Evangelism." *Union Seminary Quarterly Review* 12 (3): 1957,43.

40. Paul Devanandan and Thomas... 44.

41. Raj Gandhi...57.

42. Raj Gandhi...57.

43. Kopardekar...127-128.

44. Raj Gandhi...57.

45. Kopardekar,...128.

46. Raj Gandhi...75.

47. Srinivas...133.

48. Kopardekar,...128.

the insecure urban situation, people find security in their traditional religion, though it may be old and outdated in many ways. So urban people may be modernized outwardly, but within the domestic circle, they act like staunch religious believers. An interesting dual culture and outlook is being developed by the Indian urbanite. This could again be referred to as a double standard of living, and confirms our argument that in the urban centers of India, continuity and change are evident.

REFLECTING ON MIGRANTS' CONDITIONS

It is normally believed that most migrants in the city face tremendous problems as they initially feel uprooted, disoriented, insecure and unsettled. This is particularly true with those who are pushed where they are forced into an environment that is strange, unfamiliar and to an extent, hostile. Generally, most migrants find it hard to adjust with the change in their environment, living conditions, interpersonal relationships and language as well as occupation related issues. The urban job market requires education and specialized skills that most rural migrants do not possess those. This brings a tremendous pressure on them to adjust with the new job environment. Since the rural skills and experiences with which these migrants come to the cities are of limited value, they generally become unskilled workers.

Often the desire for migrants to move socially and economically upward is thwarted by the demands of their mere survival. The struggle to survive in the city normally takes almost all of their energy, leaving hardly any time and resources to move upward. This brings tremendous frustration and consequently, many of them take the shelter of alcohol, drugs and gambling. This way they tend to forget the harsh realities of urban life.

Another visible impact of urbanization on the migrants is seen in the breakdown of their family. Most rural migrants come from the joint family structures but the urban context force them to become more nuclear-hence bringing a sense of alienation which adds to a sense of insecurity. Naturally, they tend to develop their caste, community networks to seek some sort of sense of belonging.

TOWARDS MISSIONAL REFLECTIONS

Looking at the huge presence of migrants in the Indian cities, some missional reflections are in order. Rather than providing insights for a missional response, I hope to raise pertinent questions that would provide a basis for missional action.

First of all, what does it mean for the urban church to take seriously the ministry among the migrants? To what extent do the migrants deserve the attention of the urban church? In what way does the urban church be informed, educated, equipped and mobilized to undertake effective ministry among these migrants? How can the urban church be made aware of the process and effects of changes that are taking place among migrants? In response to these questions, to what extent the urban church should be informed? Further, what kind of networking and partnership is to be developed between the likeminded churches and socio missional organizations? In what ways the expertise and

experience of mission societies be utilized by the urban church that is faced with the realities of migrants at their door steps?

Second set of questions pertains to the church's response to the needs of the migrants. What can be done to make the transition of the migrants smooth and productive in the cities of their choice? Should the church take the initiative in developing a network for providing assistance to them in securing jobs, providing temporary shelters, basic health and education for the children?

Thirdly, is there a way by which rural migrant's original solidarity with their kin, clan, caste, and ethnicity be enhanced by strengthening their family and kinship relationship in the city? In what way this can be done effectively and productively? What can be done to develop similar network in other cities so as to learn from each others' experience?

Further, what will it take to witness to the migrant communities and plant churches among them? Since migrant cultures are holistic cultures, to what extent should we develop approaches that would take into consideration holistic Christian witness among them? Is there a scope for urban missionaries to be placed among the rural migrants in cities? What would be some of the innovative and relevant ways of doing missions among such rural migrants? Related to this another crucial question with regard to planting of the kind of churches that would fit the context and needs of the rural migrants in the city? What kind of leadership structure is to be developed in these churches? And finally, what can be done to equip the rural migrants to share their new faith with their own community and people both in the city and back in their native villages?

This would require a lot of equipping and training for the urban church and her members so as to prepare them for the ministry among rural migrants. This equipping may be done both at the formal as well as non formal levels. Equipping the church with appropriate strategies and approaches for ministering to the rural migrants is essential. If the city and particularly the migrants are perceived to be a mission field then efforts are needed to make the whole church as mission force. Equipping and mobilizing the urban church to minister effectively among various migrant groups is the need of the hour.



Atul Aghamkar, Ph.D.
atulats@yahoo.com

Dr. Atul Aghamkar is currently a professor and head of the department of Missiology at South Asia Institute of Advanced Christian Studies, Bangalore, India. Having been involved in urban church planting and pastoral ministries for over a decade, he has consciously moved in to teaching ministry. Along with teaching Missiology at the masters' and doctoral levels both at SAIACS and a number of seminaries, he has been keenly involved with international and national mission related initiatives. His contributions in the area of urban missiology is well recognized.

VESSELS OF HONOUR (2 TIM 2:20-21)

Panya Baba

The text 2 Timothy 2:20-21 is appropriate and very timely for consideration. The appeal of this text is very relevant to this generation of our Christianity. One of the great demands of latter day Christianity is to take the issue of vessels of honour very seriously because moral decadence is getting the upper hand of this generation. Although we are witnessing an increase in numerity of new churches being planted, but the quality of church growth has experienced no limit in Nigeria in particular and Africa generally. For example, more than ten years ago, I read from the "World Christian Handbook" that there are 900 church denominations in Nigeria alone!

In those years, it appeared Nigeria exceeded other overseas countries in the number of church denominations including UK, USA, Canada, Germany etc. But we are yet to see the moral impact of this church growth in Nigeria as it should be, instead Nigeria has earned a bad name and earned a bad title as "**corrupt country**". What a pity, what a shame to Christians in Nigeria! Especially the **Pastors** and **Christian leaders**. Where is the impact of our preaching, **teaching, worship** and **daily exhortations** that are being done on Sunday church worship, on public open air evangelism and through Radio and TV programs?

The current picture of our Christianity seems as the fulfillment of the words from our Lord Jesus that say "**many are called but few are chosen**" Matt 20:16. It shows that inspite of the many churches and denominations, the real or genuine Christians are very few and that is why this kind of Christianity can not change or transform the nations.

CHRISTIANITY IN AFRICA

In the African Bible Commentary 1st Volume that was written by 70 African scholars and theologians and which the former General Secretary of A.E.A. Dr. T. Adeyemo is the General Editor, Lois Semenyue reported about Christian education in Africa. It was cited on page 1480 that

"In the 1960s, Christianity in Africa was described as a mile long and an inch deep. Not much has changed since then despite the vast number of African Christians, the new churches springing up every day, the all night prayer meetings, exorcisms and the days of fasting, the continent is still blighted with poor government, bribery, killings, coups, the AIDs epidemic and so on."

This apparent paradox invites us to examine the way in which Christians are nurtured. Is there a genuine Christian education in our churches? We need to recognize that Christian education is far more than just ministry to children. Christian education passes the Christian faith from one generation to the next. It helps believers to make their faith their own and to live it out. Aided by the Holy Spirit who indwells every believer,

He gives direction for every stage of life.

One of the reasons many of our churches lack Christian education is ignorance, which is often rooted in the way pastors are trained. Many theological schools provide little or not more than an introduction to Christian education. More courses are needed to create an awareness of the value of effective Christian education, which will translate into properly organized education in African churches... Christian education must be practical. Knowledge that is not applied to real life issues will not transform lives, while memorizing facts is good, it is not enough. Learners need to be challenged to implement what they learn. They will need to be taught skills in **analysing, synthesizing** and **evaluating** if they are to be able to confront the challenges facing our contemporary society of today's spiritual problems (See 2 Tim 2:14-19. Tit 1:5).

"Christian education is a means of improving, developing and nurturing the church in its authentic walk with Christ so that the applied Word of God will have a positive impact on our societies".

Nigerian Christians are not exempted from this report. The declining of Christian moral standard affects the whole world at large. There is increasing high rate of Christian nominalism today in many countries. In the book "**Operation World**," the writer Patrick Johnston indicated that

"Over the 20th century, Christianity declined slightly from 34.5% in 1960 to 32.5% in 2000. The precipitous decline of the past 30 years in Europe has been balanced by the growth in Asia and Africa... but, nominalism has become a major issue. In many countries, the Christians themselves need to be re-evangelised. Their spiritual needs cannot be ignored." Operation World page 13.

There are many challenges to Christianity in the 21st century, the worldly people have gotten their way and crept into churches. That is why the teaching message from the Apostle Paul to his spiritual son Timothy remains relevant to date (2 Tim 2:20). There are many wrong doctrines going around that leads to syncretism in today's Christian practices.

Some so called Christian countries have now become mission fields. For example, France now has more muslims than evangelical Christians. We have seen homosexuality and abortion legalized in some states in the USA by government and churches and which has brought down the Christian cleanliness and the holiness of God. I praise the Lord that the African Anglicans have stood firmly against that. However, the church is being divided on this issue.

THE ERA OF THE APOSTLE PAUL

During the time of the apostle Paul, the Christian church were facing wrong doctrines, worldliness and ungodly

living (see 2 Tim 2:20-21). Therefore, Paul had to warn, and teach his spiritual son Timothy how to handle the situation. This is a great lesson for us in today's Christianity. On the other hand, it is an encouragement to pastors today not to lose heart although we have to be alert and sensitive by observing the situations in our churches and to examine any wrong doctrine that is being taught, preached and practiced.

One of the most dangerous doctrines that were taught in the Apostle's time is that the resurrection had already passed 2 Tim 2:18. This doctrine had weakened the faith of believers during Paul's life time (1 Tim 1:19). Even the names of those teachers of wrong doctrines are mentioned for us (1 Tim 1:20, 2 Tim 2:17).

When Christians lose faith and hope in the resurrection and second coming of Christ, they lose the foundation of Christian holiness and the righteousness of God (1 Cor 1:12-20). When our belief has shifted from the second coming of Christ and the resurrection of the dead, then there is nothing left of our faith except **doom** and **uncertainty**.

VESSELS OF HONOUR OR DISHONOUR

From the foregoing, we are now in a position to understand fully or clearly the reasons why this metaphor from Paul is given. It is about the two types of vessels mentioned in our text. Some are said to be of honour as gold and silver while some others are of dishonour such as of wood and earth. In order for us to comprehend better what Paul meant to Timothy, let us consider the following:

DEFINITION

What is a vessel? There are various meanings according to some dictionaries. But due to the context here, it appears that it means as the *holder of liquid* that is used for a drink. For an example a deep jar. Some of them could be made of gold, silver and clay. Their quality and beauty depends on the materials that they are made with. Based on the materials they found their honour, beauty, value or dishonour. The golden one can't be compared with the one made only by earth or clay. That which is made of clay will be far less honourable and expensive.

The house illustrates the church (1 Tim 3:15) or congregation of believers in which their spiritual understanding, growth and holiness are so varied and in categories (2 Tim 2:1). But they are all in the church together and serving the same Lord but some did not care to live in righteousness and holy life according to the biblical teachings (2 Cor 5:17, 2 Tim 2:20-21, 1 Pet 1:15, 16, Eph 5:25-27). Those Christians who do not live in holiness cannot honour God and even other people. They can not be used by the Holy Spirit as witnesses for Christ. They have nothing to show of their following Christ (Matt 5:13, 14, Ex 19:5, 6). But the people of God (Israelites) fell from God's expectation (Isaiah 1:4-17).

Much of Christian behaviour today is just similar to the backsliding nation of Israel in the time of the prophets and this is because of the many nominal Christians who are yet to be born again. Therefore, there is no tangible spiritual transformation impacting our nations today.

REMEDY

Born again pastors are the keys. No one can give what he doesn't have. Neither can we teach or train others on what we don't know (2 Tim 2:1, 15). A good trainer has to live by his words. Likewise a good preacher has to live by the true gospel (cf 1 Cor 15:34, Gal 1:6-9). See the practical example of Paul himself in Gal 2:20, 2 Cor 2:14-17, 1 Cor 11:1, 9:26-27, 2 Cor 3:14-17. There is a common saying, "**Like father like son**". Pastor's belief and faith must be very firm in Christ. He should be a good ambassador for Christ (2 Cor 5:20). He should be bold and courageous enough to deliver the biblical truth and sound doctrine without shame fear and bias (Ez 2:3-10, Jer 20:9, 2 Tim 1:8, 2:8-10). It is the gospel truth that will set the people free (John 8:32).

THE ROLE OF THE HOLY SPIRIT

The possibility to become a vessel of honour completely depends on the power of the Holy Spirit.

1. He is the cause or the source of our second birth John 3: , Eph 1:13, 4:30.
2. Genuine Christian's body is the temple of the Holy Spirit 1 Cor 3:16, 17, 6:19, 20.
3. He transforms the earthly body to spiritual body to being honourable to God Rom 8:9-11.
4. He is the source of our spiritual power for cleanliness, strength for our duties, wisdom for our living, teacher for our training, helper and comforter in the time of need John 16:16, 17, 16:7-14, 2 Cor 3:17-18.
5. He is our defender and fighter against our enemies Isaiah 59:19.
6. He is our advocate and guide through the right prayers to God Rom 8:26-27.
7. He is the giver of all the spiritual gifts 1 Cor 12:4.
8. He is our power for evangelism, master of the harvest, means for bringing other lost sinners to Christ Luk 24:49, John 20:22, Act 1:8.

There is no any success in Christian life and service if not by or through the power of the Holy Spirit Zech 4:6. Without His power to transform and change us we have no capacity to become vessels of honour.

We are therefore, commanded to wait upon Him (Luk 24:49, Acts 1:8) to surrender ourselves to Him, (Rom 12:1, 2). Consequently, our prospect of becoming vessels of honour is assured by honest prayers, reading and studying the Word of God as well as living in true obedience to the Holy Spirit (Josh 1:8, 9).



Panya Bana, Ph.D.
panyababa@yahoo.com

Dr. Panya Bana was the Mission Director of the Evangelical Missionary Society of ECWA and President of ECWA. He served on the Executive Board of WEF Missions Commission and was a Board Member of Third World Missions Association. He was Executive Secretary of Evangelism and Missions Commission of the Association of Evangelicals in Africa and Madagascar. He is currently a Consultant to Nigeria Evangelical Mission Association and Evangelical Missionary Society of ECWA.

MISSIOLOGICAL FRAMEWORK FOR THE CONTEXTUALIZATION OF CHRIST-CENTERED COMMUNITIES

David S. Lim

As those with the burden and passion to reach the world for Christ, we should be clear about the mission that God requires of us. What is God's vision and mission for His people in the world? This paper seeks to delineate what are the components of the biblical concepts of "shalom" (peace) and "kingdom of God" in Christ-centered communities (CCC) and what mission strategy is needed and prescribed to realize these among the various peoples and cultures on earth.

BASIC THEOLOGICAL PREMISES

1. All things that God created (= nature) are Good – Gen. 1-2; Ps. 24; 104; 1 Tim. 4:4.
2. By God's common grace, all things that humans have made (= culture) are also good – Ps. 8.
 - Humans created in God's image – Gen. 1:26-28.
 - Humans given creation/cultural mandate – Gen. 1:27-28; 2:15.
 - Human work and production is good – Eph. 2:10; Col. 3:23; 2 Thess.3:6-13.
3. Human culture is marred, because humans disobeyed the Creator (= sinned) – Gen. 3.
 - Main Forms of Sin: Idolatry, Individualism/ Materialism (Col.3:5), Immorality, Injustice.
4. Humans and cultures have been redeemed in Christ, and thus may be sanctified by FAITH = prayer to
 - God in His name and obedience to His word – 1 Tim. 4:4-5, cf. Isa. 65:17-25.
 - By the Church – assured to be successful – Matt. 16:18-19; 24:14; Col. 1:15-29; Rev. 21:24-27, cf. Gen.12:1-3.

BIBLICAL VISION: KINGDOMIZATION IN CHRIST-CENTERED COMMUNITIES (CCC)

God desires His people to bring all peoples to inherit eternal life and enjoy abundant life as they obey Him as their Creator and King/Ruler through their faith in His Son Jesus Christ. The work to achieve this may be called "kingdomization" or "societal transformation," by which the individuals, families, communities and institutions among the nations will be disciplined to relate with each other and with other communities with biblical (= God's kingdom) norms and values. This results in Christ-centered communities (CCC) that are growing in righteousness and justice marked by self-giving love (= agape). Righteousness refers to right/moral relationships (usually using one word: "love") between persons which promote goodness and discourage evil. And justice (which is "love in the public sphere") denotes moral relationships where every person and community is empowered (given the authority, democratic space and skills) to participate actively in determining their destiny for the common good to the glory of God.

These Christ-centered individuals and communities will be living in harmony and cooperation, and empowered by their leaders who serve as facilitators in the holistic development of their personal and communal lives, so they can share their blessings as partners with other communities in establishing peace (shalom) among all nations in the world. Isaiah 65:17-25 (popularly called the "Isa. 65 vision") envisions a "new heavens and new earth" on earth where death, marriage and child-bearing still prevail. The first three verses describe "New Jerusalem" as a "city of joy" where life is celebrated and God is delighted. Verse 20 sees people living long lives, presumably with healthy lifestyles and good governance (cf. 1 Tim. 2:1-2), implying that the leaders are also godly and righteous. Verses 21-22 shows a society where social justice prevails, where each one's labor is rewarded accordingly, following the prophetic ideal of "each man sitting under his own vine and fig tree" with no fears (Mic. 4:4) and the Mosaic laws of gleaning (so none will be poor, Deut. 15:1-11) and Jubilee (Lev. 25). The next verse depicts prosperity passed on from one generation to the next, and the last verse finally describes harmony among animals, and humans with the whole creation. And verse 24 hints at a mature form of faith in the generous God whose blessings do not need to be earned or pleaded for, religiously or otherwise.

This means that as individuals with or without religious affiliation, people will mature spiritually to trust solely in God and Him alone. Their faith will start by adapting to the majority (ir)religion in their community, and ultimately develop into simple religiosity, each living for God's glory in obedience to His will through a "love God first and love everyone" lifestyle. They will be active in community services, with less and less need for religious services (Isa. 58:1-12; Mic. 6:6-8; Amos 5:21-24; Js. 2:14-26; 1 Jn. 3:16-18, etc.). With confidence of and gratitude for having everything good (for God is always near and loves them forever), they will walk with Him humbly with a Christ-like disciple-making lifestyle of "love and good works" (Eph. 2:10; 4:24; Rom. 12:1-2; 1 Cor. 10:31; Col.1:28-29; 2 Tim. 3:16-17) – as salt and light in the world (Matt. 5:13-16; Phil. 2:14-16), without having to act religious or do much religious rituals (John 4:21-24; Heb. 10:24-25; Lk. 10:25-37; Matt. 6:1-18; 25:31--46).

BIBLICAL MISSION: DISCIPLE MULTIPLICATION MOVEMENTS (DMM)

To achieve this vision, God designed a simple plan for world transformation in such CCC through "disciple multiplication movements" (DMM) by which all peoples and nations will be made into followers of Jesus by the power of the Holy Spirit. By His grace, the church (all Jesus-followers) should seek to work

together to realize His reign on earth until He returns to set up His eternal kingdom (Rev. 12:10-11; 15:3-4; 21:1-5, 24-27).

All Christ-followers should aim to evangelize and disciple all peoples in all societies to follow his will, as people of His shalom or kingdom of light, through holistic/transformational ministries, which include both evangelism and socio-political action, with signs and wonders (Mt. 28:18-20; Lk. 4:18-19; Rom. 15:18-19; 1 Pet. 2:9-10) that will result in family and community conversions to Christ. Such was the missionary method of Jesus Christ and the apostles, often called "disciple-making," as they modeled servant leadership, which persuades and equips people to voluntarily live according to God's will (Mk. 10:42-45; 1 Pet. 5:1-3).

Jesus just set out to set up CCC by spreading DMM through his original twelve disciples. He informally instructed and sent them out "with authority" (= empowered) to find a "person of peace" (Lk. 10:6, cf. vv.1-21), among the "lost sheep of Israel" (Mt 10:5-6 = Jews in Galilee). Besides using his own household (= oikos) in Nazareth, he related to Peter's mother-in-law in Capernaum, Lazarus, Martha and Mary in Bethany, Zaccheus in Jericho, Mary the mother of John Mark in Jerusalem, etc. In Jerusalem, He even had disciples in Nicodemus and Joseph of Arimathea, and perhaps through them, Gamaliel, who were entrenched in the Sanhedrin (the highest Jewish socio-political structure of his time!).

In order to disciple all Samaria, he just evangelized an immoral woman and upon her conversion, empowered her to gossip about him to the city elders (Jn. 4). After 2 days of discipling these leaders, he left them, never to return, nor left any Jewish disciple to pastor these new converts. The Sycharian believers have been disciplined and empowered to do DMM to set up contextualized CCC among their fellow Samaritans in other villages!

In order to make disciples among Gentiles, Jesus' "man of peace" in Decapolis (a metropolis of 10 cities) was a teenage demoniac (Mark 5)! After casting out the demons into the pigs (note that the townfolks begged Jesus to depart from them immediately, because their hog industry was in jeopardy!), the teenager ask to be His "Apostle No. 13." Jesus told him "No," so he can return to his townmates and gossip about what happened to him (no "evangelism training class," right?). When Jesus returned to Decapolis (Mk. 7:31-8:13), he just taught the 4,000 men (= heads of households), and similarly left them never to return, nor left any Jewish disciple to pastor these new converts! This was how Jesus planned his world kingdomization movement – through DMM by insiders!

This was also how the apostles replicated CCC through DMM, albeit by trial-and-error, and moved across the Roman Empire and beyond by the power (and corrective guidance!) of the Holy Spirit. The DMM among the Jews started in Jerusalem in the form of "disciple-making" "from house to house (= oikos)" without having to separate from Early Judaism's formal structure of synagogue and Temple and their religious practices (Acts 2:41-47; 4:32-37). It

spread "naturally" southwards to Africa through an Ethiopian convert who was a proselyte of Judaism (Acts 8), and as some traditions narrate, eastward as far as the Indian Empire by Thomas, northward as far as Armenia and perhaps Moscow by Andrew, and westward as far as Algeria by Matthew and Bartholomew, who may have all just followed the trade routes of the Jewish diaspora. As for Paul, within seven years of three short missionary journeys, he could testify that he had no more regions to disciple "from Jerusalem to Illyricum" (Rom. 15:18-20), and while in Ephesus for two years, "the word of God spread to the whole Asia (Minor = today's Turkey), both Jews and Greeks" (Acts 19:1-10).

Within a few years of such DMM, they had literally turned the Roman Empire upside down (Ac. 17:6 KJV). They did not create a clergy class, nor construct (or even rent) a religious building nor hold regular religious services, except to break bread weekly in their homes. It was the teaching and practice of the apostle Paul (perhaps the best model of a cross-cultural missionary) not to plant a growing "local church," but an indigenous DMM in house churches that are formed by converts who did not have to be dislocated from their families and communities (1 Cor. 7:17-24). With consistent contextualization ("becoming all things to all men," 1 Cor. 9:19-23), he just needed to disciple a few "persons of peace" from city to city (= polis).

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

- (1) There were no local shrines or temples in each village or town.
- (2) There were no weekly Sabbath worship services. Synagogues as multi-purpose community centers came later in 200 B.C. for teaching Diaspora Jews (Lim 1987a).
- (3) There were no weekly nor monthly collection of tithes and offerings. 1 Cor. 16:1-4 shows weekly collection in the early church were mainly for immediate local needs, esp. of widows and orphans (cf. Ac. 6:1; Js. 1:27).
- (4) There were no "full-time" clergy. The levitical priests were provided not just with cities, but also with pasturelands (Josh. 21). They were not exempt from being stewards of God's resources, thus they were shepherds and cowboys to provide livestock products for their neighbors and nation (cf. 2 Thess. 3:6-13). This was how the priests and Levites learned to be expert butchers for animal sacrifices in the Temple.
- (5) The OT Jews were required to celebrate communally as a people in the national Temple (note: God's original design was a portable and transportable Tabernacle) only three times a year: Passover (= Holy Week), Pentecost (= "church anniversary" of each Christ-centered community) and Tabernacles (= Christmas or Harvest festival) (Dt. 16:16, para.).
- (6) The actual teaching and obedience of the "way of God's righteousness" was mainly in the homes (Dt. 6:1-11)!

Biblical Christianity is therefore structured as CCC composed of “churches” that meet in “homes” (oikos). It is not “churchless Christianity” nor “religionless Christianity,” but “simple Christianity.” Its mission is to reproduce simple groups of Christ-worshippers without elaborate religiosity. This seeks to fulfill God’s covenants with Abraham that through him every family on earth will be blessed (Gen. 12:3, cf. Gal. 3:14, 29), and with Israel that she will be a kingdom of priests (Ex. 19:6, cf. 1 Pet. 2:9-10) (Cf. Mission Frontiers, 34.2 (March-April 2012) issue on the family as God’s prime mission strategy for world evangelization).

CONCLUSION: CONTEXTUALIZING CCC THROUGH DMM

It seems clear that the Bible prescribes that CCC can be realized and contextualized through DMM. Every new convert to Christ can be discipled to evangelize and disciple the nations! The Great Commission is given to all believers. This is the priesthood of every believer in real action (1 Pet. 2:9-10; cf. Exod. 19:5-6). Each believer can and should be discipled to become a disciple-maker and catalyze DMM wherever she /he lives and works. It is possible to plant and program the right DNA into new converts, so that they will grow and develop into reproducing Christians and transformational agents of God’s kingdom to form CCC for the rest of their life by the power of the Holy Spirit.

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

These reproducing believers can be produced through mentoring (or better, “discipling”) by disciple-makers (= servant-leaders) who seek to equip all believers (cf. Eph. 4:11-16) right in their house church meetings, usually in their residences and workplaces, for a season. This DMM aims to produce CCC, especially if combined with Community Development and C-5 (high contextualization) strategies, which is labeled “insider movements” (IM) nowadays. Thus we can find like-minded partners in the various lay-led movements, like campus evangelism (esp. Navigators), marketplace ministry, business-as-mission and tentmaker movements globally, as well as mission agencies (mainly Western, mostly in the International Orality Network) that do “church planting movements” (CPM) that avoid conventional “church planting” and “church growth.”

As those with the burden and passion to reach all peoples with the Gospel, let our mission strategy be to build CCC with simple “biblical Christianity” -- contextualized, holistic and transformational “indigenous movements” that are truly replicable: self-governing (with their own leaders), self-supporting (with their own resources), self-propagating (with

their own action programs) and self-theologizing (with their own doctrines and ethics). We will be developing “churches” that will be copied by future generations of Christ-followers, so we should avoid transplanting denominational churches (= complex Christianity) which are often non-contextual (= foreign-looking), hence have almost always produced marginalized Christians who are separated from their communities -- despised and rejected by their family and friends, not because of the Gospel but because of their extra-biblical forms/traditions, perhaps often unknowingly, resulting from “extraction evangelism.” So, let us not encourage our new converts or disciples to attend an international fellowship or denominational church, if there is any, perhaps except in special occasions. We should just focus on DMM -- making disciples and multiplying “simple churches,” for where two or three believers are gathered prayerfully, there is the church (Matt. 18:19-20)! We should encourage our disciples to just “gossip Jesus” and form small “disciple-making groups” (DMG) among their friends and kin in their neighborhoods and work-places -- and turn each of them into a CCC. They are to just do this spiritual “network marketing” of the Gospel from city to city -- till the whole world knows and obeys Jesus!

The best (most biblical and most strategic/effective) ministry “incarnates faith” in existing socio-religious-cultural structures and avoids creating new ones, through contextualized DMM (also called “Insider/indigenous Movements”), that multiply disciples “from house to house” without creating another organized religious system parallel or counter to that of the Muslim, Buddhist or any religion or ideology in their contexts. Mature DMM also intentionally encourage their “persons of peace” to share their new-found faith in Christ with community and religious leaders as soon as possible, so as to expedite community evangelization, conversion and transformation into CCC.

Empowered by the Holy Spirit, let’s catalyze DMM in Asia and beyond, for we believe that the harvest is indeed plentiful (Matt. 9:37-38) and our King Jesus is indeed building His church and the gates of hell shall not prevail against it (16:18-19)! Let’s finish the Great Commission together in our generation! Let’s be blessed in our CCC to go and bless the nations through DMM -- in each of their unique cultures!



David Lim, Ph. D.
cmiphil53@yahoo.com

David S. Lim serves as the National Director of PMA, and the National Facilitation Team, Chairman of the PMA’s flagship program: the Philippine Missions Mobilization Movement. He is also the President of China Ministries International-Philippines and the CEO of Asian School for Development and Cross-cultural Studies. He is also the Board Chairman of Lausanne Philippines, and serves in the Steering Committee of SEANET.

THE NEED FOR TRANSFORMATION AND AVENUES OF MISSIONS IN NORTH EAST INDIA

J. M. Ngul Khan Pau

The subject can be broadly divided into two: first, the need of transformation and second, mission avenues in North East India. Of late, the word transformation has been used in the mission circle to describe the “change of form or substance” in the light of the changes that are taking place wherever and whenever the leaven of the gospel is introduced. In the present usage, transformation is for the positive notion rather than the negative explanation.

“Avenues of mission” curtailed the areas into certain specified locations. The entire North East India is an amalgamation of different cultures and ethnic groups speaking more than 100 tribal languages. The region comprises of eight states namely Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. It has an area of 250,000 sq. kilometers and 3,12,64,015 populations and 5,148,688 Christians.

The region is linked to mainland India by a narrow corridor known as “chicken neck.” It is 18 kilometers wide, right above Bangladesh and south to Bhutan and Nepal. It is surrounded by international countries such as Bhutan, Tibet, China, Bangladesh and Myanmar. The strategic location of the region can be realized from the fact that the region has about 5,000 kms of international boundary. With Bangladesh, the length is about 1160 km, with Bhutan about 600 km, with China about 1200 and with Myanmar about 2000 kms. It has an area of 2,55,036 km accounting 7.3% of the total area of the country. North East has its own distinctive features as the Indo-Gangetic plain ending in the Brahmaputra Valley. About three-quarters of the region is covered by hilly terrain, and one quarter consists of plains.

THE NEED FOR TRANSFORMATION AROUND US

It is increasingly clear that we are facing one crisis after another. Major ecological turbulences, huge economic disparity between the haves and the have-nots, homelessness, terrorism, inter-tribe conflicts, genocide and many other issues are confronting our very survival. The wanton exploitation of natural wealth based on material consumption and desire to possess all, is now turning dangerous. Human greed and search for power have expanded rapidly while the natural vitality and sense of connection have diminished. Even at the ecological level, we need transformation in the ways that we use them.

The WCC ninth assembly, which will be held in Brazil in February 2006, has chosen the theme, “God, in your grace, transform the world.” This affirms that spiritual dimensions of transformation underlie its social dimensions. In the pre-assembly meeting of the Orthodox Churches, they concluded that “grace” is associated with the action of the Holy Spirit in creation. “God’s divine unconditional graceful love draws us to

Him (Rom 5:15), because humans are not only created by God but they are created for God. In God we entirely find the purpose of our lives restored and transformed.” The transfiguration of Christ reveals God’s ultimate intention for humanity and creation. “Christ gathers all things in Him, and the whole of creation is transformed into a new heaven and a new earth.”

Spiritual and social transformation are interrelated, the report emphasized. “The process of the transformation of our socioeconomic order involves our personal and communal commitment;” and the struggle to forge a “chain of good” affecting all aspects of human life. Recognizing the suffering, violence, injustice and immorality so evident in the world, the participants expressed their conviction that the task of Christians is to call on the action of the Holy Spirit and to act as “fellow-workers” in restoring the “true humanity created in God’s image.” (Oikoumene WCC January 17, 2005).

Social revolution without spiritual transformation is just the change of the surface and has no depth; it is temporary and often destroys the target completely. However, spiritual transformation comes from the inside and works its way to the surface – just the opposite of the way we so often seek to impose. It is such change from within that result in transformation of man’s relationship to God, man to man, male and female, man and animals, man and creation.

If we are going to see transformation in North East India, individual and community of faith need to reflect on the centrality of the Scripture in their lives. We need to fellowship and unite ourselves in the atmosphere of openness, trust, humility, and exercise our prophetic voice together. Referring to the pre-assembly report, they acknowledged that the Orthodox churches are faced both with a moment of opportunity and of particular responsibility and calls the churches “to continue to make credible expressions of their commitment in the character of (their) participation at every level.” It concludes on a note of hope in God; “in your grace, you have given us a glorious world – in us it has fallen, in us let it be raised again.”

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temporary and often destroys the target completely. However, spiritual transformation comes from the inside and works its way to the surface – just the opposite of the way we so often seek to impose. It is such change from within that result in transformation of man’s relationship to God, man to man, male and female, man and animals, man and creation. There are three components with which such transformation should look into: Worldview, Values, and Behavior.

Much of our spiritual growth in North East India focuses on the behavior first, with do’s and don’ts. We tried to clean people up on the outside (reformation) without a change on the inside (transformation). We have not been able to teach Biblical values, what we have been hearing from the pulpit seldom relates to the realities around us. “What is important to me, what will I die for?” explains the measurement of the inner value system. Unless the Biblical values change our own self-seeking values, we will never see the outcome of the transformation. Spiritual transformation begins with God. “He who began a good work in you will perfect it,” says the Apostle Paul (Phil 1:6). It is the role of the Holy Spirit and God’s Word to establish and build us spiritually. “Christ is my life” is the ultimate goal in our Christian walk (Col. 3:4).

Jim Petersen, in his book *Lifestyle Discipleship*, discusses three central issues around which spiritual growth is manifested; he calls it the Principles of the Three Cs: Competence, Character and Community.

Competence

This refers to the basics of living and working as a Christian. How does a Christian handle this or that situation? Where are the answers to be found? How can I communicate with God? We need to be competent in our knowledge of the Word of God, “accurately handling the word of truth” (II Tim. 2:15). Beyond that, we must be competent in the area of skill – how to counsel as well as listen; to articulate the gospel and the basic Christian truth.

Character

Character has been defined as “who you are when no one is looking.” This means that our behavior is to be pleasing to God who is watching. It is a lifetime pursuit, and may be the most difficult of all areas in which a Christian builds spiritual maturity. Not only is God watching, so is the world. Character grows through hardship and daily carrying the cross.

Community

The final issue is that of community. In a culture characterized by the “rugged individualist,” “tribal divisiveness” we are duped to believe that we can live alone – just me and God fellowship. The truth is that God designed a better way; we are to do it together. He created us for fellowship. Since the beginning, God has said that it is not good for humans to be alone (Gen 2:18).

We need each other. Spiritual transformation is always framed in the context of community. It is here that we find and exercise our gifts, and look to our brothers and sisters to supply the gifts we do not possess. It is here

that we find humility, receive rebuke and correction. When we become discouraged, and God seems far off, it is often the community that God reaches out to us. Here is affirmation, encouragement and accountability.

NORTH EAST INDIAN CONTEXT

The region has been passing through turbulent social and political events, ethnic conflicts and inter-tribal feuds. The famous industry in the region is the mushrooming of various insurgency groups. The proximity of the region to the Golden Triangle and drug trafficking routes has many adverse effect on the local community. This has led to drug addiction and many associated problems such as prostitution, substance addictions, spreading of AIDS/HIV among the youths in the region. Northeast India can be called the epitome of India, in that it is a cauldron of many groups of people having different racial, social and cultural backgrounds who immigrated from different directions and finally settled here. The Anthropological Survey of India (1992) indicated that there are as many as 357 constitutional communities in Northeast including 182 scheduled tribes. Of the 325 languages listed in “People of India” (Singh and Monoharan), 175 are spoken by the ethnic groups of NE India. Of the 5653 communities in India, 635 are tribal.

Unrest and disturbances

Political unrest and disturbances in Northeast India has become a part of the daily routine over the past three to four decades. Tribe consciousness and unification of having a common identity paved the way for consolidation to take their tribe for security and development. Each ethnic group has been awakened to their political and identity consciousness that in order to safeguard themselves they have to exert by dominating others who are living with them. In the process of competing for getting maximum advantage for their tribe, the other will not sit idle to tolerate such pressures.

Another area of conflict is land. Ethnic tribal recognition by the Central government is as good as the “divide and rule” policy of the colonial times. When tribal groups, whose roots and languages are similar and recognized as distinct and different from one another, division takes place instead of unifying them. They are not only ethnic conscious but land conscious as well. Hill people in general identify themselves with the land. If the land is taken away from them, that sense of identity is lost. It is not only identity; it is also power in terms of political right. Land also is a resource for cultivation and sustenance of livelihood.

Ethnic genocide is one of the worst forms of violence in this century. Instead of settling their disputes across the table, younger people resort to take the matter into their hands. Without large scale violence, the central government will not even pay attention. This is a wrong lesson to practice and yet the message has gone deep. As long as the movement and strikes were peaceful, they were often ignored and no attention given. But violence and large scale outbursts were immediately attended, anti-social elements are gaining upper hand among the common people. The law keepers are not exempted from breaking the laws, their hands are greased with the

trafficking of black market business, and they are not helpful but a social menace to the society.

Extortion and kidnapping, distortion of peace in some of our region have broken the backbone of the economy. The rich and business people cannot invest for fear of getting “demand note” from the anti-social elements. Someone said, “For North East Indians, money comes in helicopter and return back in empty trucks.” Except for oil from Assam and coal from Meghalaya, the region doesn’t have large resources that will be carried back to the rest of the country. Electoral politics in the region is marked by instability. Split in political parties, defections and sabotage of different parties, coalition of diverse parties for the sake of forming the government are often seen after the state legislative elections.

MISSION AVENUES IN NEI

According to Census 2001 on the Christian percentage of North East, it is as follows:

States	%	Mission Avenues
Nagaland	90	Business and Government servants -Non Christians
Mizoram	87	Aizawl - Non Christians working there
Meghalaya	70.3	Shillong-Non Christians living there
Manipur	34	Meitei and Pangal (Muslims)
Arunachal	18.7	All the tribals
Sikkim	6.7	Those who are showing interest
Assam	3.7	Ahom, Mising, Bodo, Muslims, Hindus
Tripura	3.2	Bengali Hindus and Muslims

Christianity has been growing in Arunachal Pradesh for the last two decades. If the right approach is given it may even overtake Manipur. KarbiAnglong is turning to be responsive to the gospel. However, the present ethnic conflicts could leave them with heavy hearts, anguish and resentments. The Mising tribe in Assam is slowly opening to the gospel, it is important that we invest our time and resources in reaching them.

1. *Social Outcaste*: HIV positive and people living with AIDS, drug addicts, commercial sex workers, alcoholics, local wine brewers.
2. *Unchurched Youth*: We’ve seen a large number of young people who are not attending church services in our towns and villages. Many of them were active in the Sunday Schools when they were children. Their desire to protest against imposition of authority, and the taking of their life in their hands has led them to completely shun themselves away from the church. Personally, I assume that the majority of these groups are those who had to stay away from parents in their young age in hostels and dorms run by educational institutions.
3. *The Seekers among Muslims*: Next to Kashmir, Assam has the largest Muslim population in India. Their population is 2.7 million. Islam arrived in Assam in 1206, when Muslim traders followed the Turkish

army led by Muhammad bin Bakhtiyar, which passed through Assam on their way to invade Tibet. Major growth of Islam took place between 1910 and 1931, when thousands of Bengali speaking Muslims entered Assam from what is now Bangladesh, and settled in the valley of Brahmaputra River. Many of their customs regarding birth, death and marriage are a mix of Hindu and Muslim rituals. Women are kept in seclusion and they wear ‘purdah’ (veil). Education for girls is not encouraged. (Unreached Mega Peoples of India, pp. 20, 21).

The most effective way of winning others to Christ is by building relationship. Transformation of individual from inside out because of the indwelling of the Holy Spirit will change the village, the towns in our region. Moving out from our Mission Compound and churches to live along side others and building our network and relationship across tribes, race and religions is the need of the hour. We have been keeping the gospel to ourselves for too long. We may celebrate several Jubilees and yet if we do not go to the non-Christians, our celebration will not bring joy to the heart of God. It is our responsibility to bring others to Christ.

4. *Young and educated Hindus*: About 14 million Assamese speaking people are living in the Brahmaputra valley. Like other Hindus, they accept difficulties without complaining, seeing their lives decreed by fate. ASSAM: Population 27 million. People groups 60+; Other Backward Class (9) 70%; Scheduled Castes (15) 7.4%; Scheduled Tribes (22) 12.8%; etc. Religion: Hindu 65%; Muslim 31%; Christian 3.1%; etc. There are only around 1,000 active Christians among the Assamese. Bengalis are largely Muslim and comprise 80% of all Muslims. (Source: Operation World, p. 320)
5. *Young people studying/working in the cities*: More and more of our young people are going to the metropolitan cities of our country. Once they are out of the reach of their parents, they are left to fend for themselves. Chances of going astray and being carried away by worldly pleasures around them is very high. It is important for the Churches in NE India to reach out to our young people in the cities who will become our future leaders in the Churches and the society.
6. *The poor and neglected*: Widows, orphans, maid

servants. Present efforts – (this is the general state of affair)

- More than 90% of our evangelistic efforts are carried out by about 4.6% of the Christians in our country.
- More than 98% of our Christian books and magazines address only Christians.
- More than 98% of our income is spent on Christians, themselves.
- There are about 10,000 missionaries and about 30,000 other believers working in Cross-cultural situation.
- Our evangelistic efforts must be greatly increased to meet this tremendous challenge.

CONCLUSION

Looking at the above statistics one can see why we are not making headway in our mission works. We've spent our times, financial resources and energy within the Christian communities that we have very less contact with the non-Christian world. Missionary work has moved from traditional practices to broader concept of bi-vocational, short-term and long term missionaries, developmental works, educational and health services. The global village has made it possible for us to access information and have educational tools. The most effective way of winning others to Christ is by building relationship. Transformation of individual from inside out because of the indwelling of the Holy Spirit will

change the village, the towns in our region. Moving out from our Mission Compound and churches to live along side others and building our network and relationship across tribes, race and religions is the need of the hour. We have been keeping the gospel to ourselves for too long. We may celebrate several Jubilees and yet if we do not go to the non-Christians, our celebration will not bring joy to the heart of God. It is our responsibility to bring others to Christ. If not who will do this sacred and important work?



Jamang Ngul Khan Pau, D. Miss.
jamangpau@gmail.com

Dr. Pau, is currently based in Guwahati, Assam as a senior consultant of the Development Associates International, with its base in Colorado Springs, Colorado, USA. He worked for six years as an itinerant evangelist in his native home state in Manipur; another ten years as students' chaplain in Shillong, Meghalaya state. He was invited by the Council of Baptist Churches in North East India to the position of Associate General Secretary and then as General Secretary during 1999-2009. While serving in that position, Pau was invited as speaker in the Mission Conferences of the American Baptist Churches in Green Lake in 1999, 2000, 2003 and 2006. He was one of the Bible Studies leaders in the Asian Baptist Federation Congress in Manila in 2004. He was also one of the resource persons at the Third Lausanne Congress in Cape Town.

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THE THEOLOGY OF PARTNERSHIP: EQUALITY ISSUES IN THE MINISTRY

Esther Park

In 2002 Jonathan Sacks, Chief Rabbi of Britain and the Commonwealth, posed a pertinent question in his book *The Dignity of Difference*, 'Can we live together? Can we make space for one another? Can we overcome long histories of estrangement and bitterness? ... Can we find, in the human "thou", a fragment of the Divine "Thou"?'¹ Throughout the church and mission history, the equality issues between genders and missionary-national relationships are still lingering. In the 1st century Christian community, Paul battled with legalism and tradition, today women in ministry struggle with their own church's traditions and regulations especially in conservative evangelical circles.

Perhaps the nearest word in the New Testament to partnership is *koinonia*. Its most basic meaning is "partaking together in" or having a share. The word stands for participation.

As a woman missionary, my own experiences in working with Presbyterian Church leaders in the Philippines are specifically reflected in this paper. I am aware of the flavour and colour of the conservative evangelical church; however, the purpose of this paper is to stimulate future leaders of the evangelical circle to not just absorb the missionary's theology, but rather to contemplate equality issues with open minds, and to make their own reflective and circumspective biblical study regarding gender equality issues. Also some biblical exegeses are given in order to confute some controversial practices on the issue. For that purpose, I illuminated those passages that conservative evangelicals confine their arguments.

BIBLICAL FOUNDATION OF PARTNERSHIP

Cathy Ross seeks three ways from biblical foundation of partnership that can answer some of the above questions: first, that partnership is an idea essential to the very nature of God. She emphasises Trinitarian God's unity and diversity, not only for relationship but also for unity and diversity. Second, that partnership speaks of God's relationship with humanity. In the incarnation God communicates himself to us and establishes a relationship with us. She talks about freedom, not a forced relationship; Jesus never compelled people into a relationship with him. Think of His approach to the Samaritan woman at the well (John 4:9) or His dialogue with Nicodemus (John 3); in Jesus we find a model of

love and respect. Third, that partnership indicates the true relationship between human beings. She continues, equal partnership as 'Christians', we know the solution to this as disciples of the risen Lord. Perhaps the nearest word in the New Testament to partnership is *koinonia*. Its most basic meaning is "partaking together in" or having a share. The word stands for participation.²

The Great Commission

For female missionaries, two questions can be raised regarding the Great Commission. First, Christ's command to 'go and make disciples', is it for both genders or specifically for men? Second, if this commission is given equally to any disciple regardless of their genders, how come the method of proclamation can be different between two different genders? Both men and women missionaries are equally commissioned from either their sending churches or agencies to carry Jesus' imperative and final commission. Jesus gave this commandment to His disciples. Are women Jesus' disciples too? Luke clearly describes both men and women as 'disciples' in Acts. For example, 'crowds of both men and women (refer both, Acts 5:14)' and 'a disciple named Timothy (man, Acts 16:1) and 'a disciple named Tabitha (woman, Acts 9:36).³

Partnership in equality is a sensitive issue and a difficult goal in any society and organisation, especially among groups which are culturally conditioned. Reflection on the implementation of partnership between missionaries and nationals (also 'Older and younger' churches) in mission has frequently concentrated on the issues of power and differences of culture and economy.

Some women disciples were present (followed) along with Jesus' twelve disciples and also witnessed the cross and the empty tomb—encountered the risen Jesus Christ even before men. Furthermore, they are described as 'exemplary disciples'⁴ to be faithful disciples of Jesus Christ who endure the fears and uncertainties when most of Jesus' twelve disciples desert Jesus during the Crucifixion (Mark 15: 40-41). Wilkins put them as

2. Ross, p. 147.

3. Michael Wilkins, 'Women in the Teaching and Example of Jesus', In *Women and Men in Ministry: A Complementary Perspective*, ed. by Robert L Saucy and Judith K Tenelshof (Chicago: Moody, 2001), p. 98.

4. *Ibid.*, p. 110.

1. Jonathan Sacks, *The Dignity of Difference* (London: Continuum, 2002), 17, quoted in Cathy Ross, 'The Theology of Partnership', *International Bulletin of Missionary Research* 34.3 (July 2010), p. 145.

examples of what is to be accomplished in Jesus' final commission, to 'make disciples of all nations.'⁵

Gift of the Holy Spirit

Regarding spiritual gifts of women and whether they have been called by the Holy Spirit just as men have, the church may be facing a problem. In 1 Corinthians 12, each one of the saints (Paul addresses both genders: brothers and sisters in verse 1) has received a spiritual gift (or gifts) for the church. Then, how about the gifts of authority or leadership: are these gifts belonging only to men?

PARTNERSHIP IN EQUALITY

Partnership in equality is a sensitive issue and a difficult goal in any society and organisation, especially among groups which are culturally conditioned. Reflection on the implementation of partnership between missionaries and nationals (also 'Older and younger' churches) in mission has frequently concentrated on the issues of power and differences of culture and economy. Since the 1970's, a surfaced tension and discontentment was voiced as 'missionary moratorium.' One of these voices was from the Philippines by Emerito Nacpil in 1971:

We can become partners - partners in obedience, joint participants in a common enterprise. But can we really? If we can, under present conditions, it can only be partnership between the weak and the strong. And that means the continued dependence of the weak upon the strong and the continued dominance of the strong over the weak, notwithstanding our efforts and protestation to the contrary. Under this kind of partnership, the missionary becomes the apostle of affluence, not sacrifice; cultural superiority, not Christian humility, technological efficiency, not human identification; white supremacy, not human liberation and community.⁶

Colin Mash asks these recurring fundamental questions in his article; 1) 'Why is partnership difficult to implement?' 2) Can we overcome paternalism in the organisation of mission? He traces back to the origin where a new understanding of the partnership between 'older and younger' churches seriously thought by International Missionary Council (IMC) meeting in Willingen, Germany in 1952.⁷ He explains this event as a re-evaluation and re-capturing the heart of missionary activity within church's mission theology, Missio Dei:

Missio Dei, the placing of God at the heart of missionary activity, was the result of a re-appraisal of the place of the church in missionary theology. It reflected unease concerning a missionary ecclesiology in which the church had become the primary focus of mission, with the result that missionary activity concentrated on expanding and developing churches rather than proclaiming the trinitarian Christian God.

Missio Dei theology sought to reconstruct mission as an activity of the Trinity in the world, with churches participating together in God's mission (Missio Dei) as partners. This was an activity that involved all members of the worldwide church... In light of Missio Dei, the activity of mission was therefore no longer to be understood as a movement of the church from Europe and the West to the rest of the world, but as the action of all churches participating in God's one mission as equal partners: 'Partnership in mission'.⁸

Nacpil's inquiry of, 'partners in obedience' and Marsh's 'sharing concept of mission' are challenging unilateral way of 'giving' and 'receiving' conventionalities in the missions. The issue has been recognised, yet not fully applied, and is a goal to be worked towards, rather than a realised concept.⁹ Very recent evaluation of Korean missions in the Philippines by the national director of PCEC is significant that the equality issue among missionaries and nationals is yet far from the goal. He urged Korean missionaries to 'be intentional in your partnership with Filipino church leaders and workers regarding them as co-workers and not subjects in the ministry; treat Filipino workers as equal partners by allowing them to share in leadership and decision making functions in your ministry.'¹⁰

WOMEN IN THE MINISTRY

Prohibition of Ecclesiastical Authority 'authority' (1 Tim 2:12)

Many of the pastors and seminary students Presbyterian Church of the Philippines (PCP, thereafter) quote 1 Timothy 2:12 (NIV), 'I do not permit a woman to teach or to have authority over man; she must be silent,' during discussions on the women-in-ministry issue. If we take this verse literally, then women in leadership including the teaching of men should be prohibited. If this is an absolute truth statement for all time in all places, then how is it that PCP allows women as professors in her seminaries and as Sunday School teachers in churches? In 2 Timothy 3:16 we learn that all Scripture was given by God for teaching; at least 886 verses of the Scripture came to us through women, so should men not read these verses to prohibit women from teaching?¹¹ Several women teachers are mentioned in the Bible. For instance, the entire chapter 31 of Proverbs is recorded as teachings of King Lemuel's mother; Priscilla and Aquilla took Apollos aside to teach him (Acts 18:26); Paul mentioned Mary and Priscilla as well as other female colleagues in Romans 16. Of the thirty-nine names, more than one-quarter were women.¹² Hamilton suggests that Priscilla's teaching ability was highly regarded. He quotes the Church Father John Chrysostom's writing in the fourth century AD as follows:

This too is worthy of inquiry, why, as he

8. Ibid., p. 371.

9. Ibid., p. 372.

10. Efraim M. Tendero, 'Perspectives on the Korean Missions Ministry in the Philippines' in *From Shandong Peninsular to Persia: A Century Old Korean Missionary Beyond*, ed., Manila Forum (Mokpo, Korea: KWMA, 2012), p. 558.

11. Ibid., p. 60.

12. Ibid.

5. Ibid., p. 111.

6. Emerito Nacpil, 'Mission but not Missionaries', *International Review of Mission* 60, no. 239 (July 1971): p. 359.

7. Colin Marsh, 'Partnership in Mission: To Send or To Share?' *International Review of Mission* 92, no. 366 (July 2003), p. 373.

addressed them, Paul has placed Priscilla before her husband. For he did not say, 'Greet Aquila and Priscilla,' but 'Priscilla and Aquila.' He does not do this without a reason, but he seems to me to acknowledge a greater godliness for her than for her husband. What I said is not guess-work, because it is possible to learn this from the Book of Acts. [Priscilla] took Apollos, an eloquent man and powerful in the scriptures, but knowing only the baptism of John; and she instructed him in the way of the Lord and made him a teacher brought to completion.¹³

Advocates of women in mission, ministry, and leadership, like Loren Cunningham, provide two foundational guidelines when considering issues of faith or practice: i) Know God and ii) Use the Scripture to understand the Scripture.¹⁴ Cunningham exemplifies the Pharisees' legalism and spiritual death: the Pharisees seemed to know everything about the Bible, but they still did not have the truth. He continues the argument regarding the application of biblical principles:

We must never judge a verse in isolation. Instead, we must look at the entire Bible to make decision on individual issues. Taking what we know of God and His character, we hold one scripture up to the light of other scriptures. Does a verse of the Bible seem to make God unjust, unwise, or unloving? This isn't possible, for we know that God is always just, wise, and loving. The entire Bible shows that. If it appears otherwise in a particular passage, the problem must be with our interpretation. God and His Word are infallible; our interpretation of His Word is not.¹⁵

Regarding the authority issue on women, advocate Liefeld suggests that the question should not be, 'what authority does the Scripture permit to women? But 'what ministry does the Scripture permit to women?'¹⁶ As Jesus taught us about the function in the ministry as a servant, not like the worldly exercise of climbing for the higher ranking, our focus should be recognition of one's spiritual gift to edify and build His body, the Church. Therefore, as other denominations (among Presbyterian circles) have wrestled with women-in-ministry and resolved inequality issues, I suggest that the leadership in PCP also need to tackle these same questions instead of just following tradition, which is somewhat also imperfect.

Interpretation of Differentiating between Preaching and

13. John Chrysostom, 'First Homily on the Greeting to Priscilla and Aquila', trans. Catherine Clark Kroeger, *Priscilla Papers* 5.3 (Summer 1991), p. 18, quoted in David Hamilton, 'Bringing the Gospel to Sin City, AD 50', In *Why not Women?: A Fresh Look at Scripture on Women in Missions, Ministry, and Leadership*, eds. Loren Cunningham and David Hamilton (Seattle: Youth with A Mission, 2000), p. 145.

14. Loren Cunningham and David Hamilton, *Why Not Women?: A Fresh Look at Scripture on Women in Missions, Ministry, and Leadership* (Seattle: Youth with A Mission, 2000), p. 39.

15. *Ibid.*, pp. 39-40.

16. Walter L Liefeld, 'A Plural Ministry View: Your Sons and Daughters Shall Prophesy', In *Women in Ministry: Four Views*, ed. Bonnie Clouse and Robert G Clouse (Downers Grove, IL: InterVarsity, 1989), p. 147.

Teaching

As a former full time faculty member in a Presbyterian seminary, I constantly battled with the less acceptable interpretation:¹⁷ women are allowed to teach but not to preach from the pulpit. The problematic interpretation of differentiating preaching and teaching is quite confusing. In the seminary, it is hard to distinguish preaching from teaching since the subject matter is the Bible. Psalm 68:11 (NASB) says, 'The Lord gives the command; the women who proclaim the good tidings are great host'; this seems to encourage women to proclaim the good news. Hamilton queries 1 Timothy 2:1-15: what situation was the young pastor Timothy facing in Ephesus? Paul was saying, 'Do not permit a woman to teach'. Was he really saying that women should not teach in a church where Priscilla had been a founding leader? Was Paul, who asked the church in Rome to receive the woman minister Phoebe with all due honour, now contradict himself by telling Timothy never to allow women to be leaders in the church?¹⁸ And then, he demonstrates how structurally Paul addressed women (and woman) in church issues: i) verses 9-10, 'women' (plural), ii) verses 11-15a, 'a woman' (singular), iii) verse 15b, 'women' (plural).¹⁹ As Paul addressed men how to pray (verse 8), he advised the proper manner for the women at the time. However, in verse 10, he stopped speaking in broad terms and addressed the case of this one woman – a clear grammatical shift in the Greek from verse 11 to the middle of verse 15(a), the plural nouns are gone and then return to the plural (15b).²⁰ Hamilton goes on to suggest that Paul had a specific Ephesian woman in mind as he wrote these words to Timothy; the context suggests that she was a vocal promoter of false teachings that troubled the Ephesian church.²¹

As Jesus taught us about the function in the ministry as a servant, not like the worldly exercise of climbing for the higher ranking, our focus should be recognition of one's spiritual gift to edify and build His body, the Church.

Another egalitarian perspective on this matter by Mickelsen points out some churches' ambivalent treatment of 1 Timothy 2:12 and other adjacent verses like 2:8-10 and 1 Timothy 5:3-16 that give detailed instructions to the church on supporting widows. He questions some churches where the twelve words of 1 Timothy 2:12 were used as absolute grounds for denying women's participation in some areas of service while ignoring the longer passages of some commandments

17. The oddity is that the majority audience in chapel time are undergraduate students (teens) while my classroom students are mostly ordained ministers.

18. David Hamilton, 'Learning How to Minister', In *Why not Women?: A Fresh Look at Scripture on Women in Missions, Ministry, and Leadership* (Seattle: Youth with A Mission, 2000), p. 207.

19. *Ibid.*, p. 213.

20. *Ibid.*

21. *Ibid.*, p. 214.

such as 'greet one another with a holy kiss' (mentioned five times in the New Testament) and 'abstain from what has been sacrificed to idols, and from blood, and from what is strangled, and from unchastity (Acts 15).²²

In first century faith community, there definitely were some women teachers. According to Belleville, some traditionalists make distinctions between the official teaching (didaskō) and instruction (e.g. katēcheō, ektithēmai): as former to an authoritative (public) and the other as non-authoritative (private).²³ However, she argues that if you make that kind of distinctions, you will lose the charismatic nature of the NT teaching role. For instance, at Corinth, both men and women are instructed to bring (teaching, didachē) to the worship gathering (1 Cor 14:26); the congregation at Colossae is to teach (didaskontes) one another (Col 3:16); the older women at Crete are told to 'teach well' (kalodidaskalous) to young women (Titus 2:3). She continues that some exceptions like Pricilla to have exethento (explained), not edidaxe (taught), the way of God to Apollos (Acts 18:26), but this term also Luke used for Paul's preaching (exetitheto) to Jews in Rome (Acts 28:23). She concluded from studying these Greek terms that these terms are exchangeable and are virtual synonyms in the NT.

The case of peripheral comments cannot over rule the heart of Jesus' teaching: 'You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many (Matthew 20: 25-28, ESV)'.

WOMEN IN LEADERSHIP IN FILIPINO SOCIETY

The desire of women to serve at par with men motivates them to seek the fulfilment of their goals. Their superior academic performance behaviourally manifests such a need.²⁴ Even organisations with a predominantly female membership are headed by males. This situation challenges females to aspire for more and better leadership positions. Gardner states that the problem is not the quality of performance (they are as good as men in leadership roles) but of opportunity.²⁵

In the Philippines, it has been known that women are more persevering. Women are more effective in handling organisational problems whereas men easily quit. Traditionally our concept of equality is firmly rooted in a perspective that consistently rates positively most of what has traditionally been relegated to the male while downgrading traditional status and roles of females. Many women do better than men in traditionally male areas, constituting a grave threat to many men. PCP and the Filipino society in general are no exceptions. Many

22. Mickelsen, p. 118.

23. Linda L Belleville, 'Women in Ministry: An Egalitarian Perspective' in *Two Views on Women in Ministry*, James R Beck, rev ed (Grand Rapids, MI: Zondervan, 2005), p. 59.

24. In PTS itself, valedictorians are often female. Despite their excellent grades, female MDiv students are not treated equally in terms of leadership, engaging with presiding and preaching in their chapel time.

25. Gardner, p. 180.

male pastors in PCP express this matter bluntly.

The biblical based and missionary theology of 'brothers and sisters of body of Christ' as partakers of God's mission, need to be studied and developed toward the goal—mutual and interdependent relationship among partners. Every theology is a culture-bound perception and theological insights are also culture-bound.²⁶ Both Jesus and Paul lived under their own traditions. On many occasions, Jesus was accused by the religious leaders for not following the Jewish traditions (Mark 7:1-13). Also Paul battled traditions that he recognised as limiting the work of the Holy Spirit and hindering gospel preaching. Therefore, the passages that the PCP leaders refer to when limiting women leadership should be carefully examined for Paul's instruction was either a relative statement or an absolute truth. Biblical truths have been revealed through culturally bound lenses in human history. However, theological interpretation needs to be carefully considered to avoid the traps of legalism and liberalism.

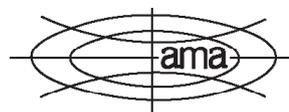
26. Peter Yuntaeglm, 'Toward a Theological Synthesis of Missionary Discipleship: Foundations for a Korean Missiological Paradigm' (PhD diss., Fuller Theological Seminary, 1992), p. 347



Esther Park, Ph. D.
eparkpts@gmail.com

Ms. Esther Park is a missionary serving in the Philippines from 2001, sent out by Korean CRC Church of Orange County and Global Partners, USA. She taught Church Music and Intercultural Mission at Presbyterian Theological Seminary in Cavite, Philippines (now PTS college and advanced Studies) for more than 10 years (since 2001). She is now focusing on College and young professionals' ministry in the Philippines (for the Filipinos and International students) under Faithwalk Ministries. Esther is a candidate for Ph.D. in Religious Studies in 2014 from University of Wales, Trinity St. David, UK.

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THE CHALLENGE OF THE UNFINISHED TASK OF GLOBAL CROSS-CULTURAL MISSION IN THE 21ST CENTURY

Azaki Nashon Awyetu

*“And this Gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”
Matt. 24:14*

*“You will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in Judea and Samaria, and to the ends of the earth.”
Acts 1:8*

It is instructive to note that the words of these verses were said by Jesus Christ himself. One of the devotional books commented that “At the sunset of life, it is not what has been done that matter, but what left undone that should have been done really matters (Streams in the Desert).

Thanks and glory to the Almighty God for the power of the gospel and what the gospel has done in the whole world and particularly in the lives of all believers in Christ. However, when we consider the unfinished task of global evangelization and mission engagements that is left undone, we naturally should be burdened and begin to interrogate our minds with creative strategies to reaching the unreached of our world. The number of the unreached countries and people groups yet without the gospel in our generation should compel us to do something about it rather than remain indifferent.

The truth is that we are far from accomplishing and achieving the goal of our God given assignment as represented by the Great Commission that was given by our Savior and Lord Jesus over two thousand years ago. Research indicates that there are still 55 least evangelized countries today, in our generation that has 57% of the over 6.0 billion world population who have not heard the gospel enough to make the decision for Christ Jesus because only 18% total world global missionaries work there (10-40 window).

We cannot afford to sleep over the task of the Great Commission given by the Great Commander- Jesus Christ. Neither can we fold our hands and keep watching billions of people world over that are perishing into hell every year, month, hour, minute and second without salvation in Christ Jesus. Christ gave up his life and died for all people according to John 3:16 and the world need to hear this Gospel and know this truth. Hence all hands must be on deck for the task with great sense of responsibility.

Jesus also said, “I have other sheep that are not of this sheep pen. I **MUST** bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.” John 10:16.

The word “**must**” means a lot to us. It is not a play or joke language, it connotes urgency. It does not sound like an easy or pleasure job, it demands sacrificial

obedience. We have no choice in “must”, but its rather a necessity. There is no provision to delay the meaning of “must”, but rather an urgent matter, before it is too late. It demands hard work, sacrifice to the point of loosing one’s life. It demands real commitment and dedication. It is a serious matter. There is no room for standing on the fence or being neutral. We either get involved in doing it with a joyful heart and willingness to obey the spirit of Christ or we are totally out of doing it and with severe consequences awaiting us.

Therefore, the greatest challenge and concern of every leader or pastor be it of a local church, denomination and sending mission agency in the 21st century should be nothing but how and when to accomplish our assignment before Christ returns. Then we shall be able to stand before him without shame and empty hands.

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Since Christ’s mandate to his true believers and churches is that they should become his witnesses in their local, national and international environment (that means Jerusalem, Judea and Samaria) and also throughout the whole world (Mark 16:15, Matt.28:19-20), it behooves on us the present generation of believers to pay priority attention to Missions advancement with intense mobilization for cross-cultural world mission.

“Mission” means the sending of Christians to do evangelism and church planting in cross-cultural settings within and beyond the national borders, using all available means to the church or organization to ensure that the gospel of the Kingdom is preached in all nations and to all tribes before the return of Christ (Rom.10:14,15a). A sure way to getting over this is through strategic partnerships, networking, synergies and cooperation amongst missionaries, churches, mission agencies and mission related organizations. Sharing information and competencies will eliminate unhealthy rivalries and immensely contribute to the overall good of mission advancement as we aggregate resources to launch a common frontier against forces standing against the spread of the gospel. In this

regard, the efforts of Asia Missions Association (AMA) is recognizable and commendable in galvanizing the world for missions through global links and staging AMA's triennial conventions where missions is placed at the front burner as held last year, AMA 11th Triennial Convention and 40th Anniversary Celebration which took place October 7-11, 2013 on the campus of SUNY Korea, Seoul, Korea with the theme "Discipleship in the 21st Century Mission.

If there ever was a time we need to pray to have the same spirit of Christ's compassion (Matt. 9:36), possess the same eyes of Christ for seeing the harvest fields with perception (Matt. 9:37, John 4:35), it is now. Surely in this generation, and for the missionary enterprise to be effective in this 21st century mission endeavors, we need to have the same spirit of Jeremiah (Jeremiah 8:18-9:1) and equally acquire the burden, passion and the same

spirit that drove Paul (Romans 1:14-16, 1 Corinthians 9:16) and the rest of the disciples and apostles to be so tally committed and sold out for the cause of the Gospel.



Azaki Nashon Awyetu, M. Div.
azakin@minister.com

Rev. Azaki Nashon Awyetu works with ESM and ECWA. He holds a Post Graduate Diploma of Theology (PGDTh) and Master of Divinity (MDiv) from the Jos ECWA Theological Seminary, M.A. in Theology from Development Associates International (DAI) Colorado Spring, USA and ECWA Theological Seminary, Nigeria.

Come Celebrate Latin American Leadership!

An open house fundraiser celebrating 45 years of Latin American Indigenous Ministries and the 90th birthday of Dr. Dale Kietzman



4PM - 7PM, SATURDAY - JULY 19TH, 2014

Join us at the Kietzman's beautiful backyard, 669 South Oak Knoll Ave, Pasadena, CA 91106

Please join us for an open house fundraiser celebrating the 90th Birthday of Dr. Dale Kietzman and 45 years of the nonprofit, Latin American Indigenous Ministries!

This event will bring together family members, local Christian leaders, educators, missionaries and friends. Help us celebrate the awesome work God is doing in Latin America!

ACTIVITIES

Latin American refreshments, drinks and birthday cake will be served. Great music and silent auction items available to bid on.

Visit the LAIM office to view artifacts from Dale's work and adventures

In lieu of gifts to Dale, a suggested donation of \$45 or \$90 to Latin American Indigenous Ministries (LAIM) is greatly appreciated.

All gifts collected will go towards the construction of Learning Centers to train Totonac church leaders in Nanacatlan, Mexico, budgeted at \$90,000.

There is an urgent need to train new pastors to lead 500+ new churches that have sprung up in the last 5 years!

Please share this invite with other friends who might be interested in learning more about Latin American Indigenous Ministries. For more information please call or email us.

Phone: +1 626-795-0902 • Email: dale@laim.org • Website: www.laim.org