PARADIGM SHIFT IN MISSION PRACTICES

Sociologists and futurologists have described the changes in the past 100 years as equivalent to the total changes in the precedent 10,000 years, or in other words, the total changes of the human history. They also predict that the changes to occur in the next 20 years will be equivalent to the changes that have occurred in the past 100 years. The world we live in is constantly and rapidly changing and the worldviews of the people living in these times as well.

The church has a mission to implement Christ's Great Commission to make disciples of all the nations, and should therefore be mindful of trends to preach the gospel in ways people best understand. We need to understand what it meant when Jesus said, "When evening comes, you say, 'It will be a fair weather, for the sky is red,' and in the morning, 'today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times." (Matt. 16:2-3)

The Apostle Paul, missionary par excellence, never compromised the contents of the gospel's messages, but was flexible and contextualized the methods of how he preached to reach as many people as possible (1 Cor. 9:19-23). Similarly, we must be faithful to Christ's messages, but must not insist on implementing traditional mission practices as we attempt to win people to Christ in a rapidly changing world.

Various missiologists and mission practitioners have contributed excellent articles for this 48th issue of Asian Missions Advance. They challenge us to have a paradigm shift in our mission practices. Dr. David S. Lim suggests that we use new church planting methods, and to focus on reproducing church planting movements by making disciples who can make disciples, or to multiply "house churches."

Dr. Susanta Patra also suggests a paradigm shift in our aim to target people from not only the middle and lower class, but also people from the elite group who are influencing every segment of our society. Dr. Robert Oh deals with the problems of 'Patron-Client' relationships between missionaries and

national Christians, particularly between Korean missionaries and Cambodian Christians, from a socio-anthropological perspective.

Keith Carey lists the biggest challenges facing East Africa today as AIDS, land tenure issues and climate change and suggests solutions to these challenges. Rev. Matt Slick writes on the subject of prayer, which is a basic, but most important issue for successful Christian life and ministry. Dr. Eun Moo Lee in his article "Discipling the World" challenges us to have a new mission paradigm that can reach this generation. He says, "Mission is not merely the task of mission agencies anymore, but must become the reality of local church ministries as well."

This issue also includes a country report on Sri Lanka by Rev. Mahesh De Mel. The authors of the various articles contained herein dealt with different subjects on mission, but the main theme is the need to enact a paradigm shift in mission practices in order to effectively implement the Lord's Great Commission.

Timothy K. Park, Editor

CONTENTS

DIRECTING EMPHASIS TO ONE OVERARCHING GOAL:
Reproducing Church Planting Movements

David Sun Lim

As we seek to share the Gospel of God's Kingdom among the unreached people groups (UPGs) in the world, esp. in Asia, it is of utmost importance that we first clarify our "overarching goal" so that we will be able to recruit the best people to help achieve it. After all, as mission mobilizers we are responsible to help find the right people to do the right job for God's purpose to be fulfilled! To do so, we must reflect, evaluate and determine what should be the most effective strategy/ies to use in the harvest-field, so that we can move forward together with the best missiology and the best practices for reaping God's abundant harvest.

Can today's missionaries (both nationals and expatriates) really reach out to our contemporary Muslim, Buddhist, Hindu, Communist, animist and secular humanist neighbors effectively, so that the Great Commission can be fulfilled among them? This paper seeks to show how we can do God's mission effectively to reap His harvest abundantly among the UPGs in our generation, and conclude with how we can mobilize the right type of missionaries to do it.

Why is the world, esp. Asia, not fully evangelized yet? The problem is not with God (who desires that all will be saved) nor with the lost (the Holy Spirit is convicting them of sin, righteousness and judgment, Jn.16:8-11), but appears to be with the church: it is not doing enough to send enough workers into the harvest, which seems to be ripe for reaping most, if not all of the time (Mt.9:36-38; Jn.4:34-38). We thank God that many major missional initiatives have emerged from among us especially since the 1960s mainly through the maturation of student movements and the spread of the independent charismatic movements in almost all countries in the world today. Since then various indigenous mission movements and global mission agencies have been recruiting and sending out hundreds of missionaries to Asia and the world.

However, in spite the zeal, sincerity, dedication, prayers and even sacrifices in our missions, there seems to be hardly any significant outcomes and impact among the UPGs: are our churches taking the whole gospel *effectively* to our region and the whole world? In spite of some positive reports, the overall picture looks anemic, esp. in relation to the resurgence of other faiths and ideologies. We may need a paradigm shift in doing missions and mobilizing for such missions. As Einstein said, "Insanity is doing the same thing over and over again and expecting different results."

May I suggest that besides the important spiritual factors (esp. prayer mobilization and missionary training), finding and implementing the "right mission strategy" may well be the most significant in determining our success or failure to bring closure to the Great Commission. Sending more missionaries is good, but not good enough. We must make sure that we are strategically sending the right kind of missionaries who will do God's mission effectively. Let's start by looking at what the Bible shows as the goal of God's mission, and then also His desired strategy on how to achieve it.

GOD'S GOAL: Realizing His Kingdom in Christ-Centered Communities (CCCs)

The Bible reveals that God desires to bring all peoples to inherit eternal life in heaven and enjoy abundant life on earth as they obey Him as their Creator and King/Ruler through their faith in His Son Jesus Christ (1 Tim.2:3-5; 2 Pet.3:8-9; Matt.16:18-19; Jn.10:10; Rev.21:24-27, etc.). The work to achieve this on earth may be called "kingdomization" or "societal transformation," by which individuals, families, communities and institutions among the nations will be discipled to relate with each other and with other communities with biblical (= God's kingdom) norms and values. This is realized in Christ-centered communities (CCCs) 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 discouragement of evil. And justice (which is "love in the public sphere") denotes moral relationships where every person and community is empowered (given the authority, freedom 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 heaven 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, implying that the leaders are also godly and righteous (cf. 1

Tim.2:1-2). 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 religion (or irreligion) 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). By His grace, we should aim to work together to realize His reign on earth by forming CCCs among all people groups (*panta ta ethne*) until He returns to set up His eternal kingdom (Matt.6:9-10; Rev.12:10-11; 15:3-4; 21:1-5, 24-27).

GOD'S STRATEGY: Reproducing Church Planting Movements (CPMs)

Believing that God desires His people to effectively bring all peoples to inherit eternal life and enjoy abundant life in CCCs, it seems most reasonable to believe that He thus made a *simple* plan for "kingdomization" by which all peoples and nations are reached and discipled by the power of the Holy Spirit. His simple plan for world transformation has recently been called "church planting movements" (CPMs)[1] by which all peoples and nations will be effectively discipled to be faithful followers of Jesus Christ.

CPMs aim to evangelize and disciple all peoples in all societies to follow his will, as people of His shalom/peace 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, cf. Mic.6:6-8) that will result in family and community conversions to Christ. Such was the strategy of Jesus Christ and the apostles, often called "disciple-making," as they modeled servant leadership, which persuades and equips people to voluntarily commit to live according to God's will (Mk.10:42-45; 1 Pet. 5:1-3; 2 Tim.2:1-2).

Jesus set out to set up CCCs by reproducing CPMs through his original twelve disciples. He informally instructed and sent them out two by two "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 & beyond). 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 "secret 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 two 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 discipled and empowered to form their CCC which will in turn reproduce CPMs to set up contextualized CCCs 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) healed a teenage demoniac (Mark 5)! After casting out the demons into the pigs (note that the city folks begged Jesus to depart from them immediately, because their hog industry was in jeopardy!), the teenager asked to be His "Apostle No. 13." Jesus told him "No," so he can return to his townmates and simply gossip about what God had done for 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) for three days, and similarly left them never to return, nor left any Jewish disciple to pastor these new converts! This was how Jesus effectively worked out his global kingdomization movement — through CPMs led by new local converts!

This was also how the apostles replicated CCCs through CPMs, albeit by trial-and-error, and moved across the Roman Empire and beyond by the power (and corrective guidance!) of the Holy Spirit. The CPM 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

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1. CPMs are also known as "Church Multiplication Movements (CMMs), Disciple Making Movements, Disciple Multiplication Movements (DMMs) and "People Movements."

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 eight 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 CPMs, they had literally turned the Roman Empire upside down (Ac. 17:6 KJV). They did not ordain 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 message bearer) not to plant a growing "local church," but an indigenous CPM 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 CCCs is not different from that of Old Testament (OT) Israel, which shows God's design of a "simple faith" structure for a reached, discipled or transformed people:

(1) No set up of local shrines or temples in each village or town.
(2) No weekly Sabbath worship services. Synagogues were multi-purpose community centers which came later in 200 B.C. for teaching Diaspora Jews.
(3) No weekly or monthly collection of tithes and offerings. 1 Cor. 16:1-4 shows that weekly collection in the early church were mainly for immediate local needs, esp. for widows and orphans (cf. Ac.6:1; Js.1:27).
(4) No "full-time" clergy. The levitical priests were provided not just with cities, but also with pasturelands (Josh. 21). They were not exempted from being stewards of God's resources, thus they were shepherds to provide livestock products to 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) 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, etc.).
(6) Teaching and obedience of the "way of God's righteousness" were done mainly in the homes (Dt. 6:1-11)!

Thus, we can consider that CPMs fulfill God's goal best as His people are organized as CCCs filled with tiny "churches" that meet at "homes" (*oikos*). Jesus told his disciples, "Fear not, little flock, for your Father is pleased to give you the Kingdom" (Lk.12:32). 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 fulfills God's covenants with Abraham that through him all families 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).[2]

OUR TASK: Mobilizing CCC-Organizers for CPMs

Since the Bible prescribes that CCCs are to be organized globally through CPMs, every new convert to Christ can be discipled to evangelize and make disciples of 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 CPM wherever s/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 organize CCCs for the rest of their life by the power of the Holy Spirit.

To "make disciples" means to equip Christ-believers with just three life skills: (a) HEAR God through prayerful meditation (or "Quiet Time" = *lectio divina*) to turn His word (*logos*) into a word (*rhema*) to be obeyed; (b) MAKE their own disciples and being discipled by participating in a "house church" with fellow believers, sharing life and Bible reflections together, wherein each one learns how to do personal devotions,[3] too; and (c) DO friendship evangelism by sharing what they learned about God and His will with their networks of non-believing relatives and friends.

Disciple-makers can be produced through mentoring (or better, "discipling") by other 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. CPM strategy is best if combined with Community Development and C-5 (high contextualization) strategies, which is labeled "insider

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2. Cf. *Mission Frontiers*, 34.2 (March-April 2012) issue on the family as God's prime mission strategy for world evangelization.
3. Actually it's doing *lectio divina* together as a group.

movements" (IM) nowadays. As Christ-centered individuals and families will be "incarnated" in the structures of their communities, they will naturally rise to servant leadership roles as they love and serve their neighbors in practical ways.[4] As they facilitate the wholistic development of their neighborhood, they transform their proximate communities "from the inside out" as they share their blessings as servant-partners with other communities in establishing *shalom* wherever they live and work.

> This raises the challenge for us in Christendom: Are we ready to recognize Christ-worshippers who trust and obey Him as Lord within their socio-religious (read: non-Christendom) contexts?

Like those with the burden and passion to reach all peoples with the Gospel , our mission strategy must be to make disciples through CPMs with simple "biblical Christianity" -- contextualized, holistic and transformational "indigenous movements" that are easily 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 as they search the Scriptures for themselves, like in Acts 17:11). With this strategy we will be developing "churches" that will be copied by future generations of Christ-followers, and we will 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."

The best (most biblical and most strategic/effective) ministry "incarnates faith in Christ" and forms CCCs in existing socio-religio-cultural structures and avoids creating new ones, through contextualized CPMs (also called "Insider/People Movements," IM), 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.[5] Mature CPMs

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4. This is why the best evangelists and CCC organizers are not the foreign experts but the new local converts/disciples!

5. For self-theologizing CPMs, disciple-makers must learn to deculturalize the Gospel from their brand of Christianity, so that they can trust the Holy Spirit to guide new local Christ-followers to develop their own contextualized theology and practice. We should present the Gospel without commentary, but with the question for Bible reflection and action, "How will we obey what God has said?" If it's not in the Bible, don't introduce it to the culture. As Garrison (2004) says, "Don't improve the Bible"!

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also 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 in "faith-full" CCCs. Thus, we should not encourage our new converts or disciples to attend an international fellowship or denominational church, if there is any, perhaps except in special occasions.

CHALLENGE: Let's Multiply Disciple-makers for CPMs

So, our focus and challenge is on reproducing CPM – by making disciples who can make disciples themselves and multiply "house churches," for where two or three believers are gathered prayerfully and are doing "good works," esp. in community services, there is a church made visible (Matt. 18:19-20; 5:13-16; 25:31-46)! We should encourage our disciples to just "gossip Jesus" and form small "disciple-making groups" (also called "simple, micro-, mini-, wiki-, or organic churches or fellowships) among their friends and kin in their neighborhoods and work-places – and turn each of them into a CCC through their community involvement. They are to do some spiritual "network marketing" of the Gospel of God's Kingdom from city to city – till the whole world knows and obeys Jesus! Thus CPM becomes less of a strategy or profession, but more of a lifestyle.

This follows the Apostle Paul's instructions to expatriate missionaries: to consider their hosts as masters, and to "become all things to all people" (1 Cor.9:19-23); and to local Christ-followers: to retain and then develop wholistically with their professional and socio-religious identities for effective witness in their respective communities (1 Cor.7:17-24). For some time now, many Christian development agencies have been doing this community-based non-extractive approach – often unintentionally due to the requirements of government and other secular fund sources.

We can already find like-minded partners in the various lay-led movements, like campus ministry (esp. the Navigators and Agape-Philippines), marketplace ministry, business-as-mission and tentmaker (lay cross-cultural) movements, house/simple/organic church networks (HCNs), as well as mission agencies affiliated with Ethne Network (www.ethne.net) that reproduce CPMs which avoid conventional "church planting" and "church growth." CRU has simplified their motto to: "Movements Everywhere." Some leaders of these movements have started to meet annually in conferences held by the "Frontier Missions" networks, esp. the U.S. Center for World Mission (USCWM) and Asian Frontier Missions Initiative (AFMI).

Perhaps the most intentional movement of this type is the "Philippine Missions Mobilization Movement," the flagship mobilization program of the Philippine

Missions Association (PMA), that seeks to bless the nations by training and commissioning a million diaspora Filipinos to be tentmakers (with about 3,000 career) missionaries to reproduce CPMs where they live and work.[6] These tentmakers may have any profession: business folks, managers, doctors, nurses, cooks, masons, carpenters, seafarers, waiters, or even "unskilled workers" like nannies.[7] Somewhat similar is the "Back to Jerusalem (B2J) Movements" of the house churches in China, as they also send their kind of tentmakers to live and work as part of the new Chinese diaspora. South Korean missionaries are also learning how to follow this pattern more and more, too.

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

Today's post-modern Internet Age calls for creative, innovative and even disruptive technologies and strategies. Though this approach may seem to be radical or even controversial for some of us, it is our best way forward, and perhaps our only way forward for the realistic, honest-to-goodness strategy to fulfill God's overarching goal. Let's do God's mission in God's way! Moreover, gladly this approach is very cost-effective, for it believes that the resources for God's harvest are in the harvest-field! After all, our Lord trained his disciple-makers not to bring any luggage or wallet into their mission-field. Unlike the present mission mobilization paradigm, we do not need to spend so much time and energies to raise funds anymore!

So, with the power from the Holy Spirit, let's just focus on multiplying disciple-makers to reproduce CPMs everywhere, esp. among the UPGs, 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 recruit and disciple missionaries to go and turn the nations into CCCs through CPMs – in each of their unique cultures, without bringing our brand of Christianity! Let's become disciple-makers ourselves, each discipling as many Jesus-followers as possible to become disciple-makers locally & tentmakers cross-culturally, so that they can reproduce CPMs contextually wherever they live and work. Let's mobilize the whole church to share the whole gospel *effectively* and *strategically* with the whole world "as a witness in all nations/peoples, and then the end will come" (Mt.24:14). *Maranatha!*

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6. As a member of PMA, my humble mission agency (CMI-Philippines) has sent 108 such tentmakers to reproduce CPMs in China.

7. Please refer to the Appendix for the hand-out used in one of our training programs called "Tentmakers Crash Course," which is similar to the "A Higher Purpose" training seminar of PMA (Claro 2003).

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APPENDIX: Effective Tentmaking Made Simple

This short monograph outlines the simple steps by which a ***tentmaker*** (self-supporting missionary) can be most effective in catalyzing disciple multiplication movements (DMM) or church planting movements (CPM) across the nations. Our Lord Jesus trained his twelve apostles to do this "master plan for world evangelization," and they did it (Lk.9:1-6; 10:1-24)! The Apostle Paul did it, and in eight years he testified that he had no more people (both Jews and Gentiles) to evangelize in the northern Mediterranean area

(Rom.15:18-20, cf. Ac.19:1-10)!

Effective tentmaking consists of seven simple steps, all of which can be done in 6-10 months by beginners, and less than one month by experts.

1. *Make a second home.* When they arrive in any new place, they should find a "person of peace" (Lk.10:5-6) and settle down in such a way that the people they will invite later will feel comfortable to visit their new home. This includes loving the people, learning the language, appreciating the culture and religion, and following their cultural customs as much as possible (1 Cor.9:19-23)! They should never criticize their host culture (esp. politics and religion) in front of them, not even in private.

2. *Make friends.* They must aim to make 2-6 "best friends" with the networks of the "person of peace." They start by being approachable and sociable. They must be good conversationalists by being good listeners. They must spend much time with their new friends, making most of their interests their own, too. They must give gifts in special occasions, be hospitable and invite their friends to eat, cook or even sleep overnight at their place. Above all, they should help their friends in their time of need!

3. *Make friends with leaders*. They must try to make 1-2 leaders to be their friends, too. Upon arrival, they should visit key leaders and give them a gift or at least offer to help in community affairs. They must do their jobs well, as excellently as possible, and give extra free service sometimes. They should participate in community activities, volunteer as member or officer in working or planning committees, and share any suggestion for improvement with their leader-friends, and proceed only with their approval.

4. *Make converts.* When opportunity arises (and there will be plenty), they should be ready to share Jesus with these friends (1 Pet.3:15) privately. According to their friend's need or concern, they can share their testimony with them: how Jesus works in their life. Then they can share about the life and teachings of Jesus that are relevant for them (each one may need a different emphasis). Once they are sure that the friend truly wants to follow Jesus as their leader, helper, forgiver and/ or guide, they can invite them to tell it to Jesus in their own words; and if they consent to be baptized, they can baptize them in private! The key is to be sure that the friends have changed their allegiance from idols (religious or material) to Jesus! If trained, they can opt to wait until the time is ripe for the converts' whole family or whole community to be converted and baptized together!

5. *Make disciples.* They then must disciple the 2-6 converts in one-on-one and small group discipling relationships. The more times they spend together right after their conversions, the better. There is no need to use any materials; they just urge the new believers to read the Bible in the language(s) they understand, and discuss their questions and insights with them. They must trust the Holy Spirit to speak to them through the Word, and they will have the wisdom to guide them to learn from the Bible (cf. Acts 20:28-32). For "Bible sharing" sessions, they just choose a short passage and ask, "What does this text say in our own words?" and "What is God telling us to do in this text?" The goal is to bring each one to spiritual maturity in Christ-likeness (Col.1:28-29), which is to live a life of obedience to God – a life full of agape-love/grace (out of sinful self-centeredness to sacrificial service for others, esp. the poor, cf. Matt.22:37-39; 25:31-46; Gal.6:1-10; Heb. 10:24-25).

6. *Make disciple-makers.* As they are discipling their new converts, they should encourage the latter to make their own converts and disciples from among their own friends, relatives and neighbors, a few individuals or groups at a time. Their disciples can start discipling their own disciples by just following what they have been doing with them. The new disciplers just have to be a couple of steps ahead of their disciples! They should lead their own group and not bring their disciples to the tentmaker's group. It is best that they do not even visit their disciples' groups. After all, they will be growing spiritually faster as they lead their own group in our life-based interactive mutual learning model of disciple-making!

7. *Make a planned exit.* To disciple is to Model, Assist, Watch and Leave (M.A.W.L.)! This is actually step no. 1: plan to exit as soon as possible, so that our disciples "graduate" to be our equals – disciple-makers and servant-leaders in their own right! The tentmaker's role is just to be a mentor, guide or coach for a while, and then stop meeting them regularly and tell them, "Greater works you will do without me," just like what Jesus told his disciples when he was about to leave them (Jn.14:12). They must not be surprised when their disciples (esp. the leader-types) do better (contextual) witness and multiplication than them! Of course, they can keep in touch with them, as Paul did with his disciples. Then God can send them to another unreached area, so that they can repeat the same process there!

We also emphasize in our tentmaker strategy to plant an "insider movement" that equips disciples to multiply simple biblical Christianity -- contextualized, holistic and transformational "indigenous churches" that are truly replicable: self-governing, self-supporting, self-propagating and self-theologizing. They will be planting "churches" that will be copied

by future generations of Christians, as to avoid transplanting denominational churches (= complex Christianity) which are often non-contextual (= foreign-looking). These kind of churches almost always produce marginal Christians who are separated from their communities -- despised and rejected by their own family and friends, not because of the Gospel but because of their extra-biblical forms and practices.

It will be best for them to not encourage their disciples to attend an international fellowship or denominational church nearby, if there is any, perhaps except in special occasions. They only should focus on making disciples and multiplying "simple churches," for where two or three believers are gathered prayerfully in Jesus' name, there is the church (Matt.18:19-20)! Their disciples must be encouraged to "gossip Jesus" and form small "disciple-making groups" (= house churches) among their friends and kin in their neighborhoods and workplaces. They are to do this spiritual multiplication from house to house, place to place, city to city – till every people group knows and obeys Jesus!

Happy disciple-making -- cross-culturally -- wherever God sends you!

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

David S. Lim served 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.

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WHY NOT…NOW!

Susanta Patra

Transformation in all of Asia is possible when each cluster of each society have an equal opportunity to hear the Gospel. It is right (as it is often said) as to why should some hear the Gospel over and over again with the pretext that they are open, reachable or responsive when millions of others did not have one opportunity. Our continent is radically changing in all aspects. It is important that we comprehend the changing phenomena that is affecting all of us – our culture, mindset, and spiritual hunger. A redefinition of Asian today is absolutely essential. Let me draw your attention to a few of these aspects.

In a period of two generations, we could make the transition from a predominantly rural and agrarian culture into a mixed urban and post-industrial culture enabled by the largest democratic experiment in history.

The post modernistic contrasts are surfacing thick and fast. Some of these contrasts are as follows: globalization and localization, urbanization and migration, nationalism and ethnocentrism, riches and poverty, crisis/pain/suffering along with harmony. All of these assorted together are creating confusion both in life and society. For ages past, we derived our Asians Ethnic Identity from our socio + cultural + religious affinity. But, our affinity today is mixed-modern pluralistic based on socio + educational + status quo.

Hence, we cannot do the same thing over and over again and expect a different result. It is time to come out of our box and think differently as to how to impact our nations more realistically.

In most of our countries in Asia, we have failed to create vertical step down impact (from top to bottom). We have ignored the people who have authority, influence and who are the decision-makers of our nations. We have fostered several misunderstandings in mission work such as:

» Ministry is only focused toward the marginalized as they are often responsive.

» Sheer negligence in reaching all sections of people – especially the neglected elite/affluent/ influencers of our society.

» Failure to enter into their world and make the Gospel real.

» Scarcity of motivated task force - harvest is plentiful but the laborers are few.

» Lack in consciousness efforts and urgency in ministry to the people on the top in our societies.

In today's contemporary context, we need to think, evaluate and discuss in forums and missions some of these felt needs passionately. This is absolutely urgent.

Felt Need No. 1: The BIG picture of our continent. When we consider the top section of people, we are confronted with several missiological questions which ought to be contemplated.

» How long will it take to complete the Great Commission on our continent?

» How long will it take to understand, grasp and own the national task in the fullest sessions?

» How shall we justify our negligence in reaching every cluster of people before our God?

» How do we use everyone in the Church to get involved?

» How can we be creative in making our message relevant in our approaches, in order to be effective as each domain among the elite/ affluent/influencers requires? Without a creative approach we will not be able to impact them.

» How do we turn the table from just reaching marginalized and middle class to reaching the vastly untouched elite/affluent/influencers?

Felt Need No. 2: The vibrant, postmodernists, pluralistic and often open to change youth, who are the majority in our nations and on our continent.

If the work of missions is to be carried forward, our Christian youths today, who are losing interest in witnessing should be motivated and engaged in reaching their peers. How can we involve them strategically in the work of witnessing to their peers? What about modern day creative methods and techniques that are creative and out of our missionary strategy boxes?

Felt Need No. 3: By and large the local is unaware or mostly busy with their daily routines.

The three giants TRADITION, DOCTRINES and DISUNITY are destroying the zeal, passion and creativity to create national impacts. The only source to bring transformation through the Gospel to the elite/affluent/influencers left is to move through the local church.

This is to be noted that God has not forsaken the wealthy people on our continent. He is working and we need to enhance the work God wants to do in our land.

Let me illustrate:

One young girl is reaching out under cover to 2000 educated and professional women (neighbors) through Facebook. Her goal is to systematically reach them and bring transformation in five years time. Recently, another young person whom I had the privilege of equipping was so moved that he sold his property to buy a Barber Shop in the center of an area where the rich and affluent communities resides as he desperately wants to reach these people. Eventually, he had led four educated barbers to Christ and now he is engaged deeply in reaching out to these communities. The goal is to reach 10 people each day.

> Without an open mindset that motivates us to look outside our box of mission and missional thinking, it is impossible to accomplish the task.

In regards to approach, we ought to look at Asia in two different facets;

1. Except Korea, Japan and some of Indonesia, the national church predominantly belongs to the middle-class and the marginalized. The national church ought to be motivated to keep their eyes open on the needs of people on the top. They should neither ignore nor neglect reaching the people on the top. I call this approach upward approach. A nation is transformed when the key influencers are impacted. A new vision should emerge. The national church ought to engage in preparing relevant approaches, appropriate task force and strategic engagement to present the Gospel to this untouched yet important cluster of people. This is the call of God for the day.

2. The other way of looking at Asia today is to look at our vast population in three age groups. (1) Newly born to 15 years old, (2) 16 to 35 years of age and (3) 36 years old and above. This classification is important and crucial today. The Youth constitute the majority in almost all

our nations in Asia. Hence, to reach out to the elite/affluent/influencers, there could be three possible approaches. We need to give serious thought into this matter.

TO THE ADULT - MULTIFACETED
APPROACH

TO THE YOUTH - CREATIVE
APPROACH

TO THE CHILD - RELATIONSHIP
APPROACH

As we often say, we cannot do the same thing and expect a different result. This calls us to be creative and effective in all of our approaches in the context of our time in Asia. Without an open mindset that motivates us to look outside our box of mission and missional thinking, it is impossible to accomplish the task. I sincerely feel this is an opportunity and WHY NOT… If the task has to be done - the time is NOW to rethink missions in the context of our time.

I am convinced that this task demands a different aggressive 'Underlying Ethos' that is based on Kingdom Values, Kingdom Dreams and Kingdom Involvement. This is the time.

Susanta Patra
globalsusanta@gmail.com

Susanta Patra was the General Secretary of India Missions Association until May, 2014. He founded a pioneer Church Planting Mission called NATIONAL FELLOWSHIP, which works today in 18 states in Northern India among 377 untouched people group and with 656 pioneers. The National Fellowship today is the largest North India mission with 5000 to 7000 responses every month and is planting 2 fellowships each week.

PATRON-CLIENT DYNAMICS BETWEEN KOREAN MISSIONARIES AND CAMBODIAN CHRISTIANS

Robert Oh

INTRODUCTION

I am currently a Ph.D. student at Oxford Centre for Mission Studies (OCMS) and my primary research question is, "What are some effects of patron-client dynamics between Korean Missionaries (KM) and Cambodian Christians (CC) in their joint church planting projects?"

At one OCMS' student seminar session, the presenter defined his Ph.D. work simply as a written document answering his "why" questions to the fourth level – "Answering Why to the Why to the Why to the Why question." So I sat there and wrote out the four WHY questions of my research and its brief answers:

- 1st question: "Why are church planting efforts in Cambodia slowing down?" The most responses from KM, from some preliminary interviews gave the following answer: Cambodian churches are not financially self-sustainable.

- 2nd question: "Why aren't Cambodian churches financially sustainable?" The answer from KM: Cambodian Christians(CC) are financially dependent.

- 3rd question: "Why are CC financially dependent?"Answer: CC take the role of a client and expect KM to be their patron (or the term used here is 'sponsor') and support their work financially.

- 4th question: "Why do CC take the role of a client in relating to KM? This is where my research is right now, and I suggest that KM themselves come to Cambodia with the culturally assumed role of '*Gap* (Korean: 갑)' and treat CC as their '*Eul* (Korean: 을)', which was evident by the level of Korean language used by KM.

PATRON-CLIENT RELATIONSHIPS

1. 'Patron' and 'Client' in History

The terms 'patron' and 'client' originated when the common people of ancient Rome, plebeians (*clientem*), were dependent upon the ruling class, patricians (*patron*), for their welfare (Marshall 1998). At that time, the client was a person who had a lawyer speaking for him or her in a trial. In court, this meaning still exists today. At the same time, 'clientela' was a group of people who had someone speaking for them in public, the 'patronus' (Muno 2010: 3).

Throughout history, this 'Patron-Client' relationship is found in all cultures - especially in agricultural society.

Until recently, the use of Patron-Client analysis has been the province of anthropologists, who found it particularly useful in penetrating behind the often misleading formal arrangements in small local communities where interpersonal power relations were most noticeable. Terms which are related to Patron-Client structures in the anthropological literature-including "clientelism," "dyadic contract," and "personal network (Scott, 1972: 92)."

2. Working definition of the Patron-Client relationship

Although there is an extensive anthropological literature dealing with the Patron-Client relationship, a general accepted definition does not exist. This is my working definition of the Patron-Client relationship after my literature review:

> *The Patron Client relationship, in both its formal and informal setting, is an arrangement between an individual of higher socio-economic status or some other personal resources (patron) who provide support to another person of lower status (client) who give assistance or service in return, which is mutually obligatory and beneficial.*[1]

I am currently working on seeing Cambodian Patron-Client dynamic from - 1. French Colonial period. 2. Belief system of Cambodia – Animism, Hinduism and Buddhism. 3. Patron-Client dynamics in the Bible. But due to the limitation and the scope of this paper, I am presenting my research findings only in the area of Socio-Anthropology.

3. The Khmer term for the Patron-Client relationship

There are no formal corresponding words which describe the Patron-Client relationship in Khmer. So I had to consult with several experts[2] in the field

1. Some of the most useful sources are: George M. Foster, "The Dyadic Contract in Tzintzuntzan: Patron Client Relationship," American Anthropologist, 65 (1963), 1280-1294; Eric Wolf, "Kinship, Friendship, and Patron Client Relations," in Michael Banton, ed., The Social Anthropology of Complex Societies, Association of Applied Social Anthropology Monograph #4 (London: Tavistock Publications, 1966), pp. 16-17; Honour, Family, and Patronage (Oxford: Clarendon Press, 1964); John Duncan Powell, "Peasant Society and Clientelist Politics," The American Political Science Review, Vol. 64. No. 2 (June., 1970) p. 412; Alex Weingrod, "Patrons, Patronage, and Political Parties," Comparative Studies in Society and History, 10 (July, 1968), pp. 377-381. Carl Lande, "Networks and Groups in Southeast Asia: Some Observation on the Group Theory Politics," University of Kansas, p. 1973.

2. List: Cambodian pastors (3), Korean missionary Professor who is the head of academic dean at Presbyterian Seminary of Phnom Penh, members of Cambodia Research and Resource Center (4), Tear Fund-Cambodia (1), and Steve Hyde, who received his Ph.D., 2014, from Singapore, researching on state of

in Cambodia to come up with the following three descriptive terms:

First '*Cchaeubai – Bau*'[3]: *Cchaeubai* (Patron) -*Bau* (Client), suggested by Lee Kyouk, the academic dean of Phnom Penh Presbyterian Seminary. Since most of the scholarly documents were destroyed during the Pol Pot era, he drew this term from two scholars writing about Thailand Patron-Client relationships, Joseph Wright and Akin Rabibhandana.[4]

Second, '*Boribal - Neak kraom omnaott boribal*': Boribal (Patron) - *Neak* (Person) *kraom* (depending on) *omnaott* (Power of or patronage of) *boribal* (Patron). Hwang, member of Cambodia Research and Resource Centre, using Davis Painter's 'English/Khmer Dictionary'[5] and consulting his Cambodian team members, formulated this.

Third, '*Neak Tver Kun Doem Bey ToToul Pra-yoach*': *Neak* (person), *Tver* (do), *Kun* (favour), *Doem bey* (to), *ToToul* (gain or get), *Pra-yoach* (benefit). Gil, another member of the Cambodia Research and Resource Centre, consulted Ponloeu Ea,[6] a National Learning Coordinator for Tearfund UK-Cambodia, and formulated this term. The general consensus is this term is easiest to understand and describes the Patron-Client relationship in the Cambodian context most accurately.[7] Jean Johnson states,[8] "Not one word will capture the complexity (of the Patron-Client relationship), but Gil's terms does capture the essence."

4. Characteristics of the Patron-Client relationship

Since there are no formal terms in Khmer, identifying the characteristics of the Patron-Client relationship in other fields of study is important. Muno suggests the following 5 key characteristics of the Patron-Client relationship in sociology and anthropology (2010: 4).[9]

Cambodian churches

3. 'cawnai-bauphrai' in Thai, which is phonetically very similarto Khmer.Email from Lee, Kyouk of Phnom Penh Presbyterian Seminary, 9 Sep. 2013.
4. Wright Jr., Joseph J. 'The Balancing Act: A History of Modern Thailand.' Oakland, Calif.: Asia Books, 1991. ch.1;Ref:/journals.cambridge.org/action/displayAbstract?fromPage=online&aid=6962648&fileId =S0021911800060563, Accessed on 29 Jan. 2015; Akin Rabibhandana. The Organization of Thai Society in the Early Bangkok period, 1782-1873. Ithaca, N.Y.: Cornell University Southeast Asia Program, 1969.
5. Davis Painter is an Australian missionary who compiled a 'Khmer/English' dictionary. But it is not circulated outside of Cambodia, nor has ISBN # for his publication. Also using audio Khmer/English dictionary online, http://kheng.info (Accessed on 20 Jan. 2015), was useful in hearing the words in Khmer.
6. Ponloeu Ea, Tearfund UK-Cambodia, National Learning Coordinator, Email on 23 Jan. 2015.
7. Steve Hyde argues that this term by Gil is 'easier to understand then what Hwang came up with.' E-mail received on 22 Jan. 2015.
8. Jean Johnson, author of *We are not the Hero: A Missionary's guide for sharing Christ, not a culture of dependency*, Deep River Books: Oregon. 2012. The quote is from her e-mail on 29 Jan. 2015. She served in Cambodia for 16 years before taking a post in World Mission Associates, a non-profit mission agency that 'promotes local sustainability in global mission.'
9. The word Muno uses is 'Clientelism' which is used interchangeably with the Patron-Client relationship.

The strategy here is proposing key characteristics of the Patron-Client relationship and thereby identifying the existence of the Patron-Client relationship between KM and CC in Cambodia.

1. The relationship is dyadic;
2. The relationship is asymmetrical;
3. The relationship is personal and enduring;
4. The relationship is reciprocal;
5. The relationship is voluntary.

(1) *The relationship is dyadic*

The Patron-Client relationship is a social relationship between two persons, patron and client, and is therefore dyadic (Lande 1977). A patron is someone who controls certain resources, money, goods, access to jobs, services, etc. These resources are available for the client under certain circumstances. The client has to give his own resources such as work, support etc. Nevertheless, he or she has a close personal relationship to the patron (Muno 2010: 4). At the top of this dyadic network is always the patron, at the bottom the client (or the clients) as shown in the diagram A below.

Diagram A: Basic Patron-Client Dyadic Relationship
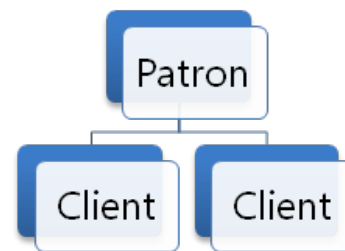
In the context of KM and CC, there is another patron (the Primary Patron) on top of the patron (KM). In this way, KM becomes the broker to the primary patron. Practically, there may be several levels of brokers. The sending denomination agency, e.g. Methodist Church of Korea, may be the primary patron, between the brokers, and at the end are the clients. Brokers with direct contact to clients are brokers of the first order of brokers. KM play the role of the first order brokers to CC, their clients.

James Scott calls this 'the Patron-Client pyramid' - enlarging on the cluster but still focusing on one person and his vertical link. This is simply a vertical extension downward of the cluster in which linkages are introduced beyond the first order (1972: 96) as shown in diagram B below.

Diagram B: Patron-Client Pyramid
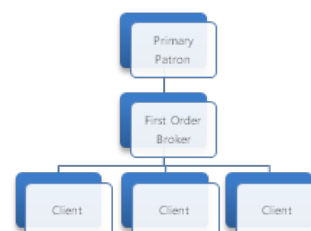
In reality, the first order brokers perform as both patrons and clients. They receive resources from the primary patron, and in that sense they are clients. But these resources are often managed and distributed quite independently, and practically they control these resources, so they become patrons for other clients. The remarkable aspect of this Patron-Client Pyramid is that there is always a dyadic relationship between patron and client at its core (Muno 2010: 6).

This pyramid type of Patron-Client clusters is one of a number of ways in which Cambodians who are not close kin come to be associated. James Scott states that "most alternative forms of association involve organizing around categorical ties, both traditional - such as ethnicity, religion, or caste - and modern - such as occupation or class - which produce groups that are fundamentally different in structure and dynamics (1972: 97)". The Patron-Client Pyramid is observed in many of the KM' mission structure. The primary patron is either a church or a denomination from Korea, and KM take the role of the first order broker, and become the connector to CC, for finance and other resources coming from Korea.

There are at least four types of patrons found in Cambodia for CC: 1) KM, 2) Western missionaries,[10] 3) Faith Based Organizations (FOBs) in Cambodia such as Tearfund Cambodia[11] and 4) Non-Government Organization (NGOs) such as Cambodia Children's Fund.[12] Almost all patrons, except few local NGOs, are organizations from outside Cambodia, since status and resource differences are essential for a Patron-Client relationship to form in Cambodia. However, for CC, the patron is always an individual or an individual representing the organization, connected through a personal relationship.

(2) The relationship is asymmetrical

Muno argues that one major aspect of the relation between patron and client is that it is always asymmetrical - resulting in a vertical or hierarchical relationship (2010: 6). It is marked by an asymmetrical distribution of resources, of power, money, goods, prestige etc. The patron controls material or immaterial resources, but the client does not. Medina and Stokes emphasize this power of control by talking of a "monopoly" of a patron, which seems exaggerated (Medina/Stokes 2007) in the case of Cambodia. The monopoly situation may exist in certain remote rural areas in the world and in Cambodia, but contrary to the situation of a monopoly, in the urban setting in Cambodia, the situations of oligopoly is prevalent, where KM as patrons compete for the same CC as clients (Muno 2010: 6).

Diagram C: Oligopoly dynamic in Cambodia
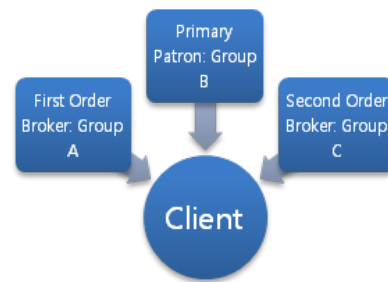
As shown in Diagram C, oligopoly can be explained in economic terms – where there are different types of market structures, "monopolies are at one end of the spectrum, with only one seller in monopolistic markets, and perfectly competitive markets are at the other end, with many buyers and sellers offering identical products."[13]

In case of Cambodia, many potential KM patrons can approach an individual CC at once. Most common by order of frequency are: 1) KM acting as a first order broker for their denomination mission board in Korea, offering church plant pastoring positions; 2) KM seminary staff seek CC's enrolment guaranteeing full tuition, lodging and future pastoral position within their church planting effort; 3) KM seeking Christian staff at his or her FBO projects in Cambodia.[14] During interviews,[15] a missionary from India, shared how several CC in the city of Svay Rieng were offered church planting positions from major denominations in Korea, such as Baptists, Methodists and Presbyterians. They were approached by individual KM and offered different salary scales. However, during this process, mistrust and in-fighting actually ended up in fist fights between CCs on the street of Svay Rieng, when he was called to become a mediator.

(3) The relationship is personal and enduring

The relation is personal which means that it is a "face-to-face" relation (Mainwaring 1999). It is not a sporadic or spontaneous acquaintance or a mere business connection as patrons and clients know each other and trust each other. According to Kitschelt and Wilkinson, patrons have to be confident about the reciprocity of the exchange from clients (2007: 9). Since there is no direct quid-pro-quo written contract or legally binding statements, there is always a momentum of uncertainty in Patron-Client relationships.

Kitschelt et al. argue that out of this personal relationship there are expectations of patrons about appropriate behaviour from clients (2007: 18) and the Argentine sociologist Javier Auyero argues that such expectations are deeply rooted with reciprocal

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10. Due to the scope and the purpose of my research, I am categorizing 'Western Missionaries' as non-KM.

11. http://www.tearfund.org/en/about_us/what_we_do_and_where/countries/asia/cambodia/, Accessed on 4 Feb. 2015.

12. https://www.cambodianchildrensfund.org. Accessed on 4 Feb. 2015.

13. http://economics.about.com/od/Oligopoly/fl/Introduction-to-Oligopoly.htm Accessed on 30 Jan. 2015.

14. Interview #3 at Mondolkiri; #12 at Battambang (Group interview: 4 CC and 1 Philippine missionary); #31 at Phnom Penh, Cambodia.

15. Interview #47.

feelings of loyalty and obligation (Auyero 2000). The clients also expect reciprocal loyalty and obligation from their patrons. Since KMs come from a similar cultural background of the Patron-Client relationships in Korea, expectations from CC, as clients about appropriate behaviour from patrons are similar.

However, in many cases, Westerners, who have been taught equality and the virtues of independence in their culture, are not prepared to understand the intricate rules and expectations of Patron-Client relationships (Dahl, 101). They are not conscious of their expected role as patrons. This lack of awareness may in turn cause misjudgements by both Westerners and Cambodians. For example, when Cambodians come to the Western missionaries asking for financial support for unexpected illness or a marriage ceremony - they are likely to react according to their individualistic Western worldview. Westerners are not aware of this Patron-Client relationship, so they may feel that Cambodians are simply opportunists without any pride or honour. It does not occur to them that Cambodians are only playing the expected role of a junior toward their senior, which is a normal form of Patron-Client relationship.

In many cases, the Westerner will refuse with displeasure, explaining that the Cambodians must assume responsibility for his or her own personal affairs without expecting support from foreigners. When experiencing this seemingly selfish response from the Westerner, Cambodians are puzzled, since his or her petition has been based on their normal practice of the Patron-Client relationship, i.e., to ask for support in a Buddhist cultural context is an honour for them (De Neui, 110).

From the CC perspective, both KM and Western missionaries too have their benevolent patrons overseas. In 2008, American Protestant overseas missionaries raised a total of $5.7 billion - distributed among 800 US agencies and 47,261 US personnel served overseas on their mission projects (Weber 2010, 166). However, many missionaries convinced themselves that their sponsors and churches back home are not like patrons of Cambodians. De Neui argues that the Western missionaries view the relationship with their supporters as task-oriented and not necessarily personal in nature, so this kind of fund is basically depersonalized and it is called 'support' (110). Reese argues that Western churches are the bankers of world mission and 'the rest of the world takes the role of negotiating for those funds through 'partnerships.' World mission becomes the relentless search for donors to finance the workers of other nations on the frontlines (165). In other words, from the CC' perspective, regardless of how missionaries call their 'support' or 'supporters', they play the role of clients to their primary patron outside Cambodia.

(4) The relationship is reciprocal

As already mentioned, the reciprocal exchange of material or immaterial goods is an essential feature of the Patron-Client relationship. So, a particular patron will retain his clients as long as he continues to supply the resources clients' needs. That is, the more of the clients' vital needs a patron can meet above and beyond the basic living cost and ministerial support, for example providing school fees for their children, the greater the tie and its relationship to endure over long periods. However, on one hand, if KM as a patron exacts loyalty without reciprocity, the exchange is a hurtful exploitation. But on the other hand, if CC as a client receives resources without reciprocity, the exchange is a harmful paternalism, as shown on the Diagram D below.

Diagram D: Patron-Client Reciprocity[16]
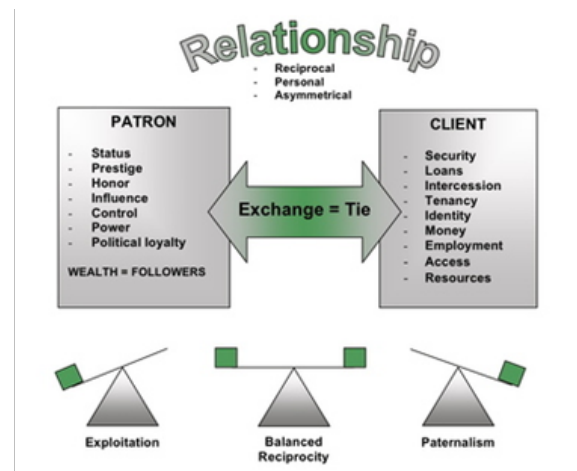
(5) The relationship is voluntary

The criteria of the Patron-Client relationship being a voluntary relationship are highly debated. Scott states that there are obvious and important differences in the degree of coercion involved in a Patron-Client relationship: at one end are the clients with virtually no choice but to follow the patron who directly controls their means of subsistence –"one might place a tenant whose landlord provides his physical security, his land, his implements and seed, in a society where land is scarce and insecurity rife (100)." Butin Cambodia, in an urban setting, Lee argues that CC as a client has the freedom to choose a different KM patron if he or she does not fulfil their role as a patron properly because primarily it's a relationship is based on practical need.[17]

2. 'Gap & Eul'

(1)   The hierarchical nature of the Patron-Client relationship

One of the characteristics of the Patron Client

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16. http://www.gpccolorado.com/2014/08/30/clientelism/ Accessed on 5 Feb. 2015.
17. From Lee Kyouk, e-mail dated 9 Sept. 2013.

relationship dynamics is that it is hierarchical. George Foster, in his research for the Dyadic Contract in Tzintzuntzan, Mexico, finds the hierarchical level of speech used to separate patron from client:

> *It is (in the Patron Client relationship)[18] especially apparent in linguistic usage. Compadres of the same status, as is well known, are extremely formal with each other in theory at least dropping the familiar second person singular personal pronoun "tu" in favor of the formal "Usted." … patron compadres, almost without exception, address their village compadres with the familiar "tu," so that the relative status of the two partners is never in doubt (1963: 1284).*

(2) Seven levels of Korean Speech

There are 7 speech levels in Korean, and each level has its own unique set of verb endings that are used to indicate the level of formality of a situation. The names of the 7 levels are derived from the non-honorific imperative form of the verb 'do', hada, in each level, plus the suffix che, which means 'style':

7 Speech Levels of Korean[19]

Speech Level	Present Indicative of "hada"		Level of Formality	When Used
	Non-Honorific	Honorific		
Hasoseoche	*hanaida*	*hashinaida*	Extremely formal and polite	Traditionally used when addressing a king, queen, or high official; now used only in historical dramas and the Bible
Hapshoche	*hamnida*	*hashimnida*	Formal and polite	Used commonly between strangers, among male co-workers, by TV announcers, and to customers
Haoche	*hao*	*hasho*, *hashio*	Formal, of neutral politeness	Only used nowadays among some older people
Hageche	*hane*	*hashine*	Formal, of neutral politeness	Generally only used by some older people when addressing younger people, friends, or relatives
Haerache	*handa*	*hashinda*	Formal, of neutral politeness or impolite	Used to close friends, relatives of similar age, or younger people; also used almost universally in books, newspapers, and magazines; also used in reported speech ("She said that…")
Haeyoche	*haeyo*	*haseyo (common), hasheoyo (rare)*	Informal and polite	Used mainly between strangers, especially those older or of equal age. Traditionally used more by women than men, though in Seoul many men prefer this form to the Hapshoche (see above)
Haeche	*hae (in speech), hayeo (in writing)*	*Hasheo*	Informal, of neutral politeness or impolite	Used most often between close friends and relatives, and when addressing younger people. It is never used between strangers unless the speaker wants to pick a fight

The highest 6 levels are generally grouped together as *jondaenmal* – polite form of speech -whereas the lowest level 7, haeche is called *banmal* in Korean. It is informal, of neutral politeness or impolite level of speech used most often between close friends or when addressing younger people. It is never used between strangers, according to the chart, "unless the speaker wants to pick a fight."

As I analyzed interviews,[20] I noticed that all KM, without any exception, were using banmal in reference to their CC at certain points of the interview. They used Korean terms like '*Jae Nae Dul*' (Korean –재네들, meaning 'those guys') or '*Yeh Neh Dul*' (Korean – 얘내들, meaning 'these guys'), which is impolite language and especially if you are referring to pastors, that would be an insult.

Also in the Korean language, honorifics are used in direct address, as in Chinese and Japanese. Koreans, when referring or addressing to someone superior in status, honorific endings indicate the subject's superiority. Generally, someone is superior in status if he or she is an "older relative, a stranger of roughly equal or greater age, or an employer, teacher, customer, or the like. Someone is equal or inferior in status if he/she is a younger stranger, student, employee or the like."[21] For example, if I am addressing a pastor, who is my friend, I will use '*Mok Sa*', which is 'pastor' in Korean. But when I am addressing a pastor who is older and higher in status, I will use '*Mok Sa - Nim*', adding honorific ending to indicate his or her superiority. However, in all the interview reports on KM, I noticed that most of them rarely used the term '*Mok Sa Nim*' when they were referring to CC. Similar to Foster's observation, KM as patrons address their clients, CC, with the *banmal,* so that the "relative status of the two partners is never in doubt (1963: 1284)."

(3) The hierarchical nature of the Patron-Client relationship and Gap & Eul

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18. The parenthesis is mine.
19. http://www.lingvozone.com/Korean Accessed on 22 Jan. 2015.
20. Interview # 1, 4, 17, 20, 25, 27, 34 and 35.
21. http://www.lingvozone.com/Korean Accessed on 22 Jan. 2015.

I have experienced this Patron-Client relationship dynamic in Korea. I was treated as a client involuntarily and when I did not play the role of a client, I was informed on the spot that I was not acting appropriately to the hierarchical structure of their church culture. A few years ago, I was in Kangnam, Korea, presenting my mission work in Cambodia to a group of elite and financially successful businessmen. They were representing the mission department of a prominent church in that area. After my presentation, the leader of the mission department half-jokingly and half-seriously said, "We are supposed to be *Gap* and you are *Eul*, but you are talking like you are *Gap!*" When I asked for clarification, he said, "We expected a missionary from Cambodia to come and tell sad stories and ask for funding but you have not done any of that. All throughout your presentation you acted like Gap telling us what we should do as *Eul*." In his mind, as a patron, he has to play the role of *Gap* and as a client, I have to play the role of *Eul*.

(4) Gap (Korean: 갑 Chinese: 甲) & Eul (Korean: 을 Chinese: 乙)

It is a general term used to indicate 'first' in the order of priority. It is also used to indicate the first of the list of ten – *Gap, Eul, Byong, Jung, Moo, Ki, Kyong, Shin, Im, Kye,* like the list order of a, b, c. Its formal usage was in the legal arena. For example, in Korean legal documents, *Gap* is a term describing the first party in order and *Eul* as the subsequent group. Then its usage spilled over to the business sector. Now as a part of Korean business culture, *Gap* is synonym for a person or a company hiring or giving the work to the other party. Also it found its way into everyday language in Korean society.

Even gender is viewed this way. In a male dominated Korean culture, people would say, '*Gap Nam Eul Yhue*', which means 'Male (*Nam*) is gap and female (*Yhue*) is eul.' Also one's age determines gap and eul order in Korea. So if someone is older, he or she becomes Gap. If it is same, they would use the term, '*Dong Gap*' (In Chinese, 同甲), which means 'Same *Gap*'. *Eul* is a term used to indicate second to the first in its order and priority.[22]

Introducing Chinese character for *gap*(甲) & *eul* (乙)is important because the Korean word for *gap & eul* can have many different variation characters in Chinese. For example, my last name 'Oh' (In Korean: 오) could be written out in many different Chinese characters: first as 吳, indicating 'last name' or 'country'; second as 五, indicating the number five, and third as 娛, indicating 'sound of happiness'.[23] Each Chinese character has a distinctive meaning and when we talk about *gap* in Korean, it refers to the Chinese character,

gap(甲), which means 'the first of the ten heavenly stems'.[24] The same hierarchical order is also implied in the term *eul* (乙).

My working definition of *Gap & Eul* for now is same as the working definition ofthe Patron-Client relationship, with *Gap* as Patron and *Eul* as Client:[25]

> Gap and Eul relationship, in both formal and informal setting, is an arrangement between an individual of higher socio-economic status or some other personal resources (*Gap*) who provide support to another person of lower status (*Eul*) who give assistance or service in return, which is mutually obligatory and beneficial.

(5) Gap & Eul as social issues

Highlighted by 'Peanut Rage' incident in New York in 2014, *Gap &Eul* has become one of the major social issues in Korea. According to the Washington Post on 9 Dec. 2014, Heather Cho, the eldest daughter of Korean Air Chairman Cho Yang-ho, has been forced to resign from her vice president position at Korean Air after an unfortunate case of managerial misconduct went viral over the weekend involving 'macadamia nuts':

> According to Yonhap News Agency, the 40-year-old Cho was at New York's John F. Kennedy International Airport on Friday. Sitting in first class aboard a Korean Air due to fly to Seoul, Cho was handed some macadamia nuts by a flight attendant, though she had not asked for any. Worse still, the nuts were handed to her in a bag, and not on a plate, as per Korean Air rules… (Heather Cho) who was upset over a serving of nuts she was given on a flight reportedly had the plane on which she was traveling return to the gate to expel a crew member… Witnesses told the Korea Times that she shouted during the incident. The flight, with 250 people aboard, was delayed by 11 minutes as a result.

A Google search of '*Gap and Eul* & Korean Air Line' [26]– resulted in impressive 88,100 entries on 30 Jan. 2015, most condemning Heather Cho and her inappropriate action as *Gap*, or '*Super-Gap*', and some even pursuing criminal charges against her, in case of any physical misconduct. The issues people raising was not necessarily against her role as *Gap* but that it was inappropriate behavior as a *Gap* who should have been more benevolent.[27]

22. National Language Institute, Standard Korean Dictionary, http://stdweb2.korean.go.kr/search/List_dic.jsp Accessed on 29 Jan. 2015.

23. Korean/ Chinese dictionary: http://www.zonmal.com/hanja_um1.asp?um=%BF%C0Accessed on 2 Feb. 2015.

24. http://twblg.dict.edu.tw/holodict_new/result_detail.jsp?n_no=1857&curpage=1&sample=甲&radiobutton=1&querytarget=1&limit=20&pagenum=2&rowcount=37 Accessed on 23 Jan. 2015.

25. I am using the working definition of Patron Client relationship due to similar in it's dynamic and features. Exchanging 'Gap' as 'Patron' and 'Eul' as 'Client'.

26. Korean: '갑과을대한항공'

27. http://academic.naver.com/search.nhn?field=0&sort=acc&dir_id=1&query=갑과%20을%20논문 Accessed on 25 Jan. 2015. Out of 309 hits, Gap and Eul was used; 4 times on title, 4 times on table of contents; 1 time in abstract; 7 times as indicator of person/ parties or organization and 37 times

Kang Joonman, the author of '*Gap and Eul Nation*',[28] points out that Korea is facing difficult *gap* and *eul* issues with conglomerates as franchiser oppressing franchisee to maximize immediate profit but ultimately face the downfall of its own industry. He poses the question, "Is true partnership between *gap* and *eul* possible?"[29] Here I am raising the same question, "Is true partnership between KM as *gap* and CC as *eul* possible?" Jun Eun Hae of Brain Media World magazine,[30] reports on the incident in her article entitled, '*Gap'ing*[31] Controversy? We can all be *Gap* or *Eul* to someone.'[32] She points out in the Korean social context how one can play the role of *gap* in one situation and *eul* in the other, depending on the circumstances. This is true for KM, as they are playing the role of eul to the primary patron and then *gap* to CC with whom they associate in Cambodia.

CONCLUSION

My primary research question is, "What are some effects of patron-client dynamics between KM and Cambodian Christians in their joint church planting projects?" I arrived at this research question by conducting preliminary research by interviewing both Korean missionary and Cambodian Christians.

But I had to give evidence for the existence of Patron-Client relationship, '*NeakTver Kun DoemBeyToToulPra-yoach*', between Korean missionaries and Cambodian Christians. This paper argues that key characteristics of the Patron-Client dynamics found in the study of Socio-Anthropology, namely - The relationship is dyadic;The relationship is asymmetrical;The relationship is personal and enduring;The relationship is reciprocal; and the relationship is voluntary – are present in Cambodia between Korean missionary and Cambodian Christians.

Furthermore, the answer to my fourth "why" question, "Why do CC take the role of clients in relating to KM" I am suggesting that because KM themselves come to Cambodia with culturally assumed roles of *Gap* and associate with CC as their *Eul*. This was pointed out by this paper, similar to Foster's observation, KM as patrons address their clients, CC, with the *banmal*, so that the "relative status of the two partners is never in doubt (1963: 1284)."

I am currently working on seeing Cambodian Patron-Client dynamic from - 1. French Colonial period. 2. Belief system of Cambodia – Animism, Hinduism and Buddhism. 3. Patron-Client dynamics in the Bible. And those perspectives can give broader and more in depth understanding on Patron-Client dynamics between Korean Missionary(KM) and Cambodian Christians (CC). However, due to the limitation and the scope of this paper, I only presented my research findings in the area of Socio-Anthropology.

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Robert Oh
pastorboboh@gmail.com

Robert Oh is currently the Founder of Vision to Reality Foundation. He also founded Oikos Ministry and Mission in 1991 to 2008. With this missions organization, they were able to establish 5 Oikos churches in California, USA. He received a DMin. from Fuller Theological Seminary and is currently taking his PhD at the University of Middlesex (Oxford Centre for Mission Studies) with the topic Patron-Client relationships issues in Cambodia.

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THE IMPORTANCE OF PRAYER
IN EVANGELISM

Matt Slick

"The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest," (Matt. 9:37-38).

Prayer is essential in the Christian's life. Without it your witness will be far less effective and you will be far more vulnerable to the enemy. When you witness, you need the blessing and support of the Lord. You need to be in fellowship with Him. Prayer makes this all possible.

When you witness you plant the seeds of the Gospel, but it is God who causes the growth (1 Cor. 3:6-7). In prayer you ask God to give that growth. In prayer you ask God to convict the unrepentant of their sin and by that awaken in them the need for salvation. In prayer you, "...let your requests be made known to God," (Phil. 4:6). Think back to your own conversion. Were there people praying and requesting your salvation?

Jesus prayed frequently (Matt. 14:23; 26:36; Mark 6:46; Luke 5:16; John 17). Paul prayed (Rom. 1:9; Eph. 1:16). Stephen prayed (Acts 7:55-60). You must pray. God wants you to pray to Him and have fellowship with Him (John 1:1-4). Why? One reason is that our battle is not against flesh and blood but against powers and the spiritual forces of darkness (Eph. 6:12). That is where the real battle is, in the spiritual realm. You need prayer. Prayer is one of God's ordained means for you to do spiritual warfare, and sharing the Gospel is definitely spiritual warfare.

Another reason to pray is that you can actually influence God with your prayers. If you are doubtful then look at 2 Kings 20:1-7. King Hezekiah was told by the prophet Isaiah, the son of Amoz, that he should set his house in order because he was surely going to die (v. 1). Hezekiah prayed earnestly (v. 2,3). The Lord heard his prayers and said, "I have heard your prayer, I have seen your tears; behold, I will heal you. On the third day you shall go up to the house of the LORD. And I will add fifteen years to your life," (v. 5).

Hezekiah's prayer made a difference. That is why you, as a Christian, can be an effective witness, because you have influence with God and because you can ask God to save. Prayer is a vital part of witnessing.

WHAT SHOULD YOU PRAY FOR?

Pray for more people to witness. Jesus specifically asked you to pray to the Father and ask Him to send workers into the field (Matt. 9:37-38). What is the field? It is the world of sinners. Who are the workers?

They are people like you. Jesus wants people to find salvation and enjoy eternal fellowship with Him. He wants you to preach the Gospel. He has given the command "Go therefore and make disciples of all the nations..." (Matt. 28:19). Your witness for God may or may not be verbal. But either way, you need to pray and ask God to give you strength, love, and insight.

Pray for Compassion for the Lost

Compassion is a necessary element in witnessing. It motivates you to speak, to teach, and to pray for others to come into the kingdom of God. Compassion helps you to cry over the lost and to come to God in humble request for their salvation. Paul said, "Brethren, my heart's desire and my prayer to God for them is for their salvation," (Rom. 10:1).

Pray for the Desire to Witness

Pray this regularly and watch the Lord change you and give you a desire to reach out and tell people about Jesus. God will grant your prayers and joy will fill your heart as you fulfill the command of God by witnessing.

> Another reason to pray is that you can actually influence God with your prayers.... Hezekiah's prayer made a difference. That is why you, as a Christian, can be an effective witness, because you have influence with God and because you can ask God to save. Prayer is a vital part of witnessing.

Pray for Boldness

Pray for the courage to step out in faith and speak up when needed. Many Christians are timid because speaking a word for the sake of the Lord can be risky and frightening. Boldness gives you the courage to risk ridicule and to endure the scorn. Ask God for it. "For God has not given us a spirit of timidity, but of power and love and discipline. Therefore do not be ashamed of the testimony of our Lord," (2 Tim. 1:7-8).

Pray to the Lord to Bind Satan and His Angels

There is a hierarchy of demons seeking to hinder your witness and steal the seeds of the Gospel that you plant. You cannot fight spirits with reason or flesh and blood, but you can ask the Lord to fight. With

prayer you can assault the camp of the enemy and weaken his false kingdom. Prayer is a mighty tool, a powerful tool. You need it if you are going to witness.

Pray for Your Needs

Do you have a close walk with God? Do you need a deeper fellowship with Him? Do you have sins you need to confess and forsake? If so, then pray. Enjoy your privilege of coming to the Creator of the universe who meets your every need. He loves you. He wants to hear from you and He wants you to make your needs known to Him. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God," (Phil. 4:6).

HINDRANCES TO PRAYER

Prayer is important for many reasons, especially for witnessing. But prayer can be hindered. So that your prayers and witnessing might be as affective as possible, a discussion of the hindrances of prayer is necessary. Do any of the following apply to you?

Sin Hinders Prayer

"If I regard wickedness in my heart, the Lord will not hear," (Psalm 66:18). We all sin, but do you have unconfessed and unrepented sin in your life? If so, confess your sin, repent from it as you are commanded in Acts 17:30, and continue in witnessing and prayer.

Selfishness Hinders Prayer

"You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures" (James 4:3). Examine yourself. Make sure your prayers are not motivated by selfish desires. If you find that selfishness is a factor then confess it and repent.

Doubt Hinders Prayer

"But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind," (James 1:6). We all doubt. We all fail. But when you doubt be reminded of the man who said to Jesus, "Lord I believe, help my unbelief" (Mark 9:24). He believed and yet doubted and Jesus granted his request. Remember that God has given a measure of faith to every man (Rom. 12:3). Trust God, even when you have doubts. It does not matter necessarily how much faith you have as much as who your faith is in. Put what faith you have in Jesus. Trust Him. Watch Him be faithful to you.

Pride Hinders Prayer

Jesus spoke of the Pharisee and the tax-gatherer who both were praying. The Pharisee boasted about himself while the tax-gatherer asked for mercy from God. Jesus said in Luke 18:14 regarding the tax-gatherer, "I tell you, this man went down to his house justified rather than the other." Jesus shows us that

pride is sin and that it hinders prayer (James 4:6). Have the same attitude that Jesus had in heaven in His full glory as He had on Earth as a man. He was humble. If you are prideful, confess it as sin, repent, and continue in humility.

A Poor Husband and Wife Relationship Hinders Prayer

This may seem a little out of place here, but it isn't. A proper relationship with your spouse is very important. If there are problems because of selfishness, pride, argument, anger, unforgiveness, or any of the other multitudinous obstacles that can develop in marriage, then your prayers will be hindered. How are you doing with your mate? Are you witnessing while there is anger between you two? In Matt. 5:23-24 Jesus said, "If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering." Are you reconciled to your wife or husband (for that matter, anyone you know with whom there is strife) before you offer sacrifices of witnessing and prayer to the Lord? If not, then be reconciled, so your prayers won't be hindered. 1 Pet. 3:7 says, "You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that you prayers may not be hindered."

PRAYER IS A PRIVILEGE

Prayer is a privilege. It is a powerful tool. Without it you will be a foolish worker in the fields of the dead. Pray and ask the Lord of the harvest to raise the dead to life. Bend your knees in fellowship with your Lord. Let Him wash you in His presence and fill you with the Holy Spirit. Prayer is where you meet Him. Prayer is where you are shaped. Pray.

* This article is taken from https://carm.org/prayer-in-evangelism and http://www.globalprn.com/prayer-resources/prayer-evangelism/Published with permission from Isabel Spangenberg, Founder of Global Prayer Resources Network.

Matt Slick
carmstuff@yahoo.com
Matt Slick is the President and Founder of the Christian Apologetics and Research Ministry. He earned his Bachelors in Social Science from Concordia University, Irvine, CA. He earned his M. Div. from Westminster Theological Seminary in Escondido, CA. He is ordained. Matt started CARM in October of 1995 to respond to the many false teachings of the cults on the Internet.

THE CHALLENGE OF NOMINALISM

Ross Campbell

In most countries of sub-Saharan Africa, Christianity is reported to be the major religion. However, when we take a look at church attendance figures, we learn that there is a huge gap between Christian profession and pratice. For example in a 1993 Chanaian Church Survey, it was found that sixty one percent of the population claimed to be 'Christians' but only twelve percent regularly attended a place of Christian worship. This meant forty nine percent of the population, while considering themselves to be Christian, did not regularly attend a church. Why is there such a big gap between profession and practice? The gap may be attributed to a variety of reasons.

If the challenge of increasing 'nominalism' is to be dealt with, we must first establish the major reasons and secondly take appropriate action. The following list of possible reasons for low attendance is given as a guide in assessing the problem. Use it as a check-list in your denomination or church situation. You might add to the list and prioritize from most important to those reasons you consider less relevant to your situation.

CHECK-LIST FOR NON-ATTENDANCE IN YOUR DENOMINATION/CHURCH

Changing Philosophical and Social Patterns

» Increasing materialism - less dependence on God
» Increasing tolerance of other religions - other ways to God.
» Mobility and urbanization resulting in a breakdown in traditional ties to a local church
» Multiple choices of churches in an area - resulting in indifference.

Lake of Churches

» In new housing estates and settlements
» In rural towns and villages
» For communities of ethnic-minority people
» For social-economic classes (e.g. educated elite, poor, illiterate)

Inadequate Church Facilities

» Over-crowded church meeting places
» Unattractive and uncomfortable meeting places
» No facilities for pre-school, primary children, youth, etc.

Time and Length of Services

» Services of worship not at a convenient time
» Services too long

Content and Quality of Church's Ministry

» Worship - not scriptural in principle, nor truly indigenous, meaningful or joyous .
» Ministry content - not biblical, balanced or life related .
» Ministry scope - no provision for pre-school, primary age, youth or, young married couples .
» Ministry appeal- not attractive to men, youth, young married couples, etc.
» Gospel of repentance and faith in Jesus Christ as Lord and Saviour not preached .
» Prayer is not central to reflecting the Lordship of Christ and dependence on Him .
» Evangelism - no genuine concern for the lost or ongoing effort to reach others for Christ .
» Pastoral leader - dictatorial, lacking in spiritual life, morality, integrity and pastoral gifts .
» Membership - priesthood of all believers not recognized and the gifts of members utilized .
» Pastoral care - not organized to give pastoral care and training especially to new converts .
» Standards and discipline - implications of admission to membership, Lord's Supper and baptism not taught and no discipline exercised in cases of impropriety .
» Fellowship -lack of warm friendly caring fellowship amongst active members .
» Social concern -no active and visible commitment to wider community .
» Over-emphasis on money.

Quality of Para-Church Evangelism

» Lack of emphasis on repentance and faith in Jesus Christ as Lord and Saviour
» Terms of discipleship not spelled out
» Lack of instruction for converts - no personal shepherding or special classes
» Converts not introduced to caring churches

The Professing Christian Himself

» Has never had a conversion experience - consequently has no spiritual desire to worship, to hear the Word of God, pray or fellowship with Christians .
» A backslider -living in spiritual rebellion.

CHURCH LEADERS' POINT OF VIEW

The list has been used in other African countries where 'nominalism' is a major challenge. Church and ministry leaders were asked to select what they considered the twelve major reasons for poor church attendance on the part of professing Christians. In one such survey leaders rated the following, in diminishing order, as the twelve major reasons:

- » The *professing Christian* himself has never had a conversion experience - consequently has no spiritual desire to worship, to hear the Word of God, pray or fellowship with Christians .
- » The church's ministry is lacking in evangelism, a genuine concern for the lost or continuous effort to reach others for Christ .
- » The church's ministry is lacking in pastoral care. The pastors and elders are not organized to give pastoral care and training, especially to new converts .
- » The Gospel of repentance and faith in Jesus Christ as Lord and Saviour is not being preached
- » Lack of churches in rural towns and villages .
- » Lack of churches for communities of ethnic-minority people
- » Para-church converts not introduced to caring churches
- » The *professing Christian* himself is a backslider, living in spiritual rebellion .
- » The church's ministry, prayer is not central to reflecting the Lordship of Christ and dependence on Him .
- » The church's ministry and content not biblical, balanced or, life related .
- » Pastoral leader - dictatorial, lacking In spiritual vision and life; morality, integrity and pastoral gifts .
- » Terms of discipleship not spelled out by para-church evangelists.

NON-ATTENDERS' POINT OF VIEW

The above are the views of full time Christian workers. What is the point of view of the *professing Christians* who don't attend church on a regular basis?

In a survey of those not attending church on a regular basis the most common reasons for not attending Sunday services were:

- » Reasons reflecting a lack of real interest or motivation e.g. "I was tired .. . , I slept late ... , I had things to do in the house ... , it rained ... , my clothes were dirty ... "
- » Others said they were sick or had to care for children, sick relatives or visitors .
- » A good percentage gave travel or work as a reason .
- » A significant percentage were critical of churches, saying the services were too long, they didn't like the pastor or that the church didn't do anything for them .
- » Some cited the poor testimony of Christians or the fact that there are too many churches.
- » A significant number gave lack of money as a reason or the fact that there were too many collections .
- » Only a few complained of distance .
- » A few said, because of a funeral.

In summary we might say that very few gave

legitimate reasons. The basic underlying reason in most cases was either a lack of spiritual life and motivation in the *professing Christian,* or a lack of spiritual life and holistic ministry in the church.

TWO FUNDAMENTAL REASONS

If we put aside the reasons over which the professing Christian have little or no control (i.e. absence of a church, sickness, or employment), there are two fundamental reasons for low attendance .

- » Lack of spiritual life in the professing Christian. The majority of those who do not attend appear to have no vital, transforming relationship with Jesus Christ. They have not been "born from above". Consequently they have no spiritual appetite, no desire to worship, hear the Word of God, pray or fellowship with other Christians. They still need to be evangelized .
- » Lack of spiritual life and ministry in the church. Churches are not meeting the spiritual, social and temporal needs of members in a relevant way.

WHAT MUST BE DONE?

- » The Gospel of repentance and faith in Jesus Christ as Lord and Saviour must be communicated by churches in clear, compelling and culturally relevant manner. *Nominal Christians* must be introduced to the real Jesus.
- » Churches need to experience spiritual revival and renewal; they must become vital gatherings for spiritual worship, ministry, fellowship and demonstrate concern for others. They must incarnate Jesus .
- » When these two things happen, the problem of *nominalism* will be addressed. *Nominal Christians* will become vital, vibrant members of local churches.

CONCLUSION

Plan to discuss and evaluate the challenge of nominalism with leaders in your denomination or local congregation, then come up with an action plan to address the issues identified.

Ross Campbell
ross.campbell.mani@gmail.com

Ross Campbell is a missionary from New Zealand and currently assisting the Ghana Evangelism Committee with the Third National Church Survey. He also serves as International Liaison and Research Consultant for the Movement for African National Initiatives (MANI). He served in Ghana from 1969 with WEC.

DISCIPLING THE WORLD

Eun Moo Lee

The only imperative verb in Jesus' Great Commission (Matt. 28:19-20) is to "make disciples of every nation." To fulfill this goal, many pioneers have *gone* to the fields and established churches and indigenous leadership to baptize them and nourish them through *teaching ministries*. But teaching is not the only maturing procedure. The reproduction of the kingdom business must also be considered. In this account, the Great Commission of Jesus Christ is not merely the missionary's job, but is a task for the whole church and the responsibility for every Christian to carry out until the whole world hears the Gospel. The theme of Lausanne II in Manila emphasized'The Whole Church to Take the Whole Gospel to the Whole World', declared that every individual Christian must join this great ministry together. This is the biblical paradigm of mission in the future,which reflects back to the saints in the Jerusalem Church, as ordinary people scattered throughout the regions of Judea, Samaria and the ends of the earth.

> Now, in this end time of our mission era, we have to think about how to carry out this great task efficiently and cooperatively. The definitive answer is discipling the world, the greatest avenue for the whole church to seriously disciple its people with a major concern for local church ministries, focusing in on the areas of pastoral care, education, mission, church planting as well as social services.

Now, in this end time of our mission era, we have to think about how to carry out this great task efficiently and cooperatively. The definitive answer is to *disciple the world*, the greatest avenue for the whole church to seriously disciple its people with a major concern for local church ministries, focusing in on the areas of pastoral care, education, mission, church planting as well as social services. Consider the overwhelming potential and possibility of lay members discovering and developing their spiritual gifts and talents individually to invest in the Kingdom of God. The result would be the abundant human resources available for both local and international thrust in missions.

Mission-focused preaching and education should become a core value in church ministries, and in theological education curricula designed for more involvement in soul saving ministries and discipleship instead of theological arguments.[1] God raised every country, whether rich or poor, realizing that mission is not a foreign affair for them, but rather the responsibility of each nation for its own as well as other nations for the fulfilling of the Great Commission of Jesus Christ. Indeed, this is an era of the reality of missional cooperation to build up multinational team work forces to focus on extending the Kingdom of God together without nationalism or ethnocentrism which is a major objective and call of the Asia Missions Association (AMA) since 1973.

PROBLEM ENCOUNTER

In postmodernism, the problem is that many churches have lost their zeal for winning souls,[2] and only concentrate on becoming mega churches through the transfer in of members from other churches as a means of church growth. Unfortunately, the temptation and ambition of mission in our modern days have turned to the convenient and easy ways of church growth without 'sowing in tears'.[3] In the AMA Ephesus Manifesto of 2006, Dr. David J. Cho stated that there has been an overflow of many non-scriptural theories of mission, through overly adoption and application of modern informatics science, technology, consumer economic theories and cultural anthropology that may blot out the scriptural principles of the apostolic pattern of mission.[4] Returning to the principle of the Bible for dedication, leadership and discipleship for individual growth is our task to deepen spiritual depth, which can be a driving power for missionary zeal and souls. Historically, the contributor to the rising of modern protestant mission movement is Pietism. The Pietistic theology can be summed up as such: "There can be no missionary vision without evangelistic zeal; there can be no evangelistic zeal

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1. In *Missional Approach in Seminary Curriculum*, edited in 2012 by Eun Moo Lee & Timothy Park, Dr. Teng, Kai-Yum Cheung stressed that the best way of mission curriculum development through practical learning in a cross-cultural setting.

2. Escober, Samuel, *The New Global Mission*, 2003, pp. 70-71, mentioned that in postmodernism or post-Christian, spiritual leaders have no more spiritual power exercise or influence to the society due to pluralism.

3. In Psalms 126:5, the harvesting is a result of sacrifices and hardship with tears.

4. Park, Timothy K., *Tracing the Apostolic Way of Mission*, 2007, p. 253.

without personal piety; there can be no personal piety without a genuine conversion experience."[5] Back to the basics is the urgent task for modern mission, realizing that the world has turned its back on biblical teaching, and accepted attractive phenomena of the world against biblical teachings, ignoring the power of the Holy Spirit, substituting it with all human methodologies and technologies.

> The traits of the postmodernism culture are ever more sophisticated in its forms of pleasure, and the ritualization of life with such as sports and popular artistic show, even church services replacement of this type of entertainment with reason of contextualization.

The traits of the postmodernism culture are ever more sophisticated in its forms of pleasure, and the ritualization of life with such as sports and popular artistic show, even church services replacement of this type of entertainment with reason of contextualization.[6] The current value system of the world is materialism, focusing on glorification of the body, wealth, competition with others, and the result of social exploitation of others, cheating, then rejection of Christian ethos and values. The younger generation easily ignore past historical values, and rather than learning desires from it that could lead to designing their futures with a goal of achievements or visions, are instead seeking present pleasures as goals to obtain. Jesus pointedly spoke to this generation: "We played the flute for you and you did not dance, we sang a dirge, and you did not mourn." (Mat 11:17) The insensible generation of our day exists in its own world of enjoyment and pleasure, ignoring any advice from generations that preceded them.

We are faced with this dilemma. What new mission paradigm can reach this generation who lives in a different world? How can we touch and inspire them with the message of Jesus Christ? How can we reach this generation that is experiencing emptiness and void in life? Only the power of the Holy Spirit can fill up their emptiness. The answer lays in a personal discipleship approach. This mission paradigm shift requires ample time and communication with them, and a genuine love of God extended to them.

JESUS' FOCUS ON PEOPLE

There were two audiences in Jesus' ministry: one was the large crowd, the other his disciples. The large crowd encompassed people who had needs: the need of healing, the need of comfort, the need of food, the need of political answers, and various human problems, but more than that they shared the need of spiritual desires that their teachers, the Jewish leaders, could not satisfy. Jesus was, however, the definite answer and fulfiller of their various needs. His teaching was unlike that of their rabbis or scribes, and they were fascinated by His word. Jesus did not merely make the disciples His followers who learned from him to ultimately continue His great task of saving souls from Jerusalem, Judea, Samaria and the utmost parts of the earth. Jesus ministered to the hearts of his audience, great or small. Discipling people was (and is) the core concept of Jesus' ministry, as too with the Apostles. Likewise, our times call us to focus on our task at hand, that is, to *make disciples* of all nations.

> ... a disciple is a follower of Jesus Christ who learns from Him through teachings, modeling and apprenticeship, and who eventually imitates Him, and surrenders to His Lordship.

What does 'disciple' mean? First of all, a disciple is a follower of Jesus Christ who learns from Him through teachings, modeling and apprenticeship,[7] and who eventually imitates Him, and surrenders to His Lordship.[8] Dedication is vital to being a disciple of Jesus Christ by carrying ones own cross and following Him, living for Christ, and being willing to sacrifice himself to share His genuine love to others. The personal approach and instruction to individuals is a key to finding others to be instructed in the process of spiritual multiplication. This is like a chain relationship in terms of leadership-sharing that is mentioned in 2 Tim 2:2. Training is the key word in this structure of leadership for the purpose of delegation. Churches do not exist only as large audiences, but should be involved in training leadership to build up the body of Jesus Christ, focusing on personal maturity.

Training or teaching was priority for Jesus' ministry, along with 'preaching' and 'healing' (Mat 9:35), as he delegated his ministries to the disciples. His teaching was relevant to their lives in an incarnational model of training. John 1:14 "the Word became flesh and lived among us." Jesus used parables relevant to their lives to help them understand his teaching. The kingdom

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5. Kane, J. Herbert, *A Concise History of the Christian World Mission,* 1995, p. 77.

6. Escobar, Samuel, *The New Global Mission*, 2003, p.73.

7. Cosgrove Jr., Francis M., *Essentials of Discipleship,* 1983, p. 25, originally means imitation for the purpose of mastering the skills to be like a teacher. In Luke 6:40 "A student is not above his teacher, but everyone who is fully trained will be like his teacher."

8. Ibid, p. 17.

of God was not a familiar topic for his disciples who came from ordinary lives. His teaching was a modeling and demonstration in practical aspects of his message. All facets of his ministry to the public that were emphasized experience by trial and error to his disciples. He demonstrated to his disciples what needed to be done in the future when he was no longer physically with them.

The apostle Paul followed Jesus' example. There were two types of Pauline circles of people who joined his ministries. One was the *ready-made type*: He personally selected people and trained them. Timothy is a good example of this type, who had been trained by a faithful grandmother, Lois, and his mother, Eunice. They had laid his spiritual foundation at home,which made him a good follower and partner for Paul's ministries through this personal informal training. These examples reveal that training was a necessary action for Jesus and Paul to achieve their ultimate goal of reaching others as disciple makers (2 Tim 2:2). The other type was the *tailor-made type:* Paul met Aquila and Priscilla in his workplace as tentmakers. That common workplace situation presented a golden opportunity to preach the Word in a channel of transmitting values. Paul then trained them as followers and partners in theological issues and evangelism. Tailor-made training for this couple was a supreme example of how a person or couple can become disciples, and then partners, for the extension of God's kingdom.

Training people and co-workers stands out in Paul's ministries as the advanced discipling process to 'know Him and make Him known' principle. However, there are a few examples of his disciple making by way of formal and non-formal education such as at the lecture hall of Tyrannus in Ephesus. This perfectly resulted in dozens of people becoming witnesses in not only Ephesus, but throughout the whole region of Minor Asia.

MISSIONAL FOCUS ON DISCIPLESHIP

According to Robert Clinton, the definition of personal discipleship refers to "a special one-on-one relationship between a discipler (master) and a disciple (an apprentice) in which the discipler models the Christian life for the disciple, imparts basic skills to the disciple and holds the disciple accountable for reproducing the same."[9] This model is a highly effective informal model that Jesus used as His primary ministry. This model requires the in-depth impartation of basic Christian skills from one person who has mastered them to another who desires to have them.

The following offers a few models of discipling:

Small Group Dynamics

When Jesus called His twelve disciples, He must have been concerned with numbers in order to efficiently train them. Twelve is a manageable number to handle and hold in training. It is also a sacred number related to the twelve tribes of the OT.[10] Coleman notes, "Regardless of the symbolical meaning one prefers to put upon the number twelve, it is clear that Jesus intended these men to have unique privileges and responsibilities in the kingdom work."[11] In terms of the informal type of discipleship training it is one where quality training is expected. The huge crowds that followed Jesus were difficult for one man to handle, but His band of twelve disciples could be trained more readily in their intimate contact with their master. Small group dynamics can be powerful and effective in advancing the depth of ministry. Whether individually or in a small church, the small group dynamics allow those involved to specifically channel love and care in relationship development. At the missionary level, new converts intentionally discipled using methods such as storytelling, will become fruitful successors to the missionary work.

Transmitting Culture Principle

Transmitting culture is a definition of an anthropological view of education and training.[12] The sense of culture is human behavior and value in ones own worldview that affects life style and knowledge. Biblical teaching becomes the worldview for born again Christians that control their thoughts and behaviors, eventually building up their own individual culture and value system, and becomes the content of training that can be transmitted to others. A trainer trains others with his/her own cultural values. The trainee will then follow that value, and becomes a disciple. Paul boldly states, "Follow my example, as I follow the example of Christ" (1 Cor. 11:1). Paul was definitely Jesus' disciple, and his influence to others as a model of Jesus, resulted in their becoming Disciples of Christ. Paul's cultural values were transmitted by way of education. How can this principle be implemented to world mission in this modern era of discipleship?

Everyone's Ministry

Church ministry should equip the laity as human resources for world mission. Potentially, every church can discover the vast resources available to them if they understand the importance of resources. Recruiting and training kingdom workers, the human resources, empowers and encourages the whole church. If a church does not have kingdom vision, its potential will fade away. All leadership of the local church must seriously focus on leadership training, whether formal or informal, as mentioned in Ephesians 4 "to prepare

9. Clinton, J. Robert, *Leadership Training Models*, 1984, p. 217.

10. Coleman, Robert E., *The Master Plan of Evangelism*, 1987, p. 24.
11. Ibid. p. 25.
12. Spindler, George D. *Education and Cultural Process*, 1987, p. 25.

God's people for work of service, so that the body of Christ may be built up." Mission is an extraordinary work that has been done by ordinary people in ordinary ways. It is the discipline of building up people one by one. Missionary work should be simplified and generalized with every part of the body of Jesus involved in a simple way.

Vision Reformation

The Church Growth Movement has focused too greatly on quantity growth, rather than quality expansion. Quality growth is a biblical concern in global outreach as well. Without quality growth it is impossible to energize mission to reach the world. The Church has shifted its concern to biblical quality to save and train one soul at a time. In the Church Growth Movement, many principles are introduced targeting ambitious increases in church numbers, however, the discussion shift to the quality of people who have experienced intimacy with God in their daily lives should be of prime concern for the kingdom of God. One step toward change would take place in the reformation of theological seminary curriculum concerning discipleship principles. A renewing of the vision of people who share the responsibility for transforming individuals, and eventually transforming society where they live should be sought after.

In the history of the early underground church we witness the dynamics of the church in a time of difficulty, accepting their situation, and spreading the gospel of salvation in spite of it all. Eventually God visited the church and brought them the freedom of evangelism.

In the history of the early underground church we witness the dynamics of the church in a time of difficulty, accepting their situation, and spreading the gospel of salvation in spite of it all. Eventually God visited the church and brought them the freedom of evangelism. Small numbers in quiet groups of people experienced dynamic fulfillment of the Great Commission of Jesus Christ and dynamic expansion of the kingdom by the Holy Spirit. Historically there are few examples of how seemingly insignificant small groups of believers such as the underground Chinese church experienced powerful increase in numbers. Pure gospel experiences came by way of small group persecution and oppression of early churches.

GENERATIONAL CONCERN

Another paradigm of mission today has to make all nations disciples of Jesus Christ must be inclusive of the next generation. Within the geographic horizontal concept of mission is a recent movement which concerns children and youth who could be a present day lost generation. They are less defined by geography than by technology. Horizontally, great needs of transmission of Christian value descending from one generation to other in this time of post-modernism are to be considered: 1) the means of communication has radically changed, 2) there has been a cultural change to a worldwide homogenizing effort by means of communication, and 3) there is a disillusionment of materialism and a rejection of truth that instantiates a generation gap that grows greater every year. Stachura says that this post-modernism phenomenon is an opportunity not to be missed. This generation is, somehow looking for spiritual reality, truth, and relationship, and the Word of God is providing the answers to all this searching.[13] In addition, the younger generation has opened up to other races, and more countries have taken a multi-cultural and multi-ethnic openness policy. The multi racial community, in view of the cultural mandate in ministry, can be easily seen.

The "4/14 Window" movement is a vertical concept of mission today. The meaning of the 4/14 Window is not geographical but a generational concern for children between the ages of 4 and 14 years of age, the symbolic age for the highest probability of accepting Jesus Christ as Savior. According to traditional data, this age group is spiritually sensitive. 80% of this age group became Christians in the United States.[14] This new generation is called the "IT Generation" due to the social media influences in their lives. They have lost the zeal to receive the traditional value of spirituality with hindrance of worldly interests by cyber technology as their social identity. It seems like discipleship for them is solely a task with an individual concern. The individual approach of love and concern or discipleship seems an ultimate and solitary solution because they have experienced great emptiness in their lives.

THE TASK OF ASIA MISSIONS IN DISCIPLESHIP

What is the role of AMA in this present day of Asian missions? Churches in Asia have many challenges: political challenges, religious challenges, and secular challenges. Technology and secularism are big challenges for many groups of people, especially the younger generation. At the same time, however, the Holy Spirit is working among the network of Asian churches to carry out the task of missions and share their ideas and strategies. What role can the AMA play to benefit Asian churches in this generation? To share this vision AMA can hold regular strategic

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13. Guthrie, Stan, *Missions in the Third Millennium*, 2000, p. 194.
14. Bush, Luis, *Raising Up a New Generation from 4/14 Window to Transform the World*, 2009, p. 11.

forums focusing on a joint plan to reach the global society in quiet and simple ways of discipleship with small groups.

The grafting of the discipleship concept into Christian leadership endeavors is the task for Asian missions today. Coaching and mentoring methods, apprenticeship and counseling programs are common words in performing leadership and discipleship within the personal approach and healing process of individuals. Sharing leadership and training pastors, and producing experts in the area of this type of discipleship leaders training are important tasks for future ministries among Asian churches.

There is an abundance of educational institutes in Asia such as seminaries and Christian schools. It is time for churches or mission agencies to design their training programs around the specific theme that can focus on practical uses, and that is able to recognize felt-needs in ministry situations.[15] Seminary courses and training programs are needed to challenge churches, and cast the vision of touching individuals with the gospel of Jesus Christ. More programs for social encounter in friendship can be designed into the seminary curricula to produce the expertise for on the field ministry. The Asian culture emphasizes relationships and friendship rather than individualism. This cultural trait, applied to Asian mission discipleship, is a definite advantage to bringing souls into the kingdom of God. This corporative/collective cultural trait (group and family oriented) of the Asian culture is advantageous to a missional strategy within discipleship.[16]

Revision of the missionary orientation and training curricula into the discipleship method is needed. The most difficult task for Asian missionaries is avoiding missionary reports citing large numbers of souls won. The mission challenge must include the training of small numbers to become established local indigenous leadership who can carry on the work of Christ. God is raising mission movements everywhere in Asian countries. Mission is not one-sided sending ministries anymore, and is rather a sharing concept of mission, working together in training and discipleship. The shared experiences of each country and localized methods of discipleship should be seriously considered in every country in Asia.

CONCLUSION

What should be the real outcome of discipleship? Who will join these ministries in the future? Mission is not merely the task of mission agencies anymore, but must become the reality of local church ministries as well. Mission with the purpose of discipleship will result in churches that are seriously involved in providing trained personnel, and deploying resources for this great task. This type of quality ministry brings

quantity results. Patience and time are needed to reap the result. This silent movement applies to local churches who are involved in mission work, and who produce individuals ready for evangelism to reach other religions. Young people are delivered from the 'spirit of deconstructionism'[17] and brought into a current enlightened generation.

Missiologists have contributed to the focus of theoretical discipline about evangelism and mission as a structural frame rather than a challenge to churches and Christian missions to make disciples. Mission is a foreign flavor for many people, stressing the need to go to other nations. We understand that the goal of mission is the discipleship of all nations, but we have the wrong theoretical interpretation. The structure of this frame of reference has made churches passive,yielding the task to specific called people rather than being the common task for all.

The questions are then raised—do we hold to the basic biblical principle of mission in which mission is the task for everyone? Or, do we hold onto the narrow thought that specially called persons do missions? We must struggle with making mission a joint endeavor, supportive and responsible for the saving of souls, and not a complicated procedure in mission structure. This is the era of multiculturalism, a time in which all different cultures are meshed together. Sending missionaries is part of the conventional type of missions, but witnessing and making disciples by personal training 'here and now' is a crucial part of any missionary work in our multi-cultural society. A new paradigm of missions should take us from the horizontal type of ministry to the vertical in which we prioritize reaching out to individuals in the present lost generation with the gospel of Jesus Christ. Foremost, is that we turn back to the Bible to glean the principles of interpersonal concern and discipleship, and then united, press onward, led by the Holy Spirit, to reach the unreached peoples of Asia.

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17. Brewster, Dan, *Themes and Implications of Holistic Child Development Programming in Seminaries*, p.6 meaning that young generation reject traditional value of life.

Eun Moo Lee
eunmoolee@hotmail.com

Eun Moo Lee graduated from Wheaton College (MA) and Biola University (Ph.D.). He served as a missionary in Indonesia and Singapore for 30 year since 1976. He was the AMA General Secretary from 2000-2010. He is currently involved in Missional Education Ministries in USA since 2006.

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15. Clinton, J. Robert, *Leadership Training Models,* 1983, p. 175.

16. Lingenfelter, Sherwood, *Transforming Culture*, 1995, p. 32.

MISSIONS IN SRI-LANKA:
A JOURNEY AMIDST HOSTILITY

Mahesh De Mel

CURRENT CHALLENGES FACED BY THE SRI LANKAN CHURCH

The Sri Lankan Constitution grants the foremost place to Buddhism. However, the constitution also guarantees the freedom of thought, conscience and religion of all communities. In spite of the constitution guaranteeing religious freedom, religiously motivated violence, discrimination and intimidation targeting minority religious groups has been a frequent occurrence in Sri Lanka

The emergence of an assertive Buddhist nationalism and Sinhala triumphalism has, however,brought about new challenges to minority communities. Over the past few years, there has been a rise in religious anxieties in the country with minority Christian and Muslim communities coming under attack by extremist Buddhist sects. Over the past 3 years, there have been over 300 incidents of Christian persecution in Sri Lanka.[1] In a wave of violence, churches have been attacked, Christians assaulted and churches forced to shut down. Apart from societal hostilities, evangelical churches, in particular, have been victimized by subtle state repression through restrictive regulations.

In summary, dramatic changes in the political, economic and social landscape in recent years have raised new challenges for the mission of the Church. In turn, these new challenges have given rise to the need for new approaches for missions. In addition to this, the Church in Sri Lanka has also suffered owing to the inadequacy of the number of labourers to engage the harvest. Sri Lanka, however, is home to a vast harvest as more than 85 percent of the population is unreached.

OUR APPROACH TO MISSIONS

Founded in 1952, the National Christian Evangelical Alliance of Sri Lanka (NCEASL), originally the Evangelical Fellowship of Ceylon (EFC), has a membership of over 200 churches and organizations, representing over 200,000 Evangelical Christians in Sri Lanka. The vision of the NCEASL is to 'Unify the Church to Transform the Nation.' In keeping with its vision, the NCEASL's strategy for missions is centered on empowering and mobilizing denominations, local churches and Christian organizations to disciple the nation.

We asked two fundamental questions when preparing

our strategy. Firstly, *what would the church look like if Jesus Christ was the head of it? Secondly, what would a community/city/country look like if Jesus Christ was Lord over it?*

We believe the answers to these two questions would reflect what a discipled nation would look like. In other words, they are indicators for transformation. According to scripture, the transformation is marked by individual righteousness, public justice, social peace and economic sufficiency.[2]

Accordingly, the NCEASL has organized its functions around three main areas to address these indicators. These are; evangelism, carried out through the Missions and Evangelism Commission, Religious liberty and human rights, through its Religious Liberty Commission and relief and social work through its relief and development arm. And so, the NCEASL, over the years has approached missions in a holistic manner.

MISSIONS AND EVANGELISM COMMISSION

The vision of the Missions and Evangelism Commission is to disciple the Nation, through the unification of the body of Christ which brings all denominations together. In order to accomplish this, churches, denominations and individuals have been mobilised and equipped to empower churches.

The non-Christian population in Sri Lanka stands at around 85 percent of the total populace. In 1998, at the National Missions Consultation, the evangelical Church in Sri Lanka recommitted herself to pursue its Biblical commission of discipling the nation. At the consultation, church leaders agreed to work towards the goal of planting a church in each of the country's 38,000 villages.

In line with this goal the NCEASL Missions and Evangelism Commission has sent out hundreds of church planters into villages previously unreached. The Missions and Evangelism Commission also partners with local churches to establish Pioneer Mission Stations with the aim of transforming lives and communities. Pioneer Mission workers are equipped with mission training, strategic direction, spiritual guidance and encouragement through the Mobile School of Pioneer Mission workers. This group comprises mission workers who do not have the opportunity to receive a formal theological education.

With the country's Christians increasingly being viewed with suspicion and the church suffering a crisis

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1. 2012 – 2014 Incident Reports released by the Religious Liberty Commission of the National Christian Evangelical Alliance of Sri Lanka

2. Isaiah 9:1-7.

of credibility, it has been imperative to ensure that the Church's mission is, first and foremost, Biblically grounded and theologically sound. The NCEASL has given special focus to this and has equipped church leaders and believers in theological training through national seminars and conferences with the aim of making pastors more effective shepherds. Moreover, the Missions and Evangelism Commission, through its Theological Scholarship Scheme supports hundreds of pastoral workers to pursue theological training and education at reputed seminaries. At present, the scholarships help educate over 40 students annually.

In addition to this, the Missions and Evangelism Commission operates Alliance Institutes that combine theological and vocational training to cater to the needs of workers who are willing to serve in remote areas but lack theological training and financial support to sustain them in ministry. Over the years, Alliance Institutes have empowered hundreds of Christian workers to engage in ministry in rural Sri Lanka. Presently, there are 8 Alliance Institutes that operate across the country.

In order to advance the mission of the Church, it is essential that the practical needs of the Church are met effectively. As such the Missions and Evangelism Commission strives to meet the practical needs of the Church by supporting pastors and mission workers with livelihood initiatives and looking into their emotional needs for rest, recovery and counsel by encouraging those who are going through difficult times and serving in challenging conditions. The NCEASL also assists those who do not have a place of worship by providing them necessary support and guidance to secure a suitable place.

The NCEASL also works to fill in the void of the lack of Christian literature in local languages by translating Christian literature and theological text books into Sinhala and Tamil languages. Apart from this, the Missions and Evangelism Commission translates works by local and international Christian writers into the local languages and also provides theological book grants to rural pastoral workers to continue their studies while engaging in their ministry.

The mission field in Sri Lanka is a large one. This has meant that the Church's full-time workers alone have proved to be insufficient to meet the evangelization needs of the nation. Hence, the NCEASL has carried out initiatives to equip and send out disciples of churches and fellowships to engage the harvest. This has proven to be a successful strategy and to our great delight, by the grace of God, we have witnessed great successes in this regard.

However, above all, we believe it has been the prayers of the faithful that have driven missions in Sri Lanka. Similarly, prayer has been at the heart of the work of the NCEASL.

RELIGIOUS LIBERTY COMMISSION

Religious liberty is under threat in Sri Lanka. Christians, in particular, have been targeted for violent attacks and subjected to some restrictions through subtle state measures.

The rise in Buddhist nationalism has been causative to rising levels of Christian persecution. For instance, since 2012, there have been over 300 incidents of violence, intimidation and persecution against the Christian communities in Sri Lanka. In addition to social hostilities, the Church's mission has also been constrained through government regulations that have restricted the fast-growing, evangelical churches. As a result, the building and continuation of churches have been challenged resulting in many forced closures of churches.

In light of all these, the Religious Liberty Commission of the NCEASL continues to work in the promotion of religious freedom in Sri Lanka, enabling Christians to exercise their faith without fear of oppression or discrimination so that the Great Commission may be fulfilled.

For instance, the NCEASL Religious Liberty Commission (NCEASL RLC) provides practical assistance to victims of church attacks in the form of reconstruction of burned and demolished churches, repairing and relocating destroyed churches as well as emergency food or medical assistance.

NCEASL RLC also provides children of pastors and workers who are victims of persecution or affected by persecution or living in extreme poverty with scholarships for their education. Some of these children have also been victims of intimidation and harassment by both their peers and authorities in schools. Other special needs of children such as counselling for children who have been affected by violent persecution, prayer and encouragement, serious medical needs etc., are met. Special events such as children's camps especially designed and organized for these children serve as a means of therapy to overcome trauma, anger, fear, disappointment and depression. The NCEASL RLC maintains support scheme for volunteer teachers who teach Christianity in schools where there are no Christian teachers. Church communities who are unable to meet together for worship due to violence or forced closure of their churches are also provided encouragement through special gatherings.

The Religious Liberty Commission's (RLC) advocacy efforts are geared to promoting and protecting fundamental human rights standards of victims, through meaningful engagement with the government and other key actors, being a catalyst for positive changes in policy and law as well as influencing society to overcome divisive prejudices and practices. The NCEASL RLC also strives to keep the various stakeholders informed of the plight of Christians

undergoing persecution both in Sri Lanka and other Asian nations.

The RLC also conducts training seminars to educate pastoral workers and others on legal rights and human rights standards as well as on best practices in ministry and Biblical teaching on persecution. Legal aid clinics are also provided to victims. These initiatives also offer encouragement and important guidance to pastors and pastoral workers serving in difficult circumstances. Moreover, the NCEASL RLC provides free legal services such as legal advice, representation, consultation and preparation of documents etc. for pastors, churches and Christian communities affected by persecution. The NCEASL RLC also carries out extensive research on legal issues of relevance to the church and provides advice and information to the national church.

Apart from this, the NCEASL RLC monitors, investigates and document and research incidents of violence and intimidation against Christians as well as discriminatory laws, procedures and circulars.

History has taught us that where the church was ill-prepared it was completely wiped out in the face of persecution. Hence, the NCEASL has placed great importance on teaching and training the church to withstand persecution. For instance, with new and innovative methods of persecution emerging – such as restrictive laws, regulations and subtle controls by the state, there has been an urgent need to be pro-active and anticipate these new challenges. In response to this, the Religious Liberty Commission trains the Sri Lankan Church on its legal rights as well as offers Biblically based teaching on best practices in ministry in a hostile environment.

These initiatives have helped the environment missions as well as encouraged and equipped church workers to persist through persecution, aiding the evangelization of the country.

RELIEF AND DEVELOPMENT

In line with holistic mission, the NCEASL has not only been committed to proclaim the Gospel, but also to its demonstration.

We believe demonstrating the gospel calls us to acts of justice and righteousness. These acts are both a means and an end. For instance, in Sri Lanka it has been a means to witness as it has involved the church with people and issues of great importance, like public justice, social peace and economic sufficiency. But, however, such acts have also been an end in itself – often, with little effect on evangelization.

Nevertheless, the first condition of the church to break down the barriers in the community is to engage with it, without concealed motives, in the search for solutions to felt needs.[3]

3. Holistic Mission by Rene Padilla, Occasional Paper No. 33 Produced by the Issue Group on this topic at the 2004 Forum for

Alliance Development Trust (ADT) is the relief and development arm of the NCEASL. ADT facilitates community-based programs and social welfare programs in order to improve the quality of life for victims of war and natural disasters, socially marginalised groups such as HIV and AIDS infected and affected persons, those living with Leprosy and other vulnerable persons including women and children.

The NCEASL has understood that engagement with the community requires unassuming recognition that the reality of the majority of the people is not the reality of the kingdom of God, but the daily struggles of life. Hence, the relief and development arm of the NCEASL has sought to articulate these needs, by making interventions to make the lives of many - better. This has enabled the NCEASL to develop and maintain meaningful ties with the community.

LOOKING TO THE FUTURE

At present, the Sri Lankan Church is faced with the intimidating challenge of carrying out its mission in a context where the Christian faith is met with hostility and restriction.

Nevertheless, onwards it should go and forward it will go. And for this, we consider it imperative that the Church is trained to persevere through suffering and trial. This includes the embracing of the Biblical model of suffering in the life of the Church.

Like never before, there is a great importance placed upon providing Biblical training for evangelism, church planting and discipleship in the context of persecution. We believe such Biblical training would determine the effectiveness of future missions in Sri Lanka.

In addition to this with the gradual deterioration of the country's religious liberty situation, national and international advocacy has become decisive to free up the environment in which the Church operates – making it easier for the Church to carry out her mission.

World Evangelization hosted by the Lausanne Committee for World Evangelization In Pattaya, Thailand, September 29 to October 5, 2004.

Mehesh De Mel
easrilanka@sltnet.lk

Mahesh De Mel is the Director for Missions at the National Christian Evangelical Alliance of Sri Lanka (NCEASL), a position he has held for the past fifteen years. He also serves as a Director for the Alliance Development Trust, the relief and development arm of the NCEASL.

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» The world has become a global village as communication, and technology developed.

» Ideological, social and cultural barriers have been broken down by tides of globalization.

» Mission has become a multi-ethnic enterprise and is from somewhere to everywhere.

» Globalization impacts missionaries and their mission strategies whether they accept it or not.

» The new world needs a new understanding of mission, new attitudes, and strategies.

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General Secretary,
Asia Missions Association
AMA2016.manila@gmail.com