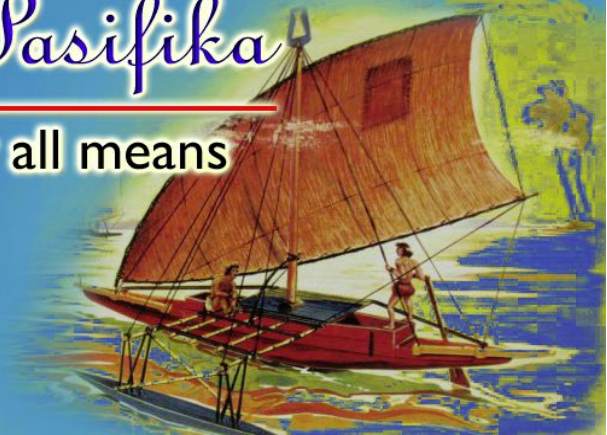


February 1-3, 2016
Suva | Fiji



Opportunity Pasifika

Witnessing to all by all means



PACIFIC BAPTIST FORUM

Strengthening the Pacific Church and motivating the churches in participating in God's Mission

February 1-3, 2016

Novotel Convention Centre | Queens Road | Lami Bay | Suva, Fiji

Organised by Asia Pacific Baptist Federation (APBF) | Hosted by Fiji Baptist Convention

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Forward

Greetings in the matchless name of our Risen Lord Jesus Christ!


From its inception, the Asia Pacific Baptist Federation has been composed of members from both the Asia and Pacific regions of the world, making us the largest regional body of the BWA. But rarely have we organized programmes in the Pacific, except when we had the 3rd APBF Congress at Sydney Australia in 1988 or when APBF officials have visited and organized events specific to the member convention in the Pacific.

Considering the great span of earth (mostly water) that the Pacific is composed of, and the fact that there are very few contact with Baptists and even other Christians in the nations of the Pacific islands, the APBF Executive Committee in its meeting at Jogjakarta, Indonesia on January 30 & 31, 2015 decided to hold its next meeting in 2016 at Fiji, and concurrently organize a conference to be named **Pacific Baptist Forum**, from February 1 -3, 2016 under the theme – *‘Strengthening the Pacific Church and motivating the churches to participate in God’s Mission’*.

To this Forum were invited Baptist leaders from the various Island nations, for which assistance on locating them is being sought from Australian, New Zealand and Hawaii Baptists who have historic connections. This resulted in more than 150+ participants attending the Pacific Baptist forum from more than sixteen countries, including Fiji, Papua New Guinea, Vanuatu, New Zealand, Australia, Hawaii and the USA, West Papua and Indonesia, the Philippines, Japan, South Korea, Singapore, Malaysia, Myanmar, Sri Lanka, Bangladesh and India

What follows in this document is the compilation of the presentations, as well the feedback from the participants in the Forum as to the opportunities and way forward in strengthening the Pacific Church and motivating the churches to participate in God’s Mission.

We all came away from the Forum truly inspired and excited about what the God is already doing in the Pacific and the opportunities to participate in His mission, in all its forms, by sharing the good news of the Gospel to the peoples of the Pacific.



Rev. Dr. Ross Clifford
President, APBF



Rev. Bonny Resu
General Secretary, APBF

Program Schedule for the Forum

TIME	MONDAY (FEBRUARY 1)	TUESDAY (FEBRUARY 2)	WEDNESDAY (FEBRUARY 3)
08:00 – 08:30		Registration Desks re-open	
08:30 – 09:00		Worship and Devotions	Worship and Devotions
09:00 – 10:30		Joint Session 1- State of Baptists in the Pacific Islands	Joint Session 3- Potential for strengthening Baptists networks in the Pacific
10:30 – 11:00		Morning Tea/Coffee	Morning Tea/Coffee
11:00 – 12:30		Breakout sessions for stream groups or interest groups - Youth: Accountability and integrity as youth empowerment. - Women: Need for multi-generational women's ministry. - Aid, Development & Peace: Know one another and what we can do together in aid, development and peace. - Mission: Sharing Jesus in our communities.	Breakout sessions for stream groups or interest groups - Youth: Developing synergic leadership among the youths/ministry. - Women: Reflecting the beauty of God. - Aid, Development & Peace: Climate change in the Pacific and the church's responsibility. - Evangelism: Seminar on evangelism. - Interest Groups: 1. Christian education – the ways children and teenagers learn; 2. Christian ministry to sports.
12:30 – 13:30		Lunch (provided)	Lunch (provided)
13:30 – 15:00		Joint Session 2- Opportunity for Strengthening Baptist engagement in the Pacific	Breakout sessions for stream groups or interest groups - Youth: Ministry to university students. - Women: The ministry of prayer - Aid, Development & Peace: An overview of development/disaster needs and framework. - Theological Education: Theological issues on the uniqueness of the Christian understanding of salvation in churches in the Pacific. - Interest Groups: 1. The Church and the secular state; 2. Communication 3. Domestic Violence
15:00 – 15:30	Registration Desks Open	Afternoon Tea/Coffee	Afternoon Tea/Coffee
15:30 – 17:00	Registration	Breakout sessions for stream groups or interest groups - Youth: Evangelizing you own/cross cultural group. - Women: Engaging younger women. - Aid, Development & Peace: Good practice in aid, development and peace grows the Kingdom. - Pastoral Leadership: Leadership seminar for pastors. - Interest Groups: 1.Christian education – nurture and discipline; 2. Prison ministry.	Joint Session 4– Where to from here? Concluding session with worship and communion
18:00 – 18:45	Dinner (provided)	Dinner (provided)	Dinner (provided)
18:45 – 19:00	Pre-Rally Praise and Worship	Pre-Rally Praise and Worship	Pre-Rally Praise and Worship
19:00 – 21:00	Rally with local Baptists with Welcome & Official Opening	Rally with local Baptists	Rally with local Baptists

Pacific Baptist Forum Streamed Session

Youth – Chair: Vesekhoyi Tetseo, APBYF

- Robert Siakimotu (NZ) - Accountability and integrity as youth empowerment
- Tim Lee (Sth Korea) and Vesekhoyi Tetseo (Japan) - Evangelizing your own/cross cultural group
- Ardi Wiridianata (Indonesia) - Developing synergic leadership among the youths/ministry
- Jesse Jennings (Philippines/USA) – Ministry to university students

Women – Chair: Amelia Gavid, BWUSWP

- Amelia Gavid (Fiji) - The need for multi-generational women's ministry
- Amelia Gavid (Fiji) - Engaging younger women
- Miyon Chung (Australia) - Reflecting the beauty of God
- Precy Caronangan (Philippines) - The ministry of prayer.

Aid, Development and Peace – Chair: Victor Rembeth, APBAid

- Victor Rembeth (Chair, Indonesia) - Know one another, what we can do together. Anthony Sell (Australia) to share on power of networks and coordination to increase our reach.
- Alan Marr (Chair, Australia) - Good practice in aid, development and peace grows the Kingdom as it creates greater impact. Victor Rembeth (Indonesia) to speak on main topic with Maung Maung Yin (Myanmar) as a resource person on peace building.
- Les Fussell (Chair, Australia) - The Church and the Environment: climate change in the Pacific and our responsibility - Julia Edwards (Fiji) to overview on implications of climate change and COP21 for the Pacific Island nations; Victor Rembeth (Indonesia) to outline the church's responsibility.
- Kabi Gangmei (Chair, India): An overview of development needs and framework, including disaster & peace 101. Maung Maung Yin resource person on peace building.

Combined Streamed. Chairs Tim Lee, Miyon Chung, Bonny Resu, Ross Clifford, APBF

- Keith Jobberns (Australia) and HPBC person – Sharing Jesus in our communities.
- Alan Sanford (USA) - Leadership seminar for pastors.
- Edwin Lam (Singapore) – Evangelism seminar.
- Miyon Chung (Australia) - Theological issues on the uniqueness of the Christian understanding of salvation in churches in the Pacific.

Interest Groups

1. Communications within and by the Church – Bijoy Sangma (India)
2. Prison ministry – Peter Schultz (Australia/Fiji)
3. Christian ministry to sports – Ken Clendenning (Australia)
4. Domestic violence – Feraz Legita assisted by Alan Marr (Australia)
5. The Church and the Secular State – Hon. Ratu Inoke Kubuaboala and Ross Clifford
6. Teacher Education – Pamela Harvey (Australia) assisted by Jiu Kubuaboala (Fiji)

Suva Declaration

The Suva Declaration on Participation in God's Mission in and from the Pacific.

Occasion

At the invitation of the Fiji Baptist Convention and with the facilitation of the Asia Pacific Baptist Federation sixty overseas delegates representing Australia, Bangladesh, India, Indonesia/Papua, Japan, Malaysia, Myanmar, New Zealand, the Philippines, Papua New Guinea, Sri Lanka, Singapore, South Korea, the United States of America (Hawai'i and Virginia) and Vanuatu gathered with one hundred members of the Fiji Baptist Convention to address the theme, "Opportunity Pasifika: Witnessing to All by All Means."

We worshipped, led by local and overseas brothers and sisters together and inspired by the contributions of Fijian young people as they offered the vigour and beauty of indigenous dance forms in the service of praise and devotion to God. We were challenged to recover acceptance of the Bible as our supreme and infallible authority and guide, to reignite our passion to carry out the Great Commission as a way of fulfilling God's command to love him and to love our neighbours (the Great Commandment.)

We were informed and moved as we heard from each other about our current realities; we were encouraged and sometimes surprised as we sought to discern what God is doing across our region; and we were energized as we entered into profound dialogue with one another about the opportunities and challenges relating to our present and future participation in God's mission of transformation.

We praise God for the gift that this consultation has been to us and for the provision that has made possible the participation of each one. We are grateful for the wonderful hospitality of the Fijian Baptist Convention and the diligent work of planning, administration and leadership that brought this group of participants together.

Through these days together we have become more fully aware of our Pacific context and its realities; in worship and discussion we have discovered shared convictions that we wish to affirm; and in light of those, and in dependence on the help of the Holy Spirit, there are attitudes and actions to which we shall commit ourselves.

We have learned that . . .

- Our Pacific region and its near neighbours from which APBF members are drawn span a bewildering diversity of social, religious and political contexts, from remote island communities to ultra-modern mega-cities, from people with no formal education to university students and graduates, from nations that are at least nominally Christian to others where followers of Jesus are in a tiny minority, from economically disadvantaged communities to affluent societies.
- There is a diversity of specific challenges to the mission and life of our churches, from cultural expressions of Christianity that seem remote from the New Testament's proclamation of the gospel of Jesus Christ and its implications to authentic Christian life empowered by the Holy Spirit to religious or political opposition and even persecution of Christians.)
- Although experienced differently in different places, the phenomenon of the movement of people and peoples through migration both within and into the Pacific region is impacting many of our contexts.

- Across the region we experience the problem of domestic violence, a symptom of a more general problem of gender inequality and harmful attitudes to women both in societies and in our churches.
- Another issue that we share is that of young people increasingly disconnected from older generations in their families and churches, inhabiting and shaped by a globalized world accessed through smart phones and the internet that is quite foreign to the world experienced by their parents and Christian leaders; and in many cases drawn into drug and alcohol use and damaging sexual behaviours.
- In a turbulent, changing world many people in all our contexts find themselves on the margins of human society.
- Climate change has implications for all of us, but Pacific nations are especially vulnerable to the effects of rising sea levels.
- Some of our member churches and associations have hard-won experience in disaster response and recovery, and assisting communities in the wake of racial discord and conflict; and there is within our Federation considerable expertise and access to resources in Aid, Development and Peace Building.
- There is great capacity in the member churches of the APBF in terms of people, experience, infrastructure, financial resources, training institutions, programmes, etc. But this capacity is not evenly distributed.
- Among Baptist churches and associations in our region there already exists a degree of collaboration both through formal channels and informal relationships, but there is great need and desire for fuller and more effective partnership.

Together we affirm that . . .

- Every part of our region and its people matters to God and is the object of God's love and the mission that He calls us to participate in.
- The gospel of Jesus Christ is central to the life and mission of the church, as it is proclaimed and performed in the power of the Spirit, to not only within our region but also throughout the world.
- Just as in the biblical narrative, God continues to work in and through the movement of people to grow His Kingdom, build His Church, and bless the nations of the earth.
- God created both woman and man in His image, values them equally, pours out His Spirit upon both women and men and equips women and men together for participation in His mission; the contribution of women in our local, regional and national church bodies must be more fully welcomed and enabled.
- Our young people are pioneer disciples and missionaries living out their faith in the new worlds opened up by successive revolutions in communication technology; their participation in God's mission and in the life of our churches is to be valued and encouraged.
- Our ministries with children, Christian education and discipleship are vital and deserve the best resourcing that we can give to them.
- Hope springing from the resurrection of Jesus Christ moves us to reach out the persons living in the margins of our communities and engage with those whom others reject.
- Life in the Spirit means seeking and building peace in our churches, communities and nations.

- We are together stewards of the earth as God's creation and that care for the environment is a part of our worship and witness until the time of consummation of God's entire creation.
- God will equip us to do what He calls us to do, and part of that equipping will come through one another as we share life and mission together, each part contributing and receiving as members of the one body, for the glory of God.

We commit to God and to one another that . . .

- We will pray and strategize as a Federation for fuller participation in the mission of God that remains to be realized in our Asia-Pacific region and beyond.
- We will in our various contexts look for the activity of God in the movement of peoples into and within our region and seek to participate in what God is doing by taking opportunities for evangelism, mission and discipleship
- In the face of the reality of domestic violence and the attitudes that contribute to it we will scrutinize our church life, our theological teaching and training, our local, national and regional structures, and our own attitudes and actions, asking God to bring to light all that obstructs women from being and doing all that God has created and called them to be and to do. We will take steps to remove those obstacles.
- We will value, encourage and support our young people and give them scope to serve and grow in their participation in the mission of God and the life of His church.
- We will value and channel resources into our ministries with children.
- In our mission and in our life as communities of faith in Jesus Christ we will go to whomever the Spirit of God leads us to, especially to those on the margins of our societies and seek to embrace them into the love of God and of His people.
- We will seek peace and work to build our capacity to be peace-makers, in cooperation with other people of peace wherever they may be found.
- We will scrutinize our practices in relation to our stewardship of God's earth, and act to change habits that damage the environment.
- We will value each other and actively seek collaboration in every aspect of our participation in God's mission, including theological reflection and training, aid, development and peace building, and transnational and transformational ministry and mission.

**Baptist Pacific Forum (APBF)
February 2016
Suva, Fiji**

[Final Draft: 18 April 2016]

Joint Sessions

1. State of Baptist in the Pacific Islands

i. Rev Bonny Resu, General Secretary of the Asia Pacific Baptist Federation

The PowerPoint presentation is stored in secondary folder for this Forum at titled *Bonny Resu Joint Session 1 State of Baptists Pacific.ppt*

ii. Rev Dr Veryl Henderson, Hawaii Pacific Baptist Convention

Introduction

Aloha; Aloha Nui Loa; Aloha Ke Akua (God is Love), Bula: Cheryl, my wife of fifty years, and I have been welcomed by you and the team hosting this event. We are very grateful for your hospitality. Thank you very much. We arrived in Nadi early morning on Saturday and traveled from Nadi to Suva by bus along the southern route. We saw the beautiful country side as we traveled. We are very impressed with the land and the people of Fiji.

We are here representing Chris Martin the Executive Director and Treasurer of the Hawaii Pacific Baptist Convention. We spent 36 years in the Pacific sharing the story of the Jesus to all who would listen. We have retired from our vocational ministry to Aurora, Colorado, but we have not retired from service to the Lord Jesus. My wife and I had our first assignment in Hawaii in 1969 as Resort Missionaries for West Maui and I served as pastor of Lahaina Baptist Church for nine years. In 1979, I became the State Director of Resort Missions based in Waikiki, Oahu, for the Hawaii Baptist Convention and served in that position for over four years. In 1983, I served as Director of Missions for the regional Convention for an additional twelve years. In 1995, we moved to Colorado where I served as the Director of Missions for the Colorado Baptist General Convention for eight years. In 2003 we returned to Hawaii and I served as the Executive Director-Treasurer of the Hawaii Pacific Baptist Convention for ten and half years. The service for the Lord Jesus was positive wherever God led us.

Let us look to the biblical challenges as I begin.

Jesus came and spoke to them saying. "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of Holy Spirit, teaching them to observe all things that I have commanded you; and lo I am with you always, even to the end of the age." Matthew 28:18-20 (NKJV)

After these things I looked and behold a great multitude which no one could number of all the nations, tribes, peoples and tongues standing before the throne and before the lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice saying, 'salvation belongs to our God who sits on the throne, and to the Lamb!'" Revelation 7:9-10 (NKJV)

Our mission was and is to see the people living in and visiting the Pacific islands of Polynesia, Micronesia and Melanesia know Jesus as the Christ and accept His salvation. There are still people in the Pacific islands who have never heard that Jesus loves them. We want every person on every island be a follower of Jesus. As followers of Jesus our goal is not to place non-indigenous people on every island, it is to get the gospel to every person on every island by whatever means possible. It is about abundant seed sowing where we live. As people from the islands travel they come in contact with believers who influence them to become followers of the person of Jesus.

Our passion is creating churches for people in their languages, cultural expressions, symbols and worship forms. It is drawing all people into the worship of the Most High God as revealed through the Lord Jesus Christ. The emphasis is a church for all people and the gospel for every person.

The plan calls for the Christian community to assess the mission. The first step is learning what is being done in the islands currently for Jesus sake. I will share what I know is happening in the context of the Hawaii Pacific Baptist Convention arena. There may be other activities taking place but I can only speak of the things I know about.

In the Hawaii Pacific Baptist Community the churches are active on 13 islands in 13 languages. Our ministries extend into multiple other cultural groups. We are concerned about people of all ethnicities being drawn into the presence of the Father. We count 121 congregations in 6 of the islands of Hawaii, 7 in American Samoa, 3 in Samoa, 6 in Guam, 2 in Saipan, 2 in South Korea and 3 in Japan that are affiliated with the HPBC. The English speaking churches of Asia that are connected to the US military bases and have US citizens as members are eligible for membership in our convention.

Across the region of the Hawaii Pacific Baptist Convention islands churches are engaging people in their context. A few churches are starting new churches in communities where no evangelical expression exists. A few examples will be described in this presentation, but these examples and are not all that is happening across the region.

The Hawaii Pacific Baptist Convention has partnered with the Golden Gate Baptist Theological Seminary with administrative offices in California to provide localized training for pastors and church leaders through a program of Contextual Leadership Development (CLD). On Maui the program of training was implemented in January of this year. On Oahu the plan is to start in April, 2016.

The International students at the University of Hawaii, Manoa campus on Oahu, are met at the airport by our Hawaii Baptist students and transported to their housing accommodations. Our students also, help them get settled into their new environment. On Thursday's a few of our Baptist churches on Oahu prepare and serve a hot meal for the international students at the Baptist Center across the street from the UH campus. There are about 150 students from over 35 nations who take advantage of this hot meal and engage in conversations with Christian men and women as they enjoy a hot meal. The International Student Ministries of the Oahu Baptist Network which focuses on the Manoa Campus have other outreach ministries including an evening for conversational English, English Second Language classes for spouses of students and businessmen and women; Childcare for those taking the classes, a free flea market at the beginning of the year to help students get settled into their housing apartments, tutoring throughout the semester and individual or group Bible studies. The International ministries is doing the work of the Lord Jesus on this Campus.

The leader of Students for all Oahu campuses is actively guiding students to live out their faith in classroom and in conversations with other students. The leader has activities on the campuses reflecting music, Biblical presentations, support and encouragement. The students are the influencers of Jesus on all the campuses.

A ministry of a similar nature is being conducted at the University of Hawaii, Hilo campus on the island of Hawaii. The leader of the student ministries on the campus follow up with the students by offering help with language skills, conversational opportunities and excursions around the islands.

Oahu churches are engaged in a ministry to the seafarers at the port of Honolulu on a daily basis. The Missionary Dr. Christopher Evans and his wife Judy meet the seafarers dockside and welcome them to the Hawaii. Since the seafarers have not been granted land privileges by homeland security of the United States, our churches and missionary teams interact with the seafarers aboard ship. The Baptist community is allowed to provide clothing, hospitality bags, food and Bibles to the men on the ships. The Christian volunteers also provide music, worship opportunities and food for the seafarers while they are in port. Individual churches adopt the ship's crew for ministry purposes while they are in port or at sea. While the ships are at sea the Baptist churches provide copies of audio worship experiences.

The seafarer's ministry is also active in Pago Pago Harbor, in American Samoa. Joeli Sovea, a Fijian transplant is pastoring a church and providing outreach to the fisherman. This ministry duplicates what is happening in Honolulu. This outreach ministry for the fishermen in American Samoa began in 1995. Elise Tafao, is pastor of the Happy Valley Baptist Church and the Director of the Samoa Baptist Association. He reported that in the islands of Samoa there are 10 congregations and expressions of Christian faith in the process of influencing the residents on those islands. He reported that a training school for pastors has begun on the island with the help of the New Zealand Baptist Churches. In American Samoa he reported nine congregations actively engaging community with a variety of outreach ministries.

The Northern Marianas Islands of Tinian and Rota are the focus of the missions team for the Association of Baptist Churches in Micronesia. The goal is to plant a church on each of these islands. On the island of Saipan there is an English speaking congregation and a Korean/Chinese church affiliated with the Hawaii Pacific Baptist Convention. A new mission was soon to begin on the island of Saipan but was interrupted by a severe storm that crippled the infrastructure of the island on the Sunday the church was to launch. Members of the two churches and friends from the outside served over 1000 meals per day for several weeks and helped the stranded residents. When the church did begin service they began with 40 people from the indigenous community.

The Micronesian Association is working to help the churches on Guam strengthen their base. They have already witnessed a new church reach maturity and constitute. They are branching out to a new community of Yigo with a goal of starting a new church. They are reaching into the flea market with free coffee, music and worship with an offer to pray for anyone who has a need. The mission group is seeking ways to reach out to the island nation of Palau with help in presenting the gospel of Jesus to those neighbors. There are Baptist churches in Palau that are not affiliated with anyone at the moment, but they are preaching the gospel message.

The islands of Chuuk (Truk) are also on the mission focus. There are 8 congregations using the Chuukese language among the churches in Hawaii and Guam. We hope the gospel message is transported back into the islands via family members. The message of Jesus is the goal. Culturally the youth do not serve in the churches until they are at least 40. Therefore the youth need to be influencers in community and among the church leaders. Our goal is to train those who

are among us with skills that will influence the community and the church as they communicate with family members.

There are other islands where the preaching of the message of Jesus is unknown to us. Until we know that the gospel has been preached to every person on every island our mission is incomplete. Therefore we must share the gospel with every person just in case they might be traveling to the islands we know not of.

Loving God and loving the people God loves is the natural response for all believers. The gathering of believers provides peer support for facing difficult times. The gatherings provide the environment for God's purposes to be revealed and taught.

People who do not have a personal relationship with God through faith in the Lord Jesus Christ are at risk of eternal death.

In conclusion, I offer these questions for followers of the Jesus.

1. What will it take to get all people worshipping the Most High God?
2. What will it take to get all believers worshipping, praying and reading the Bible daily?
3. What will it take to mobilize all believers to be on mission with God?

Feedback on Fiji Baptist Convention, BUPNG, Vanuatu and West Papua

1. Mr Mesake Tunidua, Fiji Baptist Convention

BAPTIST HISTORY IN THE FIJI ISLANDS

How it all began in Fiji

According to Baptist Historian William H. Brackney, the first Baptist work in Fiji started in 1969 with two churches and members were around 1,100 .

As of 2006 there were 14 small churches under the Fiji Baptist Convention.
(As recorded in the Global Baptist Timeline, the first general Baptist church started in 1609 in England.)

In the Oceania region the below is the summary of the start of Baptist work:

- 1962 – Mariana Assoc. of General Baptists
- 1969 – Baptists in Solomon Islands
- 1969 – Baptist Bible College, Kwinkia PNG
- 1973 – Fiji Baptist Mission
- 1976 – Baptists in Samoa
- 1977 – Baptist Union of PNG
- 1984 – Fiji Baptist Convention (FBC)

The Fiji Baptist Convention joined the Fiji Council of Churches in 1985.

The Fiji Baptist Convention also helped in the establishment of the Evangelical Fellowship of Fiji in 1989.

Christian Population

In 2015 the estimated total population in Fiji was 909,389 and Christians of all denominations were estimated as 539,000 or 59.275% of total population. Fiji Baptists are estimated to have 0.31% of total population or about 1,700 members.

The Independent Baptists have about 10-12 churches and membership estimate of 1,100 or 0.20% of population.

The Fiji Baptist Convention has about 7-8 churches with membership of est. 600 members or 0.11% of population.

Ministries like discipleship, leadership development, mission, and evangelism are mostly handled at local church level as the FBC is purely an umbrella body that meets quarterly to review progress of members and offer feedbacks and advice to assist in any improvement and capacity building.

Mr Josepha Gavid, General Secretary, Fiji Baptist Convention

Major challenges facing Baptist churches and FBC:

- FBC has not grown as much as it should have- whilst the independent Baptists have seen more growth through the years.
 - Capacity Building, Unity in diversity, Synergy and more fulltime workers are some of the major challenges that the Baptists face in Fiji.
- There is need for a more detailed survey to find out the actual performance of Baptists in Fiji
- There is need to mentor and train future leaders and young Baptists, not only for Fiji but also to be missionaries to go to the other Pacific countries and selected countries in the Asia Pacific region.
- Christian Leadership Center in Valelevu (Suva) where Unity Baptist Church is based will need to be revived to provide short term training in leadership, church planting, life skills and computer skills etc. On-line training with accredited institutions can be established with the introduction of ICT room.

Dr Narayan Nair, Rebecca Bible Church and Theological College

- Fiji Bible mission started in 1973
- 2. Pastor Benjamin Mano, Youth programme coordinator, BUPNG,**
 - 1977 it was established as BUPNG
 - Ministry and Social aspects
 - Talking the Gospel with the Social aspects. Health and community services.
 - Received help from brothers of Australia.
 - Established the Overseas Mission Committee. Dr. Jeff Karen helped to establish this ministry.
 - National Bible Bapt College.
 - Build Young Leaders
 - Acknowledge the work of the Bapt Missionaries from Australia.
 - 3. Pastor Kalo Kaltabang, Director, Baptist Churches in Vanuatu**

- Historical sketch of Vanuatu
- Their Ministry in Vanuatu
- Education
- 20 Baptist local churches in V

4. Pastor Richard Pangendahen, Papua

- Baptist in Papua are the younger sister of the Bapt in PNG
- Ministry started in 1950.
- On 28 Oct 1956 Gospel was taken to Baluni (?) people.
- First Convert was in 1961.
- Hard work for six year - One convert.
- Missionaries Norman Dragger and his family, Kail Macarthuer, Ian Groober, Victor White were pioneers
- 1966 14 Dec, the church was established.
- 70,000 members in about 82 local churches.
- Now membership is around 250,000.
- Theological College in Papua. Is in the process of accreditation by the government. But the curriculum is accredited by the Govt. as study in religion. 120 students. Started MTh for theology and Pastoral ministry this year.
- Three Bible schools accredited by the Govt.

Tim Lee, APBF

- The Churches in the Pacific are the most ignored churches in the world.
- The Australia and NZ has changed the whole perspective in terms of statistics in the region.

2. Opportunities for Strengthening Baptist Engagement in the Pacific

Collective Feedback on Opportunities from Participants

- Student ministries
- Beginning of partnerships
- Connectivity – communicate and media
- Platform for young people
- Sports ministry for outreach
- Global missions
- Training for children/youth ministry
- Meeting social needs
- Global Connectivity
- Church planting
- Christian Education
- Theological training discussion
- Leadership training for youth people

- Disaster response
- Ministry to marginalised/special needs
- Ministry of reconciliation

Australia

- BWAA
 - church partnerships with Australian Foreign Affairs and 7 churches in PNG – aid and development projects
 - Crisis relief in Vanuatu in partnership with Adventists and Council of Churches
- Previous history of mission into PNG and Papua
- Global Interaction provide consultancies to Baptist Union of PNG and Papua including areas of leadership development and of local theologians
- BU Queensland has an MOU with South Seas Evangelical Church in the Solomon Islands
- One Baptist church developed a discipleship programmes through Futsal in the Solomons and more recently Fiji
- 7 churches of primarily Samoan people - primarily migrating from NZL
- NRL players support group for Island players
- State leaders get together at Trans-Tasman conference every 2 years together with NZL, PNG and Solomons
- Numerous individual churches have partnerships in various countries e.g. Victoria and Fiji
- On line education courses - Morling College and Indonesia
- Visit of Morling faculty members to Vanuatu to assist in establishment of Christian University

What is not happening?

- No connection between theological colleges
- Need for stronger connections between Australian Baptist leaders and Baptist leaders in other island countries

What opportunities are there?

- Ministry with tertiary/international students
- Exploring partnerships to assist PNG as they seek to engage in cross cultural work
- Partnership with BUNZ and Hawaiian Baptist where there may be some collaboration in working alongside Pacific Island nations.

New Zealand

Current situation:

1. Pastoral training facilities are good
2. Youth and families ministries are thriving

3. Banzaid and other development agencies are working.
4. Challenges to mission –
 - Experimentation in church (frustration with church structures)
 - Young people who don't like church but love Jesus.
5. Immigrants – diversification of our society
6. Knock-on effect – young people want to be included in mission
7. Busyness as mission growing in appeal.
8. Anti-denominationalism is rife
9. Energy in being involved in community.

Gaps

1. Connecting the new with the old – especially in mission work.
2. Churches become a self-perpetuating ministry – too busy- but not in touch with its market
3. The traditional church struggles to sell itself
4. Many people, including old, just tired of church.
5. Need training that is not tied to NZOA funding
6. We must train people for the marketplace which they're already in.

From the mixed groups

Australia - Theological Colleges could talk together e.g. Principals could meet and talk about theological education – very little organised connection. Don't know the Bible college principals in other areas. Needs to be greater networking. Does a reason to bring people together need to be created?

Papua – Theol. college being accredited for masters and looking at connections with other colleges

PNG – Cross cultural ministry and churches collaborating still mission field in the centre of PNG and how to do it

Fiji – 1st term of new govt - political instability - need to stabilise country – question of leadership – Baptist churches need to get a common vision to agree what's important for them in the context of Fiji - Human rights, pastoral leadership[- - need leaders for the churches to step out and point the way – need help from the 'Big Boys' – Hawaii/Aust/NZL. Lack of commitment in different levels in churches. Needs to be communication amongst Baptist churches so that they understand - the need for a common vision. Needs to be a lot more resource sharing of basic things and more emphasis on networking with a strong focus on young people.

Papua – Women's ministries needed. Women and Children's ministry with churches help as men go into the towns and to work. – Difficult locations – lots of challenges.

NZL – revisit theological training to train people- theology in secular and how theology relates to the workplace – not just training for the ministry. Young adults struggle to stay interested in church yet are very interested in God. It's a challenge to know how to address this properly.

India – what happens to the younger people in eldership – most speaking at APBF are older than 50 years. Need to encourage younger people into the ministry – youth should be working with the seniors to cross the generation group –need to have better training for younger people to evangelise

Indonesia – opportunities to connect through natural disasters (the aftermath!) and through addressing the conflict that exists amongst villages.

To note:

- denomination is becoming less important
 - experimentation of new churches
 - people are leaving the church
 - no passion of many people in church/lack of commitment/no cohesiveness
 - people leave areas for job opportunities – new people arriving in creates new opportunities.
 - some conflict between churches in some Pacific islands – makes church planting difficult
 - pacific people should also be crossing own cultural barriers
-
- need to have Christian schools – establish Christian curriculum in the education system
 - need for young adult programmes
 - opportunities to work with parents
 - have opportunities to work with children been neglected?
 - great opportunity to use social media to develop ministries.

3. Potential for Strengthening Baptist Networks in the Pacific

What countries have to offer:

1. PNG
 - a. Capacity in know how
 - b. Community Development
 - c. Partnership with other Churches
2. South Asia
 - a. Convention Formation
 - b. Exposure Visits
 - c. Theological Education
 - d. Leadership Development
3. Hawaii
 - a. Communication
 - b. Vocational Training
 - c. Church Planting
 - d. Student Ministry
 - e. Ministry Team to Support local Churches
4. Korea
 - a. Concrete Ideas to help
 - b. How to mobilize our many resources
 - c. Latent Resource that could be used in Pacific
5. Australia
 - a. We need to know what you need
 - b. Have experience in
 - i. Leadership Education
 - ii. Sports Ministry
 - iii. Theological Education
 - iv. Community Development

- v. Youth Ministry
- c. Trans-Tasmania Conference becomes Trans-Pacific Grouping
- d. Church to Church
- 6. New Zealand
 - a. Role of Pacific people in global mission
 - b. Pacific based teachers come to NZ to teach in Theological College
 - c. Home stay/hosting students from Pacific
 - d. Church to Church Connection
- 7. Philippines
 - a. Theological Training/Expertise
 - b. Filipino Dispora as resource disaster management and church planting.
- 8. Indonesia
 - a. Hospital Management
 - b. Health Based Ministry
 - c. Disaster Management
 - d. Visionary Meetings
 - e. Theological Education Needs
 - f. Need for HIV Response
 - g. Need for Help Reaching University
- 9. Fiji
 - a. Student Ministry
 - i. Reconnect Est Institutions
 - ii. Prepare Churches to receive new converts
 - b. Strengthen existing Ministry (women, Youth)
 - c. Women in Decision Making
 - d. Need SWOT analysis to reform FBC
 - e. Bilateral relations across the Pacific strengthened for sending out Workers

4. Where to from here?

Feedback from Groups by Discipline

1. Social Concerns/Climate Change/Development

What can we achieve from these:

- Common Goals
- Common Values

A. Theological Underpinning

- Theology on Environmental Ethics/Climate Change:
 - a) Human Rights
 - b) Climate Change
 - c) HIV/Aids
 - d) Violence Against Women and Children

- Awareness/what kind of advocacy for public policy.
- A lot of ignorance among churches on climate change. HR gender & other issues.
- No new in churches especially HR

- Those who have awareness are shy
- Conference to be held in the region
- Making Safe Home safe for Women and Children
- Approach to develop strategies for the region
- PCC
- Convention should have development, aid and humanitarian committee/group
- New to churches – NGO’s are the ones doing it – Pacific Island Summit, NGO’S will come and go but churches are there.

B. Develop strategies for disasters, mitigation for the Pacific Region. Churches should be developed in these aspects as NGO’s who are doing it are. “NGO’s come and go but the churches are always there”.

- Church is there in the disaster area and the first respondent.
- Awareness raising is important with any new thing
- Leadership needed for the areas to be developed
- Climate change, HIV/Aids, Violence against women and children.
- Churches/”missiology” expansion of the gospel

C. Social gospel, social action

- Leadership needed – capacity building/equipping
- Awareness needed and ownership will come

- Understanding role in social action and developing and equipping leaders:
 - HIV/Aids
 - Gender violence
 - Disasters/climate change

In Fiji: nation building of churches

Nation building:

- World Vision
- ADRA Adventist
- Salvation Army

Baptists should come out of those:

- Discrimination
- Need for re-education

There is social action:

- HIV/Aids
- Gender Violence

2. Baptist Organisation – renewal/formation

History of Vanuatu Baptists

Encourage Baptists inter-dependent.

- i. Regional meeting and Baptist leaders of the Pacific
- ii. Facilitate the support for emerging national Baptist church organization with leadership development like with other nation Baptist organisations e.g. BUA, NZBU, Hawaiian Baptist

- iii. Encourage local Baptist church
- iv. Value of being bold about our identity as Baptists.

3. Student Ministry

Fiji

- Student population = 20,000
- If we reach the students, those who graduate after 3 years from USP, they can go back to their countries and plant Baptist Church.
- Reaching High School students.
- Do Bible study with dormitory students, Baptist students.
- Provide students with orientation, food banquet, training students.

Hawaii

- Pick up students from airport, set up in dormitory. Thanksgiving lunch (personal relationships)
- Need a leader who will keep the ministry moving.
- Once a month lunch invitation and share gospel one on one (build relationships)
- Regular gathering and informal activities.

Fiji

- Boarding house for USP students who can stay and do.
- Register Baptist Student organization.
- Baptist distinctive.
- Hawaiian Baptist Convention willing to send student missionaries to share ministry strategy.

3. Theological Education

What do we have:

- Fiji - 1 Bible College (not part of Fiji Baptist Convention but Independent Baptist Convention; Baptist college closed)
- PNG - 2 Bible colleges (combined denomination; National Baptist College)
- Indonesia - 7 theological colleges (up to graduate level, 1 up to doctorate in Sumara)
- Australia (4 Baptist colleges) - 2 up to PhD
- Korea (university and seminary)
- New Zealand – Baptist college
- Hawaii - Wayland Baptist, Bible Institute (Golden Gate)

What is needed:

- Extend ABGTS (Asia Baptist Graduate theological School) to include Pacific
- Need certificate, diploma, BA in theology/ministry level education
- Online options
 - Hybrid (online but in a class setting)
- Develop pastors who are already doing ministries through intensive classes
- Distance but not online education (use workbooks)
- Flexible model delivery:
 - Difficult to go between the islands
 - Movable model where students do not have to leave their own islands
 - Online education
 - Intensives
 - Nadi (20 students)

- Less than 5, 10, 15, students
- Fiji College of Theology (not F C of Bible anymore)

Conclusions:

- We have the resources to assist people with their local needs
- NZ wants to raise up a faculty/principle from the Pacific to serve in their colleges (doctoral level)

4. Woman

A. Needs

- i) We need to raise awareness and visibility of Baptist women's ministries?
- ii) We need to rekindle NZ and Australia.
 - Fiji Papua PNG supportive of DOP.
 - But NZ and Australia are decreasingly supportive.
- iii) We need to draw Samoa in, also Vanuatu. We need to broaden our reach!
 - Baptist women of Papua would welcome opportunities for leadership training! Could some Papua women come to study in Fiji?
 - Amelia – Please email Amelia Yigabloom!
 - We need better communications.
- iv) Communication has been a problem, especially with Papua, but it is improving.
- v) Fundraising is a challenge. The annual Baptist Women's Day of Prayer (early November) is our sole source of income. (PNG and Papua have always been hugely supportive.)

B. Action Plan

- i) We will commit to prayer for our sisters in the SWP.
- ii) We will work harder to encourage women of Papua.
- iii) We will raise awareness of the dignity of women and their equality with men, in the sight of God.
- iv) We will begin to work towards drawing in women from other Pacific islands to join our movement, e.g. Samoa, Vanuatu.
- v) We will pledge to raise greater financial support for BWUSWP to the best of our ability.

5. Youth Ministry

- i. Re-identify the target groups like High School students, University schools, to minister and provide good mentorship. The churches should be able to help in the University student ministry/evangelism.
- ii. The church really needs to strengthen the Youth Ministry with varieties of effective strategies not just the same old strategy.
- iii. Equip and empower young leaders through youth empowerment training so that they could be able to train others to reach out.
- iv. APBYF to launch out – “Disciple Making and Disciple Multiplying”:- which each youth ministry in Asia Pacific should capitalize on the theme for 5 years.
- v. Short-term – youth exchange – ministry within Pacific countries. (Para-church ministries can be involved e.g. Nehemiah ministry in Philippines.

6. Christian Education

- a) Need to do a bit of research if 'scripture' is still being taught in the public schools currently.
- b) Maintaining the Christian influence in the schools.
- c) Fiji Baptist Convention needs to push to continue to maintain these Christian influences in the schools. Make those in leadership aware.
- d) AWANA/Christian Clubs activities after school.
- e) Training Youth Workers in regards to drug abuse, alcohol, internet and the like issues.
- f) God-centered curriculum in the schools. Mrs. Jin Kubuabola to investigate how we can go about doing this.
- g) Long-Term Goal: Training teachers to look at things from the Biblical World View. Teach from the biblical view.
- h) English as a second language – Church focus on immigrants (Chinese/Korean)

Breakout Sessions

1. Women

A. Need for multi-generational women's Ministry – Amelia Gavidì

The PowerPoint presentation is stored in a secondary folder for this Forum titled *Amelia Gavidì Breakout Session Women The need for Multi-generational Women's Ministry.pptx*

What is multi-generational ministry?

We are talking about a ministry that brings about all our people together, regardless of ages. We are talking about a congregational life where all are welcomed, included & encouraged to lead & participate at any age.

Multi-generational ministry brings the age together to minister to & with each other: children, youth, young adults, emerging young adults, the middle-aged, older adults & elders. It called for a whole community, not fractured by age.

Intergenerational relationships refer to: **inter-actions between people of two different generations**. It should be nurtured & sustained through our practice of being multi-generational faith communities. We need these intergenerational connections as well as **multigenerational connections (among 3 or more generations)** to help our congregations thrive.

Intergenerational learning provides a way to educate the whole community bringing all ages and generation together to learn with and from each other. It integrates learning, building community, sharing faith, praying and practicing faith.

The key point is that everyone is learning together – young old, single, & married, families with children & empty-nest families. It helps to narrow the generation gap between the older & younger members, it recognizes that all people, regardless of their age, have talents to contribute that are valuable & important & connects the generation & builds relationships as they serve God by serving their neighbour is the responsibility of all Christians. People take time to talk & share with each other.

Why multi-generation ministry is important? Do we need it?

Yes! We need it desperately!

Why?

We are more age segregated as a society now than perhaps ever before. Younger generations of adults are in transient & mobile than previous generations. Older generations have moved out of

the neighbourhood into retirement communities or nursing homes & assisted facilities, which are often not in the same town or state as their children or families, in villages, farms etc.

We need these multi-generation connections, some of our culture conspires to keep the generations apart & isolate them from each other. Yet this separation in our culture causes us to miss the insights, history & perspectives of each generation. When contact with multiple generations decreases or is non-existent, we become less in touch with the physical, emotional, social & spiritual needs for each other. And in turn, we are diminished by the separation. There is both a need & a hunger within the aged groups.

But our faith communities [Churches] are one of the last places in our society where people of all ages can sometimes do gather & we need to do better. We need to because it matters for us, for our families, for our children & for our society & community

Creating interaction multi-generational communities means doing things differently. It means thinking creatively & constantly asking, are we considering the need of the people.

Are we able to include a wider span of ages in a meaningful way?

Our fundamental aspects of spiritual development are **inter-connecting**: to participate in activity inter-generational age inter-rated experiences with others.

God's intend for faith to be shared in community and across generations affirms each person's value in the total community (regardless of age) fosters a foundation of support of each other's concerns, interests, and activities, provides " up close and personal" formation in faith as children, teens, young adults, middle-aged adults, older adults engaged in sharing faith, teaching, learning & praying for one another, teaches us to care for one another , provides role models for children and youth, teaches us to value older adults, allows us to pass on the traditions of family & faith enhances people's identification with their congregation and integration within the community, encourages greater faith in all generations, creates special relationships between adults & youth, fosters leadership regardless of age or stature, utilizes the strength [wisdom, experience, & knowledge] of one generation to meet the needs of another generation, promotes understanding of shared values & respect for individuals in all stages & utilizes the creative talents of the younger & older generations to provide service to the church & community.

We need to plan, anticipate and implement Christian programmes, mission projects, fellowship times and Christian education for all ages.

This idea is grounded in the scripture as:

Psalm 145:4: " **One generation shall praise Your works to another; and shall declare Your mighty acts**", emphasizes that generations are related to each other and need each other for life together in God. If we believe the Great Commission, we must be serious about equipping persons all ages to mentor and be mentored in the faith because our generations need each other, now, more than ever

At times we hear comments such as: "Those newer folks just don't understand the way we do church..." or "The older people are in the way of our growth". In many churches, the

generation gaps- between young and old members or between longer-term & newer members - **are still wide.**

There are many factors that are pulling this generation apart: **Individualism, mobility, grandparents living at a distance from their children & grandchildren, aged –segregated housing & activities for older adults, & the separation of children & youth by age levels & grades in education & activities.**

Yet even in churches children, youth & adults are segregated by age from the rest of the community. Some congregation children, youth & adults are even separated for worship. **Sometimes we wonder why youth leave the church?** They never had the opportunity to develop intergenerational relationships & develop a sense of belonging & loyalty to the faith community.

“A church program can’t spiritually form a child, but a family living as an intergenerational community of faith, can” [Allen Ross,]

So building up multi-generational ministries, we should create natural ways for the generation to serve together. Honouring older adults, educating the church body on the value of intergenerational ministry

Women’s Ministry:

How do we connect all generation of women for effective ministry and to make the next generation knows Christ?

We need to find ways & methods in bridging the **Generation Gap** in the ministry keeping in mind a Multi-generational ministry is one where at least 3 generations exist in harmony under one leadership head, values & respect the other, seeks to serve the other, Older generation disciples the one beneath them, Younger generations teaches the one above them, **Each generation learn from each other.**

Titus 2: 3-5: “Older women likewise are to be reverent, not slanderers or slaves to much wine. They are to teach what is good, and so to train the young woman to love their husbands & children, to be self-controlled, pure, working at home, kind and submissive to their own husbands, that the word of God may not be reviled”...

This verse gives shape & purpose to women’s ministry whether formal or informal. They give us a clear statement of purpose: Older women are to teach & train young women how to live as Christian women. Unless older women take responsibility for teaching young women, it probably won’t happen. Teaching & training young women in godly womanhood is primarily the responsibility of older women, not the pastor or male elders of the church. It’s vital that women and Women’s ministry don’t lose sight of this goal.

. [v4-5] shows an example of disciplining through the passing on of Christian values from older women to younger. The older woman established a household code that the younger women taught to their children.

Women need women. In the Pacific, in the world there is an enormous multigenerational gap in the Women’s ministry. There is a great need to link women into relationships for prayers,

encouragements, emotional support & friendship. People are all working outside & those of us who feel being called to be home, do suffer with isolation & loneliness at times

Everywhere we go, we hear the same cry from women, young & old, rich or poor, married or single:

“I’m lonely. I’m tired. I’m discouraged & depressed... My husband just doesn’t understand my needs... My mother isn’t there for me... Does anybody care?...Will anybody help me or even listen to me?”

Now more than ever, godly women should be reaching out, stepping out & speaking out.

In today’s world we’ve been confronted with challenged never before faced by any generation. Domestic social changes, an astronomically high divorce rates, etc. All this has contributed to unrest & dissatisfaction & confusion.

As women of God our self-esteem lies in the immense value of God, our Creator, has placed upon us & within us. Our Creator has not only given us a priceless position in His Creation, He also provided us with clear instructions as to our proper places in other women’s lives.

God’s Word promises every Christian woman: strength, direction & support, not only for herself but for those she wants to help

Why do you think God wants women to reach out women?

Well for one thing, we can do it better than anyone else. Only a woman can really understand how another woman feels.

Young women need older women to come alongside them, give them help & support & in the matter of life issues, offer words of wisdom & godly example. Mentor a younger woman to mentor someone else. They long for the encouragement of the older women & become the kind of woman she long for & hope to fill the gap in the lives of young women around her.

Every Christian woman has a responsibility to help a woman who is younger in age or in faith to grow in womanhood. Let’s assure ourselves that women who reach out to women don’t have to be a graduate of colleges, universities, seminary or bible schools. You may not have a degree from anywhere, but you do something that is much more important. **YOU HAVE LIVED.**

You have experienced Life. You have rejoiced in truth and faced the reality of death. You may be a mother, you may have a career, you maybe widowed. You may have come through times of great failures and repentance. No matter where life has taken you, you have gone through all kinds of joy and suffering and you have something to share.

Why? Because in spite of all you have been through, you have not become embittered towards God. Instead, you walked with Him. You have let Him minister to you. You have not turned away, but have instead grown closer to Him. And now, you have something to offer others who are in the same boat.

Effective mentoring relationship:

1. **Be available:** You don't have to be a bible scholar to mentor another. Being available with timely & godly advice can make the difference for the individual who is without an anchor. Young women need the experience, endurance & example of older women. Who else will guide them? Be obedient and be available.
2. **Be purposeful:** What is this young woman seeking from you?....a prayer partner?, someone to help her establish a better devotional life?, maybe needs parenting, as she did not grow in a Christian home & has no model to follow or just a big sister, someone who was few steps ahead and could encourage her along,
3. **Be creative:** Go out for coffee, meet for breakfast/dinner. Or afternoon tea, or gym or watch a movie..whatever time & place that meets your need, try to schedule it in. This is about building relationships.
4. **Be a listener:** Listen, let her open up. Wait until she asks for your thoughts before offering them. Be trustworthy. The person you mentor must be able to trust you wholeheartedly & know that nothing they tell you will be taken any further. It is a completely sacred relationship.
5. **Be real:** We are all sinners saved by grace, continuing to be transformed into the image of Christ & none of us is finished yet! So don't be afraid to be genuine, to reveal your weakness.
6. **Be example:** Let's be like Paul, who encouraged the Corinthian church to do as he did. **“Follow my example, as I follow the examples of Christ. I praise you for remembering me in everything and for holding to the teachings, just as I passed them to you” (1 Cor. 11:1-2)**
7. **Be a teacher:** Certain mentoring situations call for teaching.

This created a continuous learning cycles. The relationship between Jesus and His disciples as well as Paul with Timothy also show generational mentoring.

Jesus gave us the Great Commission, “to therefore go and make disciples of all nations,” (Matt. 28: 18 NIV) This is an inclusive investment that encompasses everyone from all generations.

Every one of us has been frustrated with the generation just older or younger than us. The solution to the communication gap would be easy if we only LISTEN! This “gap” as it is called can be the source of great confusion, misunderstanding & pain. Families have been divided & churches split for this reason. But we believe there is HOPE! Anyone who has witnessed the unbridled love between a grandparent and grandchild will be stirred in their hearts with vision and hope for such incredible potential & power of cross-generational relationships.

God modelled that kind of love to all of us. Not only in Christ's life & death but also in His birth. The incarnation is a profound example of “bridging the gap”.

Scripture speaks to multi -generational issues. In **1 Tim 4-5**. Paul gives caution about how the generation are to treat each other. All generations in the church/Ministries are to be focused on the same goal – **to see people changed by the gospel. We all know our own generation best.**

Are we willing to admit our flaws? Do we really trust across generational lines? The older generation has been critical of both methodology and melody of the emerging generations, they

use the ancient buzzwords and inside exclusive language. The younger generations fear the theological terms will be a turn off, because they felt shut out & rejected by many who use them.

All generations need to learn how to use the awesome biblical language of sovereignty, predestination and election and younger generations need to be comfortable using those great words.

There is much to be admired in the older & younger generations. **All generations tend to speak loudly where the Scripture is silent & go silent where the Scripture is loud...**The older generations need to rediscover grace while the younger generation need to rediscover holiness.

John 1 & Philippians 2: reveal the incredible display of crossing the divide. God demonstrated these **principles of love**.

1. **Love takes the initiative:** God move on our behalf with our interests in mind. How many relationships wither away while both wait for the other to act?
2. **Love sees the need:** God saw our state of need and acted accordingly. Some description of Jesus in His Ministry: “He saw”, He felt compassion”. & “He healed”. How often do we judge another generation by their exterior differences, rather than seeing the true heart need
3. **Love sets aside rights:** Jesus clearly paid a significant price to become God-man. Love requires sacrifice. It demands that we set aside our agendas & rights for the benefit of others. It takes initiatives, insight, humility & pursuit of understanding to powerfully love someone very different from you.

A heart for God, experience in life, a love for people.

What are you doing to connect your women and bridge the generation gaps?

Let’s CROSS THE GREAT Divide! Let’s make a difference, dear sisters!

1. **Intentionally invite older, long-term members to attend the new member’s class.**

Whenever you offer something for women new to Christ or just new to your church, be sure to have an older woman present. The goal here is to introduce new members to older ones. It’s encouraging to see women who have walked strong in their faith for years, and it will be a great refresher for those who have not had attended a basic class for a while.

2. **Include testimonies.**

Women love stories. Seeing God work through a variety of experiences helps women get to know each other. And it provided connecting points for women in similar circumstances.

3. **Start a cross-generational prayer ministry.**

Pair older women with younger ones to pray for each other. What a fabulous way for women to see the needs of each other and to follow-up on each. Sharing answered prayer allows each one to be a part of what God is doing in the lives of women.

4. **Create a “grand parenting” ministry.**

You may have grandmothers who never get to see their own grandchildren. Perhaps they would love to be a part of a young family. Encouraging older women to be available to show love on these families and get some great hugs in as well!

5. **Start a mentoring program.**

Mentoring goes both ways no matter the age. Model what that looks like as you encourage women to seek out women in other generations to learn from as well as to share their own wisdom.

6. Develop multi-generational small groups.

At times small groups need to focus on a stage or age of woman. In addition, you must find ways to connect various generations as you study the Word and do ministry together. Intentionally offer some groups that span all ages and spiritual levels.

Do social ministry and servant evangelism.

Many younger women are ready to “do ministry” outside the church. At times they need resources, prayer and a little direction from women who have served before. Allowing various ages of women to plan ministry outreach, all involved will see how each other’s gifts are needed to reach the community for Christ or Conduct a research study on project themes: prayers, learning resources & action suggestions for the community & the ministry

7. Enlist a young leader to oversee the senior adult women’s focus.

Instead of only older women reaching older women, how about including young women who have a heart for ministering to and learning from senior women? Imagine the blessing for both!

In **Titus 2:2-3** women are specifically told to teach those who come behind us & as we teach women, we need to constantly remind them & ourselves, that God is patient with our slow to change & we’re forgiven & transformed through God’s grace.

We need to focus our attention first and foremost on the call of Christ to deny ourselves, take up our cross & follow Him { Mark 8:34) This is a commitment we will never regret making. This is a choice we have no good reason to be fearful or slow in making. We need to realize that trying to hold onto physical life at all cost will bring us loss, while surrendering our life & losing it for Christ’s sake will involve us in the most worthwhile of all pursuits (**Mark8:35**).

Conclusion:

We must be willing to reach outside our comfort zones. Purposefully invite and reach out to people regardless of age. We need to desire to see a new generation of Titus 2 Women in our Ministry. Older woman should devote themselves to teaching and training younger women. Let us commit ourselves in asking God to raise women like this. In the meantime, let’s be the answer to our own prayers.

As older & younger begin to talk, they may be surprised to discover there really was no gap, only perception of one.

Dietrich Bonhoeffer said:

“Listening can be greater service than speaking. Many people are looking for an ear that will listen. They do not find it among Christians because these Christians are talking where they should be listening. But he, who no longer listening to his brother, will soon be no longer listening to God, either, he will be doing nothing but prattle in the presence of God, too. This is the beginning of death of the spiritual life and in the end, there is nothing left but spiritual chatter & clerical condescension arrayed in pious words”

Questions:

1. What obstacles do you face in the Multi-generational Women's Ministry?
2. How can we bridge this Multi-generational gap in the Women's Ministry?

A PowerPoint presentation used by Amelia for this session is stored in secondary folder for this Forum *Amelia Gavidì Breakout Session Women The need for Multi-generational Women's Ministry.pptx*

Feedback from group discussion of participants in this Session

Group B

1. Obstacles

- a) Ignorance and issues faced by young women.
- b) Culture –younger women not free to express views
- c) Attitude – fear judgement

2. Solutions

- a) Do things together- inclusiveness. Make it a point to find out their issues e.g. mother/daughter activities.

Group C

1. Obstacles

- a) We need to know ourselves. Are we truthful? Do we bring baggage to the dialogue?
- b) Religion – arrogance – do we know better?

2. Solutions

- a) Be real
- b) Love, fellowship: take initiative to encourage, pray.

Group A

1. Obstacles

- a) Hearing loss.
- b) Different tastes in music requires different sources.
- c) Technology gap.

2. Solutions

- a) Ask their advice (especially with technology)
- b) Small group lunches could be organised with different ages in private homes, enabling testimonies to be shared.
- c) Listen.
- d) Introduce a hymn a week! May need to enlist an older adult for this.
- e) Run a small group (led by a young person), to teach about twitter etc.

Group D

1. *Obstacles*

- a) Culture gap – time – often teens have to look after siblings.

2. *Solutions*

- a) Build friendships.
 - b) Through music.
 - c) Intergenerational meetings - pray for opportunities – don't be surprised whom God brings
- God is already on mission – he calls us just to follow him. If you are going to sow seeds, the responsibility is on the sower. Be attentive to the obstacles, we need to develop authentic relationship.

Spirituality:

What are you practicing when you are out there? We need to steep ourselves in the stories of the Gospel, so that when the questions come we are better able to answer them. (Contextualize the stories for the situation).

Build authentic relationship

We can find some trace of God, no matter where in the world. For example, the Muslim embodied prayer came from Christians. Muslim call to prayer (5 times a day) – Christians would also pray 5 times a day (The Lord's Prayer)

What presents an obstacle for the Gospel to be reached?

“Our Goal is to preach the Gospel in a way they understand”

Collaboration & Contextualizing

“Success of the Christians is reducing unbelief”

- Worship is primary.
- Mission is secondary.

B. Engaging younger women – Amelia Gavidì

The PowerPoint presentation is stored in a secondary folder for this Forum titled *Amelia Gavidì Breakout Session Women Engaging Young women.ppt*

Engaging young women: - Women's Ministry

This generation is the wired generation, the first to grow up with the world available at the touch of their fingertips and their eyes on the screen. Through use of technology, they can change the way we live & work & change the world we live in.

They have learn skills & have at their disposal unprecedented tools which allow them to learn new things every day, respond to things that are going on, connect with the people around the world & make greater things happen-even change the course of history.

Through the check of a button these young people have access to infinite amounts of information across a variety of digital channels, websites, YouTube, social media among them. So much vast waves of arresting material competing for the young person's time & attention.

Immediacy is part of the DNA of today's young people. Massive ideas that take too long to realise, don't appeal. Young people want to make real & positive change in here & now & move onto the next issue.

Even small actions that harness their hope & allow them to make a difference means they can add their footprints to the journey. If they love what you do, they'll keep walking with you. Backing young people & giving them the tools & resources enables them to make real change. These generations are of mass skills & capabilities. They have experiences in education & a number of careers in their lifetime. Their stop with you should be rewarding because they have been enriched by new knowledge, skills & experiences. To keep up with the rapidly changing environment in which these young people meet, interact, communicate & operate, let's take advantage of teachable moments. Ask directly what makes them comfortable.

Women of today are incredibly unique with thoughts, desires & opinions that are vastly different from each other.

We come from different educational & vocational backgrounds but there is one thing in we have in common – a desire to know each other better & discover how others handles the demand of life. As we grow in our relationships with each other we asked how we might make a difference in our communities through joint projects & ministries. As we serve others together we enjoy “girl time” too! Since women are often relationship- oriented, we enjoy serving in pairs or teams as we learned from one another while building relationships.

But **the Women's Ministries** are struggling today on how to reach & engage these young women. What worked for the last generation isn't, quite frankly working for this new generation of young women.

What does this generation long for?

1. **Listen to me:** Just sit there & allow them to talk. No anecdotes or profound answers are necessary. She does not want answers but just want you to be okay with their questions.
2. **Last with me:** She long for someone to be there in those hours when she is afraid to call anyone else. You to be available to see her through the long haul. Show her that you won't abandon her like so many have. Model a friend that does not desert or run away when things get hard. As the years go by, show her that you are not only someone she can look up to, but that you are also someone she can walk beside with.
3. **Love on me:** Show her a love that keeps on loving even when she makes mistakes or embarrass you. Show her that you can dream for her when she has no belief in her own capability. Show her that you believe in her when the world is telling her that she has failed. Be someone she can respect & look up to. Give her tangible evidence of unconditional love.
4. **Learn from me:** Sit with her & learn from her life lessons. Hear what she has to say before you tell her all the things you know. It's freeing to encounter a woman who is humble enough to push her years & knowledge aside in order to hear her.
5. **Live with me:** She has been given a short lifetime. She long to live her life abundantly & as fully as she can, but don't want to do it alone! She wants you to live with her & show her your faith lived out. She would rather see a sermon, than hear one, any day. She would rather that you walk with her & watch you point the way. She wants to see that you can live a radical faith that does the extreme & irrational at times. She wants to see who you are when no one else is looking

Engaging the young women in the ministry is a constant theme today:

We must first recognize that women are not the same. Respect women's intellectual abilities.

We must acknowledge that women are unmarried, childless, divorced, single, struggling with infertility focused on their careers and everything in between. They're all important to God & none of them should have the impression that God's plans don't include them.

Where do we start and what is it that these women are really seeking?

One thing that continues to emerge is that these younger women are looking for connection through relationships .They want a place to be real, to be heard, to be loved.

Let's prepare her for the "real" world.

Talk to her about what she ultimately wants

Connect her with the right resources

Teach her the vital tools to continue her journey with Christ

How?

The example Jesus lived for us as He taught and served while here on earth.

1. **My relationship with God must be my priority:** Do you walk a **God-first** relationship with your women? This up and coming generation is all about authenticity. They are looking for the "real thing". They don't just want to hear about your relationship with God, **they want to see it.**

Matt. 4:10 “You shall worship the Lord your God and Him only you shall serve”

2. Live out God’s Word:

Mark 4:4 “Man shall not live by bread alone but by every Word that proceeds from the mouth of God”. Teach your women to listen to God through His Word and to walk it out. Young women of today are very intelligent. They study God’s Word. But do not want to stop there. We need to provide opportunities to live out what they are studying. These are women of action, compassion & mercy. Walk with them in study and service.

3. Love and forgive:

Matt. 22:39 “You shall love your neighbour as yourself”

Matt.6:14 “For if you forgive men their trespasses, your heavenly Father will also forgive you”

If we work with women, we will have disagreements and frustrations. Are you teaching your young women how to love those they disagree with? Are you living forgiveness in front of them? Don’t let your girls be part of a ministry that criticizes each other or breaks off onto groups of competitors. They want to see love lived out and forgiveness freely given.

4. Go tell:

Matt. 28: 19-20 “ Go therefore and make disciples of all the nations, baptizing them in the Name of the father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you and lo, I am with you always, even to the end of age” Amen

We have to be intentional about teaching the young women to share their faith. Helping them to see that each day of their life is a part of God’s story. As we share God’s story in our own lives, they will begin to recognize His work in their lives.

There are so many truths we could cover. Giving, praying, fasting, scripture memory, the list goes on but **it take some time** to see if you are covering the basics with your women, **Are they growing, serving, sharing?** Provide examples and opportunities & you will see this younger generation join in with great enthusiasm.

We should talk honestly and biblically about our experiences with spiritual doubt, depression, injustice, loneliness, temptation, abuse, regrets, sex, career success, insecurities, need to achieve, perfectionism, financial worries, sexual harassment, boredom, anxiety, exhaustion, great books, compulsive eating, addictions, and things that keeps us awake at night, that ministry would produce some powerful life changing!

How to begin a programme together:

1. Start with a prayer & leading of the Holy Spirit
2. Listen
3. Be real
4. Use the Word
5. Be patient
6. Keep the lines open

7. Let God get the glory

Jesus mentored His disciples for 3 years. He was patient with their competitive attitudes, tempers, doubting hearts & fears and He never gave up on them. It's a privilege to share in the ministry of Christ. Commit yourself to doing as He did, in order to encourage, strengthen & inspire the women God assigns to your care!

Conclusion

Story: Two churches tried every avenue to reach their younger women: tea party, missions, retreats- you name it, they tried it!

Finally they decided to **stop** their activities and **seek God's directions**.

They examine the church roll. List all women in their church. They gathered pertinent information such as current church involvement & any specific needs that these women need. They simply prayed for these women without making any formal contact with them. Several months later, they wrote each woman a letter telling them that they have been praying for her & wondered if anything special they could add to their prayer list for the next few weeks. Many of the women responded with needs & appreciation for having been lifted up in prayer.

Sometime later they surveyed the younger women about their interests & current level of involvement in the church & community. **A new younger women's mission group with its own leadership emerged in both churches!**

And it all began with PRAYER and BUILDING RELATIONSHIPS with the desire of these older women to reach the younger members. It is never about numbers, or programs, or making an organisation look successful. **It is always about helping another woman find her place in God's great call**

Let's live the kind of life God intended for us, it's going to make an impact on others.

Each of us has a circle of influence that we can powerfully impact when we are the kind of woman God wants us to be.

Let's give these young women a place to find the friendship, faith & fun they're longing for.

Young woman.

” Remember your leaders, those who spoke to you the Word of God. Consider the outcome of their way in life, & imitate their faith.” Heb. 13:7

Questions:

1. How can we engage younger women in Women's Ministry
2. Identify obstacles & discuss solutions to solve them
3. Future Plans?

A PowerPoint presentation used for this session is stored in secondary folder for this Forum
Amelia Gavidì Breakout Session Women Engaging Young Women.ppt

Group discussion results for this session

How can we engage young women in women's ministry?

1. Get Interested
 - Show them a good example.
 - Give them opportunities
 - Find a common activity (e.g. watching a movie)
 - Form a good relationship.
2. Relationship with God is a priority
 - Walk the talk
 - Get them involved in the church
 - Communicate with them
 - Spend time with them
 - Encourage them
 - Avoid unnecessary criticism –affirm them
 - Be alert to needs

C. Reflecting the beauty of God – Miyon Chung

The PowerPoint presentation is stored in a secondary folder for this Forum titled *Miyon Chung Breakout Session Women – Reflecting God's Beauty.pptx*.

D. The ministry of prayer – Precy Carononganon

The PowerPoint presentation stored in a secondary folder for this Forum titled *Precy Carononganon Breakout Session Women Power of Prayer.pptx*.

2. Youth

A. Accountability and integrity as youth empowerment – Robert Siakimotu

See also the PowerPoint presentation stored in a secondary folder for this Forum titled *Robert Siakimotu Breakout Session Youth Joseph A Lesson on Accountability and Integrity.pptx*

Topic: Joseph – ‘A Lesson on Accountability and Integrity’.

Scripture: Genesis.39: 1-23. – Key verses: 8-10.

Introduction:

1. Accountability and Integrity.

- A very challenging topic to ponder as well as speak about it.
- Two stories...
 - Daniel (Daniel.1: 8-10) – Accountable to the official... (Historical/Biblical).
 - Supermarket shop assistant – Integrity and honesty... (Modern day)

2. **Very important issues in the church, ministry and personally historically and today.**
 - Before God, Family, Church and Ministry leaders.
3. **In God's kingdom/church... Accountability and Integrity are two of the keys to their effectiveness...**
 - Paul – missionary journeys – He was always accountable to the Apostles.
 - Jesus Christ – Gethsemane (Matthew.26: 39-42) – submitted to the Father...

4. **Joseph – accountable to, in...**

A. **Authority.**

- **Potiphar – his master/owner – Genesis.39: 8-10.**
 - Respect for his master.
- **Prison guard – Genesis.39: 21-23.**
 - Faithful in everything.
- **King Pharaoh – Genesis.41: 41-46.**
 - Willing to submit to his superior.
- **God – Genesis.39: 9.**
 - Reverence for God.

B. **Private and Public Life.**

- **Potiphar's house. – Genesis.39: 5-6. (private)**
 - Professional life.
 - Worked hard and honest.
- **Prison. – Genesis.39: 21-23. (public)**
 - Private life.
 - A great example to the other prisoners.
- **Palace in Egypt – Genesis.41: 41-57. (public)**
 - Powerful yet very humble.
 - Faithful and integrity.
- **Family (Brothers) – Genesis.45:1-7. (private)**
 - Loving and forgiving.

C. **Everything – (Big and Small).**

- **Service.**
 - Interpret the prisoners' dreams. (small)
 - Interpret Pharaoh's dream. (big)
- **Authority and Responsibility.**
 - In charge of Potiphar's house. (small)
 - Authority over other prisoners. (small)
 - Authority over the whole nation – Egypt. (big)

D. **Personally.**

- **Attitude.**

- Brothers – Forgiving and loving. – Genesis.45: 4-7.
 - Hardships – God’s will for greater purpose – Genesis.45: 8.
 - Power – Humble and honest. – Genesis.41: 16.
- **Principles (Maxims).**
- Trusted in God and walked according to God’s commands. – Genesis.39: 9-10.
- **Boundaries.**
- Relationships. – Respect and integrity.
 - Power. – Willing to submit to his authority.
 - God. – Reverence and trust.

Conclusion: Genesis.39: 2, 21-22. – ‘The LORD was with him...’ – Joseph.

- 1. Success. – Genesis.39: 22.**
 - Blessed by God to be a blessing to many.
- 2. Purpose. – Genesis.45: 7/8.**
 - Honour God.
 - Save lives.
- 3. Accountability leads to Integrity.**
 - Empowers.
 - It is a great evangel.
- 4. The challenge and invitation...**
 - Are you accountable?
 - Are you walking in integrity?

B. Evangelizing your own/cross cultural group – Tim Hyunmo Lee and Vesekhoyi Teseo

Notes on presentation and discussion

Mission-Central message of the Bible

The class was asked, “Why did God create men and women?”
Isaiah 43:21-the people I formed for myself that they may proclaim my praise.

God has a mission and He is asking us to join in this mission of God.

He called Abraham and promised He will bless him and through him all people will be blessed.
‘All people on earth will be blessed through you.’

Abraham left his land, home and country. His reaction was that of Faith, Obedience and Commitment.

Centripetal Mission: Old Testament Model-An action directed towards the center. “Come and See”.

Centrifugal Mission: New Testament Model-A movement away from the center towards outside. "Go and preach the gospel to all nations."

Evangelism in context: How can we share the gospel to our own/cross culturally and inter-generationally?

Dr. Vee Tetseo

Who are the Youths?

Social scientists in order to study each generation (for demographic use) popularly used a phrase to identify social groups such as Generation X, Y, Z or K etc. As a phrase, for example, 'Generation X, Y also known as Millennials, or Generation Z or K (dubbed "Generation K" for their love of The Hunger Games heroine Katniss Everdeen) but also known as 'Digital Natives' was coined as the title of a 1964 novel, which was later popularised by Douglas Coupland in his book Generation X: Tales for an Accelerated Culture.

How do you know to which generation you belong? Determined by those who were born from 1981 - 1994 are known as Generation Y or the Millennials, and those born after 1995 are known as Generation Z or K or the Digital Natives.

Who are these Millennials and the Gen Z? .

Generation Y, or simply 'Millennials' has been shaped by the technological revolution that occurred throughout their youth. Gen Y grew up with technology. Equipped with latest technology and gadgets, such as iPhones, laptops and tablets, Generation Y are people who are constantly online, connected to the world 24/7, 365 days a year.

Generation Z/K or simply the 'Digital Natives' is the generation of children born after the Year 2000. They are the children of Generation X (1970-1980) and to some extent the Millennials.

Gen Z are people are those living in an age of high-tech communication, whose technology driven lifestyles and the use of social media seems very natural. They do nearly everything from their smart phones, iPods, iPads, tablets. In extreme case, many of the youths spent their leisure time on computer/tablets/mobile games.

One characteristics found in them according to Newsweek magazine is that today's teens are more careful in spending money than their older generation since they are the generation of economic recession. (This could be true from the way I notice how my kids plan the way the use their money).

Understating our own Youths.

1. Youths are Connected Generation
2. Spend 7 hr 38 mins on TV, Digital Medias
3. Attention deficit
4. 69% own a mobile phone and say it is their most important electronic device
5. Sends 3,417 texts each month
6. Less religious and unwilling to identify with a religion
7. Confident, self-expressive and open to change
8. Feels they are entitled generation
9. 55% loves to post a selfie
10. Prefer sharing thoughts through social media
11. The Nintendo, Super Mario Brothers, Anime/Manga gamers

12. 7 minutes attention capacity

Evangelism Challenges

Fear, Ignorance, Rejection, Criticism, Fear to lose friends, Bible Illiteracy.

More and more there is the challenge to make faith relevant to the young, among the young people. The world demands pluralism, humanistic approaches to faith and the rising of atheists among the young is pretty alarming. Agnosticism and Skepticism towards God, while are not new, have become more accepted among this generation. Not just the academic intolerance against our Christian beliefs but faith critics are trying to grunge into the academics by bringing thought provoking questions about life, existence, God, sufferings etc. The sentiment that everyone can believe everything is increasingly growing, and being hostile to exclusive truth claims of Christ has become a fad among some countries.

God must become truer in our schools, colleges. The church must make it intentional to train, disciple and sent out youths to not just live a Christian but LIVE OUT our faith in a tangible way.

The challenge to understand these youths, their characteristics, mannerisms, lifestyle are therefore a need for the present generation both to understand and to minister effectively. While a fair assessment is needed to fully understand the ways to minister to the Millennials and Gen Z, it is of utmost importance to know the church must give extra effort to guide the youths to the right direction, empower them for the fact that these youths are the future of Christianity, the church.

Likewise, youths must learn how to share the gospel by understanding each generation's characteristics and behavior.

Discussion points:

For 20 below.

Take advantage of technology, share Bible insights through Facebook, Music, merchandise such as T-Shirts with biblical references.

Find a common link such as social media like Facebook, Twitter, Pinterest, Instagram, Youtube, videos, blogs etc to share the gospel.

For 30 and above.

Share the gospel through Bible verses, make point of any arguments worth making according to their interests.

Try to find neutral ground. Show respect. Emphasize how the gospel doesn't require our successes or cultural and traditional practices.

Present your case before they start questioning.

C. Developing synergic leadership among the youths/ministry – Ardi Wiridianata

Synergic Leadership By: Ardi Y. Wiriadinata

Introduction:

This seminar is given with the purpose to help leaders manage the people that they are leading by understanding how they think. By understanding ourselves and those we lead, we can work together optimally with the purpose of reaching organizational vision together. One of the most common factors for organizational dysfunction is miscommunication or misperception. This seminar aims to equip leaders with a tool to assess thinking and behavioral tendencies of one self and those they lead by understanding the cause of miscommunication and misperception. The Bible talks about the importance of human being as God's superior creation. The Bible says "*As iron sharpens iron, so one person sharpens another*" (Pro 27:17). In an organization of human, conflict and differences are common; no one person is the same. Rather than avoiding the potential of conflicts, one must learn how to deal with others in the organization (and in life) to achieve the goals set by the organization.

What is "Synergic Leadership"?

Synergy is defined as "working together." In general, it may be defined as *two or more agents working together to produce a result not obtainable by any of the agents independently*. In an organizational sense, synergy can be understood as: *working together to reach a common goal by multiplying exponentially the resources available*. This term can be better understood by the following example:

If one man is able to carry a maximum weight of 50Kg by themselves, and there are 4 men who have equal carrying ability, then the logical combined weight of maximum amount of weight that can be carried by those four men are 200Kg (4 x 50Kg). But, in reality if those 4 men worked together by equally distributing loads, the amount that can be carried is far more than just 200Kg. They can carry up to twice or more the total combined maximum weight. (chair illustration)

John C. Maxwell defined it as, "*leadership is influence - nothing more, nothing less.*" Leadership looks past our formal position as leader, and looks at how much capacity that is in a person to lead and influence others regardless of their formal position. Jesus said: "*...If you want to be great, you must be the servant of all the others. And if you want to be first, you must be the slave of the rest*" (Mat. 20:26-27 CEV). Whether we are put in a formal leadership position or not, we still can be leaders.

By combining those two terms, we can understand *synergic leadership* as an approach to leadership to optimize the people we lead to reach their optimum potential with the purpose of reaching a common goal efficiently and smoothly regardless of their differences. Synergic leadership is a mind set or way of thinking that a leader should have in leading their organization. To achieve that, one must know how people think, and why do different people think differently.

The MBTI Assessment

One popular tool to measure personality and temperament, especially in an organizational setting, is the MBTI (Myers-Briggs Type Indicator). The MBTI classify 16 different types of personality comprised of a combination of 4 different sets of letters. Combinations of those four sets of letters can determine also one's temperament.

The following is a simple test (not the original MBTI test) that can help determine which of the four letters we have:

Column 1A	Column 1B	Column 2A	Column 2B
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Tolerate noise and crowds.	Avoid crowds and seek quiet.	Learn new things by imitation and observation.	Learns new things through general concepts
Talk more than listen.	Listen more than talk	Value step-by-step methods.	Value new and unusual methods.
Communicate with enthusiasm.	Keep enthusiasm to self	Focus on actual experience	Focus on possibilities.
Meet people readily and participate in many activities.	Proceed cautiously in meeting people & participate in selected activities.	Tend to be specific and literal; give detailed descriptions.	Tend to be general and figurative; use metaphors and analogies
Be distracted easily.	Concentrate well.	Behave practically.	Behave imaginatively.
Blurt things out w/o thinking.	Think carefully before speaking	Rely on past experiences.	Rely on hunches.
Hates to do nothing. On the go.	Time alone to recharges batteries	Likes predictable relationships	Values change in relationships.
Likes working or talking in groups	Prefer to socialize in small groups or just do job "by myself."	Appreciates standard ways to solve problems.	Use new and different ways to solve problems.
Likes to be center of attention.	Content being on the sidelines.	Value realism and common sense.	Value imagination and innovation.
Choice 1A (E)	Choice 1B (I)	Choice 2A (S)	Choice 2B (N)

Column 3A	Column 3B	Column 4A	Column 4B
Have truth as an objective.	Have harmony as a goal	Prefer my life to be decisive, imposing my will on it	Seek to adapt my life and experience to what comes along.
Decide more with my head	Decide more with my heart.	Prefer knowing what they're getting themselves into	Like adapting to new situations.
Notice ineffective reasoning	Notice when people need support.	Feel better after making decisions	Prefer to keep things open
Choose truthfulness over considerate/mercy.	Choose considerate/mercy over truthfulness.	Enjoy finishing things	Enjoy starting things.

Deal with people firmly, as needed	Deal with people compassionately	Work for a settled life, with my plans in order.	Keep my life as flexible as possible so that nothing's missed.
Expect world to run on logical principles	Expect the world to recognize individual differences	Dislike surprises & want advance warnings.	Enjoy surprises and like adapting and like adapting to last-minute changes.
Notice pros & cons of each option.	Note how an option has value and it affects people.	See time as a finite resource, and take deadlines seriously.	See time as a renewable resource, and see deadlines as elastic.
See others' flaws... critical.	Like to please others; show appreciation.	Like checking off "to do" list.	Ignore "to do" list, even if made one.
Feelings valid if they're logical.	ANY feeling is valid.	Feel better with things planned.	Would rather do whatever comes along.
Choice 3A (T)	Choice 3B (F)	Choice 4A (J)	Choice 4B (P)

Your 4 Letters: Column 1 _____ Column 2 _____ Column 3 _____ Column 4 _____

The Four Temperaments

- As *Concrete Cooperators*, **Guardians (SJ)** speak mostly of their duties and responsibilities, of what they can keep an eye on and take good care of, and they're careful to obey the laws, follow the rules, and respect the rights of others.
- As *Abstract Cooperators*, **Idealists (NF)** speak mostly of what they hope for and imagine might be possible for people, and they want to act in good conscience, always trying to reach their goals without compromising their personal code of ethics.
- As *Concrete Utilitarians*, **Artisans (SP)** speak mostly about what they see right in front of them, about what they can get their hands on, and they will do whatever works, whatever gives them a quick, effective payoff, even if they have to bend the rules.
- As *Abstract Utilitarians*, **Rationals (NT)** speak mostly of what new problems intrigue them and what new solutions they envision, and always pragmatic, they act as efficiently as possible to achieve their objectives, ignoring arbitrary rules and conventions if need be.

The Traits of Temperament and Character

Communication Implementation Character	Concrete		Abstract	
	Utilitarian	Cooperative	Cooperative	Utilitarian
	Artisan	Guardian	Idealist	Rational
Language	Harmonic	Associative	Inductive	Deductive
Referential	Indicative (analyze)	Imperative	Interpretive	Categorical
Syntactical	Descriptive	Comparative	Metaphoric	Subjunctive
Rhetorical	Heterodox	Orthodox	Hyperbolic	Technical
Intellect	Tactical	Logistical	Diplomatic	Strategic
Directive Role	Operator	Administrator	Mentor	Coordinator
<input type="checkbox"/> Expressive Role	<input type="checkbox"/> Promoter	<input type="checkbox"/> Supervisor	<input type="checkbox"/> Teacher	<input type="checkbox"/> Field marshal
<input type="checkbox"/> Reserved Role	<input type="checkbox"/> Crafter	<input type="checkbox"/> Inspector	<input type="checkbox"/> Counselor	<input type="checkbox"/> Mastermind
Informative Role	Entertainer	Conservator	Advocate	Engineer
<input type="checkbox"/> Expressive Role	<input type="checkbox"/> Performer	<input type="checkbox"/> Provider	<input type="checkbox"/> Champion	<input type="checkbox"/> Inventor
<input type="checkbox"/> Reserved Role	<input type="checkbox"/> Composer	<input type="checkbox"/> Protector	<input type="checkbox"/> Healer	<input type="checkbox"/> Architect
Interest				
Education	Art craft	Commerce	Humanities	Sciences
Preoccupation	Technique	Morality	Morale	Technology
Vocation	Equipment	Materiel	Personnel	Systems
Orientation				
Present	Hedonism	Stoicism (unchanged)	Altruism (unselfish)	Pragmatism
Future	Optimism	Pessimism	Credulous (trusting)	Skepticism
Past	Cynicism	Fatalism	Mysticism	Relativism
Place	Here	Gateways	Pathways	Intersections
Time	Now	Yesterday	Tomorrow	Intervals
Self-Image				
Self-Esteem	Artistic	Defendable	Empathic	Ingenious
Self-Respect	Audacious	Beneficent	Benevolent	Autonomous
Self-Confidence	Adaptable	Respectable	Authentic	Resolute

Value				
Being	Excited	Concerned	Enthusiastic	Calm
Trusting	Impulse	Authority	Intuition	Reason
Yearning	Impact	Belonging	Romance	Achievement
Seeking	Stimulation	Security	Identity	Knowledge
Prizing	Generosity	Gratitude	Recognition	Deference
Aspiring	Virtuoso	Executive	Sage	Wizard
Social Role				
Mating	Playmate	Helpmate	Soul mate	Mind mate
Parenting	Liberator	Socializer	Harmonizer	Individuator
Leading	Negotiator	Stabilizer	Catalyst	Visionary

Create Synergy

In order for a leader to be synergic, he/she must be creative to combined ideas, use differences, looking at different perspectives from those they lead.

Clarify Goals –

Visions, goals, aims, purpose are all essential to an organization. If people don't know what they are doing, it is very unlikely that they will do it well, if they want to do it at all. In our church and other organizations, it is common to do routines without realizing the purpose of that event or functions. As a leader, especially if we want to reach a certain target (like a Christmas Celebration event, a seminar, etc.), the purpose and goals of that particular event have to be preached over and over again, so that everybody in the group realizes what need to be done.

It is the role of the leader to make sure the organization go in the direction of its goal. For example, a church youth group need to know why they exist, not to just meet and have fun, but also to worship God, to grow spiritually, to reach out to their friends and to help others in need. If the vision is clear, then the leader will have an easier time to motivate others to do what needs to be done.

Create Understanding –

Understanding that people are different, think differently, speak in a different style, feel differently is important to keep the organization unified. Some people are focused on the past, some the future; some people like to stand in front of an audience, some like to keep quiet in their seats; some people think others like to act; some asks how, some ask why, others asks what needs to be done. Understanding how we personally think, will give us a counter balance on perceiving what other people think. We might view a certain problem as a serious threat, while other in our staff will think of that problem as nothing serious at all.

It is wise to listen to other people and not over react to achieve wisdom in deciding an action. The Bible says: "*you should be quick to listen and slow to speak or to get angry. If you are angry, you cannot do any of the good things that God wants done (Jas 1:19-20).*" We may speak in a soft manner, while other speaks loudly, assertively and maybe even rood, but if we want to achieve what is best for the organization, we have to understand what other people in the organization are saying while not being too quick to judge them or what they're saying (while reminding others the task that need to be done – don't get side tracked).

Identify Roles –

One of the most common excuse that one makes in trying to explain reasons for failures is that they don't know what their roles were. As a Synergic Leader, the skill to put the right person in the right place will help determined their success – use the Keirsey test to help. The roles and responsibilities that follows the role have to be communicated clearly and if need be, reminded periodically, so that the particular person will understand their part.

As a leader, the main purpose or vision of the organization has to be communicated as often as possible – without sounding like a broken record. This task of a leader needs to be done also as he/she explains the roles of each individual person in the organization. We have to avoid the mentality of “I have done my part, why haven't you done yours,” to the mentality of, “what can I do to help you do your job better.” This kind of mentality needs to be contagious in the organization, starting from the top leader – but not limited only for the top leader, if you are in other position, your attitude can be contagious to other in the organization even the top leader. The Synergic principle is “everybody works together to achieve the goal” NOT: “everybody does their part individually.”

Focus on Relationship –

In the three years of Jesus' public ministry, He focuses on building people and preparing them for the future. Jesus prefers Mary who sat and listened to Jesus (= relating) over Martha who was busy at work. It is noted that Jesus was close to John, James and Peter; He spent more time with the three of them then the rest of the disciples. Jesus took the three to pray with Him in Gethsemane. Jesus took the time to restore and reinstate Peter's calling after his 3 denials. Jesus focuses on relationship.

Relationships between members of an organization are like the lubricating oil in a machine. An engine will not work properly, if at all, without oil in it. Just like Jesus, the leader must focus on relationships. It will last longer than the organization itself. Relationship building will build the leader and the people they lead. When good harmony and cohesiveness is achieved within the organization, the performance of the organization will be optimized and synergized.

The MBTI will help to achieve a better understanding of each member in the organization, creating cohesiveness and solidarity. How do we achieve that?

Just like other components in the organization, the mindsets of each individual member have to be the same – that is the willingness and effort to build cohesiveness.

The Bible gives a good way to achieve that: “... *Live in harmony by showing love for each other. Be united in what you think, as if you were only one person. Don't be jealous or proud, but be humble and consider others more important than yourselves. Care about them as much as you care about yourselves...*” (Phi 2:2-4).

Conclusion

Whatever types of personality or temperament you turned out to be, there is no perfect type. Each is different and unique, even individuals that has the exact same 4 letters, have differences. So, what can we do with the information that we have just received:

1. We can understand our self and others better. We can see, especially from the chart on the previous page, people tend to view the world differently. This is called perception; different people have different perception over the same thing. We have learned that perception tendencies can be understood by the different types. This knowledge will help us understand ourselves better. We know why we think the way we think, and why we react to a certain situation differently than others around us.
2. Differences are strengths not weaknesses. Having different types of personality and temperaments in an organization gives a more complete view of a certain problem or

situation. This variety should be utilized to make the organization stronger. Don't focus on the differences, but focus on the goals and vision of the organization, and how to reach those goals by means of the human resources available. Think of "and"-s not "or"-s.

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Notes and discussion on presentation

1. Leadership is an influential role. To be optimistic.

*Our character will be reflected by our leadership role.

*Being young sometimes we think we cannot be a leader one day.

2. Understanding other youths because youths are asking to be understood as youths.

*Youth are different and unique.

*They are artistic, idealist, guardian, rational and although they speak the same words, they use a different language depending on their own context.

Create Synergic Purposes

- Clarify goals and purpose
- Create Understanding
- Identify Roles
- Focus on Relationship

*As leaders we are the one to clarify purposes, and guide the youths to understand each other.

*Synergic is not delegation but doing it together.

*Synergic is based on trust. Through a good relationship. This is vital because it is the most effective way.

*Unity, humble, harmony and love.

Group Discussion:

The importance of synergy is Unity and Team work. Youth leaders assist churches in training (Capacity Building) on different aspect of life. Eg. School, work etc.

This training is empowerment, informative, realistic.

D. Ministry to university students – Jesse Jennings

Reaching Students to Reach the World

Introduction: Every mission movement in modern history has started with students! We can reach the world when we reach students and give them a vision and a way to reach the world.

A. In order to reach a campus or a people group there are 3 essential elements:

1. There must be a spiritual foundation to do this. In other words, the person that God uses is the person who loves the Lord with all his heart, soul, mind and strength (Mark 12:30). The person that God uses is the person that seeks Him above everything else (Matthew 6:33). The person that God uses is the person that is willing to love him more than anyone or anything and is willing to obey no matter what (Matthew 4:18-20). The person that God uses is the person that abides in him and his word (John 15:5-10).

2. There must also be a Clear Simple Pathway. What will you use to get into a spiritual conversation? How will you share the gospel in a simple reproducible way? What will you do next if the person commits to follow Christ? What will you teach them short-term and long-term? How will you gather them into groups in order to grow and multiply?

3. There must be a discipleship process that moves the disciples toward obedience and multiplication (Acts 2:37-47; 2 Tim. 2:2)

B. We must train students to reach the world, not just their campus. Reaching the world is how to reach campuses and reaching campuses is how to reach the world. We have seen that students who go out short-term sharing the gospel with among an unreached people group, come back ready to share on campus and make disciples. We have also seen that those students who are making disciples on their campuses are ready to go to unreached people groups to do the same. We must cast vision to students from the beginning that our goal is nothing less than being obedient to the Great Commission; which is making disciples of every nation.

C. We must provide a strategic short-term structure for young people to serve among the unreached and hard to reach. We are proposing for our young people across the APBF Nehemiah Teams. Below is rationale and explanation of this program.

Nehemiah Teams: A Short-Term Missions Structure for the Fourth Era of Missions. 52 days can change the World!

A Parable of what we are doing

Once upon time there was a king who had a kingdom. One day while he was looking out over his land, he saw a single road going into the vast forest. This road has never been completely surveyed. So, he sent for a servant and commanded him saying, “Go, survey the road. I don’t care how long it takes or how hard the road may be. Bring me back a full report.” So the servant immediately set out on his journey. He walked and walked...for one month... two months... five months, until he encountered a problem. His problem was that his one road became 10 roads. He sat down to think about what must be done. He thought to himself, “I will continue on this one road and bring back the report to the king.” But the more he thought he knew that this would not

do. His report would not be complete because he now knew of at least 9 other roads. Next he said to himself, "I know, I will survey all ten roads." But the more he thought about this, he began to realize how impossible this might be. He did not know where each road went, how long the roads were or even if there were more roads on ahead. He might not ever finish surveying. Then it came to him. He said to himself, "I know what I will do. I will go back to the kingdom and recruit 9 others to go with me so that at the end of the day, all roads will be surveyed."

When I read this parable, my wife, Wendy, and I had already been working for 10 years with rural Cebuano-speaking farmers. We were targeting a pocket place of lostness: 45 villages and approximately 80,000 people. Churches were being started. We were satisfied with where we were.

Wendy and I had both been summer missionaries in college and knew what students could do and we also knew what a summer of service could do to a student... so, students were a vital part of our church planting strategy.

One day in the fall of 2000, while driving through the mountains, I rounded a curve and there in front of me was a view of our valley. In my mind, I saw a large blanket fall from the sky and cover the valley and I heard the Lord say, "Cover this valley with my truth... and use students." In June of 2001, twenty six students showed up for "Operation Truth Encounter." They hiked into remote villages showing the *Jesus* film, shared the gospel in schools and house to house. Over 20,000 people in our valley heard that gospel that summer and 4 churches eventually started from that effort!

God had done amazing things in those 2 months! On the last night the team was in country, as I prayed about what to say to them, God led me to go to a calendar hung on the wall of our kitchen. I counted how many days they had spent with us that summer; it was 52. And God said, "Tell the story of Nehemiah and how I did amazing things in 52 days through a bunch of volunteers." I told the story and God planted a vision deep in our hearts. In 2004, we started Nehemiah Teams (Filipino and American), thus beginning journey of "recruiting others to go with us, so that at the end of the day, all roads will be surveyed." Since 2004, over 1900 students have been mobilized to over 100 people groups in 20 countries.

Nehemiah as a model for short-term missions

Over the last 12 years, we have lived in the book of Nehemiah as an example of how to do a strategic short-term project.

Around 445 BC, when the narrative of Nehemiah begins, the Israelites were an oppressed people, much as they were during the time of Moses. King Nebuchadnezzar had invaded Jerusalem in 586 BC, destroying the temple, tearing down the walls, and burning the gates of the city. It was a dismal time in the history of the Jews. The Psalmist lamented, "By the rivers of Babylon, we sat down and wept when we remembered Zion" (Ps. 131). The Jews who had survived the siege were shackled together and led as slaves across the eight hundred miles of desert to Babylon. Only the poor were left behind.

Much had taken place in the kingdom of their captors during their nearly one hundred years of captivity. Control of the country belonged to the Medes and the Persians, and previous attempts had been made by the Jews to return to Jerusalem in order to rebuild and restore the city. Zerubbabel led the first group back around 545 BC; and Ezra led the second group just thirteen years before the Nehemiah project. Haggai, Zechariah, and Malachi brought messages of hope to those returning while Ezra was able to rebuild the temple and begin a renewal through the word of God.

However as the book of Nehemiah opens, we read these words spoken to Nehemiah, “Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire.”

God broke the heart of Nehemiah and used him to rally a scattered people and rebuild the wall in less than 2 months. As a result, the nation of Israel was restored, revived and made ready to receive the Messiah. 52 days can change the world! There was a short-term project that had long-term results. They did not stop after the wall was completed (Nehemiah stayed at least 12 years in Jerusalem), but the Bible record is clear that this renewal in Jerusalem started with a short-term initiative.

After serving now as a long-term missionary for 21 years, I am convinced more than ever that the world will not be reached with only short-term missionaries. In fact, much of our short-term mission efforts need to be ruthlessly evaluated in terms of our motivation for going, our use or misuse of kingdom money and our methodologies employed. (Such books as *Serving with Eyes Wide Open*, *When Helping Hurts*, and *Maximum Impact Short-term Missions* are helpful.) Having said that, research and personal experience overwhelmingly affirms that short-term missions, properly planned for and executed, can move frontline missionaries forward in their church planting strategies and can move the participant forward in their commitment to long-term involvement in missions.

Nehemiah provides us with a model in *preparation*. He was called and had a vision which was born out of a tremendous burden and months of prayer. Nehemiah also provides a model in his *implementation* of a project. He not only prayed, but he also worked and planned. He was strategic in his thinking and his actions. His research and survey enabled him to communicate clearly in order to mobilize all he needed, and his gift for administration is seen in the organization and coordination of all those who volunteered. Nehemiah also provides us a model of his *completion* of the project. Opposition from without and within were overcome, the wall was completed, the people celebrated, and Nehemiah implemented follow-up procedures that would insure the continuation of the restoration of Jerusalem and God’s people. (For a full explanation of this, you can request a copy of chapter 2 of my SBTS DMin project dissertation.)

Young People in Missions

Since 2002, we have also immersed ourselves in the ongoing drama of God using young people to shape the world, both secularly, but more specifically, as it pertains to the modern mission movement. Modern mission history is a story of heroes, men and women who gave up their inheritance, left family and friends to obey the Lord’s command, and in the face of great odds, conquered lands and peoples for the sake of the kingdom. A quick survey of modern mission history reveals that many of these heroes of the faith were the young people of their day called upon to save a world that was lost. David Howard says, “When students decide to act, things happen. That’s the history of missions.”

From the Order of the Grain of Mustard Seed (Count Nicolaus Ludwig Van Zinzendorf) to the “Holy Club” started by the Wesleys, to William Carey’s writing *The Enquiry*, to the Haystack Revival in 1805 to the “Cambridge Seven” to Luther Wishard, D.L. Moody and the Student Volunteer Movement led by John R. Mott to the “Jesus Movement of the 1970s, students have always been at the forefront of mission advancement. (For further reading, please request a copy of my SBTS DMin dissertation, Chapter 3. Also, *In This Generation* by Todd Ahrend and *Student Power in World Missions* by David Howard.)

The Three Eras of Modern Missions

Our view of history will greatly determine how we live our lives. Or in the context of this presentation, our view of mission history will greatly determine our strategies now and for the future. The Bible presents history as linear in nature. God is the Author and finisher of the human drama and is directing the affairs of men toward an ultimate conclusion of all nations knowing and worshipping him. When we understand this view of history, it helps us clearly answer these questions: Where has the gospel come from? Where is it going? Who have been God's missionaries over the centuries and who are his missionaries now and in the future? By looking back, we gain insight for moving forward.

God's mission started in Jerusalem, spread to Europe and finally came to the shores of North America. As the gospel settled in Europe and North America, God began a new work almost 300 years after the reformation. Ralph Winter calls it the First Era in the modern missions movement. This Era of mission zeal began in England with William Carey in 1792 and soon spread to the North American shores. The gospel went out to the coastlands of mainly Africa and Asia.

In 1865, a young man by the name of Hudson Taylor ushered in the Second Era of missions, emphasizing the need to take the gospel to the inlands. The Third Era of missions began to focus not only on political nation states, but on the *ethne* or people groups of the world. Cameron Townson helped us see the scope and challenge of reaching every language. Donald McGavran emphasized the discipling of nations within a nation and Ralph Winter, through his extensive writing and speaking, popularized terms such as *unreached people group* and *the 10/40 window* and helped the church understand the remaining task in finishing the Great Commission.

The result of the first three Eras of missions is more than astounding! In the 20th Century, the continent of Africa went from 4% to 50% evangelical.¹ Latin America went from 50,000 Protestants in 1900 to one hundred million in 2000.² Korea was less than 1% Christians in 1900. Now Korea is 30% Christian and the second largest sending nation in the world.³ China now has as many as 150 million believers.⁴ In the Southeast Asian Peoples affinity, we have established Baptist conventions from Myanmar to Western Samoa!

The Fourth Era in Missions?

Sometime in the 1990s (some are saying), we entered into the Fourth Era or fourth wave of missions. Some are calling this the Facilitator Era. In this Era, the balance of Christianity and Christian missionaries shifted from the Global North (North America and Europe) to the Global South (Latin and South America, Africa and Asia). The minority world became the majority world. This shift took place, not necessarily because everything is bad in the North, but because everything is so good in the Global South. If you want to imagine a typical Christian, think of a poor woman in the slum of Sao Paulo, or a poor woman in a village in Nigeria. By 2040, it is projected that 70% of the world's missionary force will be non-western! **The mission field is becoming the mission force! The recipients are now the senders.**

This Fourth Era of missions is characterized by a continuation of the short term mission movement. However, the "amateurs" in missions have become the "experts," especially when a mega-church pastor is involved. Mega-churches may dominate the spotlight in this era, but they certainly do not own it. The ease of travel and the internet have made global partnerships easy for even the smaller churches. Some new mission agencies are serving solely in this facilitator role. They have country directors who live in the U.S., never learning the language or immersing

¹ Ron Boehme, *The Fourth Wave: Taking Your Place in the New Era of Missions* (Seattle: YWAM Publishing, 2011), 107.

² Boehme, *The Fourth Wave*, 107.

³ Boehme, *The Fourth Wave*, 107.

⁴ Boehme, *The Fourth Wave*, 108.

themselves in the country long term. Facilitators, usually parachute in for a short period of time, conduct a seminar or training and then go home. Most partnerships are forged with nationals without the needed input or help of long-term missionaries. There is great excitement as “everyone is going everywhere,” but there is, generally speaking, great zeal without much knowledge.

Our organization has recognized this transition into a new Era. Even our name, *imb connecting*, highlights a change in our outlook. Two of our core values state this:

1. We serve churches to facilitate their involvement in the Great Commission and the sending of missionaries to bring all peoples to faith in Jesus Christ.
2. We partner with Baptists and other Christians around the world in accordance with IMB guidelines.

In my opinion, we are doing a great job of facilitating church planting within a people group through such strategies as T4T. We know that we cannot reach a people group on our own. Also, with the *Embrace* emphasis, great efforts are being made to facilitate home churches to reach an unengaged unreached people group, in connection with on-field strategies.

As we move into this Facilitator Era, there are some things we need to consider.

1. **Will we learn from history?** Each Era of missions was characterized by a 30-45 year transition period. This transition period was lengthened because new missionaries did not think critically about best practices from the previous Era: i.e. long-term vs. short-term, dependency issues, agency vs. local church. There is a great paper on this by Ralph Winter called *The Two Structures of God’s Redemptive Mission*.
2. **Will we be aware of our weaknesses?** Globalization. We (Westerners) are now the minority, but because we still have economic superiority, will we dominate instead of serving? Global attention deficit disorder: Do those from North America or affluent countries have the focus, commitment and sacrifice to get the job done? Cross-less Christianity
3. **Will we listen to the Majority World Church?** This is what they are asking: Does the American church have the humility to learn from us or do they consider themselves to be the world’s teacher? Is the American church willing to work alongside of us in genuine partnership or do they simply want to see us as their “partners” to fulfill their plans in our countries?⁵
4. **Will we recognize this time as a Kairos moment in the History of the Church and play our part?**

The Fourth Era Harvesters: The Majority World Church

This is God’s sovereign moment in history for the majority world to lead the next or final wave of world evangelism. This is also a season in history for the Global North to willingly pass the torch and come alongside our brothers and sisters in the Global South. The majority world church stands ready today! Young people in the 4th Era are waiting to be challenged, trained and sent out like the young people of the first three Eras.

⁵ Paul Borthwick, *Western Christian in Global Mission: What’s the Role of the North American Church?* (Downer’s Grove, IL: IVP Books, 2012), 86.

This does not mean that the Western church abdicates its role to send pioneer missionaries to places where the gospel has not been. The call to go and make disciples of all nations is still a call for the whole church. The Western Church **cannot charge blindly and independently into unreached people groups ignoring history and ignoring the church that God has raised up in close proximity to many unreached people groups.** We must continue to invest ourselves in sending pioneer missionaries, **but we must also invest ourselves in working with and raising up the thousands of young people in the churches among us.**

I was talking to one of our workers in Indonesia four years ago. I threw out the idea of having a career worker that would focus all his efforts on mobilizing, training, and sending out Indonesian young people on Nehemiah Teams. He immediately responded, “Why would you want to do that when there are so many unreached people groups and we have so many requests unfilled?” He didn’t see it. Most of us don’t. It is what has been called the “Protestant Blindspot.” We come, plant the church and then leave before helping the church become a sending church.

Multiplying Harvesters

In 2004, we started Nehemiah Teams for Filipinos. Over 700 young people (16-30 years old) have now been sent out by local churches. In 2014, over 100 went to the unreached and hard to reach all over the Philippines. What would happen if in 10 years, we could annually be mobilizing 100 Indonesians, 500 Burmese, 100 Thais, 100 Vietnamese, 200 Cambodians, etc., to go short-term to the unreached? What if in a generation, we mobilized 50,000 across Asia to strategically engage the unreached short-term? What if 10-20% of the participants caught a vision and went long-term to an unreached people group? What if 50% of those going short-term took responsibility for finishing the Great Commission in this generation? In this way, 52 days really could change the world! These questions keep me awake at night and fill my heart with hope. However, what if one day we stand before the Lord and he shows us what could have been done if we would have only opened our eyes to not only see the harvest, but to see that God had already answered our prayers for harvesters?

When William Carey wrote his book entitled *An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens. In Which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, Are Considered*, he was not just giving them information about the lost or trying to inspire them with such a great book title. He wanted them to “*Use Means for the Conversion of the Heathens.*” In other words, something needed to be done. A means or a way needed to be set up to get them from England to where the heathen lived.

Nehemiah Teams: A Short-term Mission Infrastructure

This too is what I mean. In order to mobilize someone, there must be information, inspiration, and an infrastructure (a *means*). We are proposing that we actively pursue a plan that helps set up an infrastructure across the world that mobilizes, trains and sends out young people to unreached people groups, in connection with *church planting* strategies. **This means will be national Nehemiah Teams; a short-term missions initiative that helps facilitate national young people going to UPGs, and in the process, raises up the next generation of cross-cultural workers and world Christians.**

Franchising

In 2004, we conducted our first Nehemiah Teams training in the Philippines. We had 38 Filipino young people (16-30 years old) who came for a 5-day training. Two teams were then sent out to nearby villages (5 kilometers and 30 kilometers), where they stayed for 3 weeks, playing sports, presenting drama presentations, and sharing the gospel. Several people came to Christ and a

church was started! This first year was partially subsidized by outside resources. Most of the young people were from local churches.

For the next two years, we set up teams and mobilized wider, but still had a central orientation. We set the expectation that the young people would need to raise their own support. To our pleasant surprise, they did raise their own support and were sent out by their local churches. Again, most of the young people came from nearby churches and associations. In our evaluation time, we faced the reality if we were going to mobilize on a larger scale, we needed to do something different because the cost for a young person to travel to the orientation site and then spend 3-4 weeks on the field was too much for most Filipino youth.

In a conversation with a pastor friend of mine, I was explaining the above mentioned challenge. He responded by saying that we needed to “Franchise” Nehemiah Teams. So, in 2007, we begin to franchise Nehemiah Teams, which simply means we train former members how to do Nehemiah Teams from start to finish; strategic set-up of teams, mobilization of young people to fill their teams, how to do an orientation and how to follow up participants and places of ministry. We have done at least 15 of these trainings and now have 10 franchises across the Philippines in strategic places and people groups. Nine of these franchises were active this year, training over 100 Filipinos on 19 teams. All of our franchise leaders or teams are volunteers. We have developed a training manual for this and a process that helps a franchise be fully functioning in 2-3 years.

Some initial observations we have from our training is that unless a young person first goes through and experiences Nehemiah Teams, it is hard to have a successful franchise training. Many of the concepts and values of Nehemiah Teams are caught while participating rather than taught in a classroom setting. Another observation is that the support of the local pastor, church or association is important. We have also observed that some of our strongest franchises are now led by young professionals that have a passion for the world and seeing the unreached reached.

We have conducted only one franchise training outside of the Philippines, but have sent Filipinos on several short-term assignments to help lead Nehemiah Teams in Indonesia. This Indonesian franchise is doing well, but they have adapted and changed some things that we see as non-negotiables. We believe that some Nehemiah Team’s essentials were dropped because the above cited franchise leader has never been through a Nehemiah Team and did not fully grasp the importance of all we taught and tried to transfer. We attempted to franchise Nehemiah Teams in Korea, but have not been successful. From my limited observation, there seems to be at least two common short term mission models in many Korean churches. One is more of an exposure trip, where participants spend 1-2 weeks on the field. Not much training is needed for this. The other model is the YWAM model, where young people spend 3 months in training and then go to the field. When we presented our model to several Baptist leaders, there was no buy in because “1 week is not enough training,” and “that is not the Korean way.” Because of a lack of time and people on the ground, we made a decision based on our own priorities to focus our efforts among countries of greater need of mobilization and training of young people.

We are in several initial conversations across the world with missionaries or national leaders about the validity of Nehemiah Teams in their mission efforts; Vietnam, Nepal, Indonesia, Myanmar and Botswana.

Maybe Not Unique, but Intentional

Short-term mission endeavors is not new and there are plenty of organizations and churches, especially in the west, that send out teams of all ages. So why Nehemiah Teams? And why Nehemiah Teams as a short-term missions structure among the majority world church?

1. There is a need for short-term mission structures in the majority world. American young people have thousands of options, however, when we started Nehemiah Teams among Filipino Southern Baptists ten years ago, there were few or no options for most of the youth. It has been my observation that maturing Baptist conventions across Southeast Asia still need help with a short-term mission structure.

2. There is a need for short-term mission structures to be intentional in all they do. Much of the criticism placed on short-term teams is because of a lack of planning and purpose. Many churches send their young people to places that are close, comfortable, and convenient. Student ministers send their young people on a mission trip because of what will be accomplished in the life of the student. This generation has been accused of obeying the Great Commission for its own benefit. After many years of church planting experience and thousands of hours and pages of research, we determined to be intentional in all we do.

Our vision is *To Lead Young People to Finish the Great Commission in this Generation*. On opening night of orientations, I say, “Nehemiah Teams is not only what you do with your summer, but it is what you do with your life.” Nehemiah Teams is about being effective for the summer, but it is so much more! Every part of this statement screams out our intentionality.

To Lead. Several years ago, one of our young pastors came to me. He was poor and uneducated, but he had zeal. He said, “Brother Jess, I can go anywhere in these mountains to witness and start churches. I know how to farm. I can survive. I just need someone to tell me where to go.” It has been my experience that most people must be led by those who know the way. The majority of young people will not get involved in this task of going to the unreached unless those of us who know the way, tell them where to go. We must lead them. We must be doing it ourselves.

Young People. Nehemiah Teams is for young people. Older people also need to be mobilized and sent out, but we have chosen to focus our efforts elsewhere. In the Philippine context, this is 16-30 years old. As stated earlier, young people have always been at the forefront of mission movements. Our young people are tired of adults having low expectations or no expectations for them. They are tired of just going to camp or playing in the band. They are waiting for someone to challenge them to greatness. Nehemiah Teams is focused on young people.

To Finish the Great Commission. There has never been a time in history when the Great Commission was so finishable. We must walk with this generation to help them be finishers. We must clarify to them what it means to finish the Great Commission and then give them a pathway to do it.

In this generation. There is an urgency! This cannot wait. It must not wait. This generation of believers is responsible for this generation of souls.

There are 4 goals we have for every young person that God brings our way.

1. **We want the student to be involved in opening doors and planting churches.**

Involving short term volunteers in a church planting strategy is our number 1 priority. Obedience before experience is our value. Training the next generation of apostles (missionaries) is our desire. We help our franchise leaders and our partners think through where God is leading them in reaching their people group and if and how a short-term team can fit. Adequate time is given to help the Nehemiah Team bridge into the gospel in whatever context they are going and then to present the gospel and disciple in a

reproducible way so that the church can be started and multiplied. We have many examples in the Philippines of teams opening doors and starting churches among animists, Catholic animists, and even among Muslims.

2. **We want students to grow in the basic Christian disciplines.** We focus on 3 disciplines: having a daily quiet time, memorizing verses and journaling. Because the Philippines is a “warm climate culture,” they value community and sometimes this reflects in how they spend time with the Lord. Most of the young people when they join Nehemiah Teams have experienced group devotions, but have not developed a habit of spending time alone with the Lord. Participants are given a quiet time guide through the book of Acts and are expected to spend at least 30 a day reading and reflecting. Participants memorize 26 verses. These verses find their context in the re-building of the wall and more specifically the rebuilding of the 10 gates. Gates were the focal point of defense and functionality in old cities. Gates, like a door, are the weakest place in a wall. To protect its citizens and to prosper its city, gates were strengthened and guards were stationed there. Like these gates, our lives must be strengthened and protected so that we can live a life that Glorifies God. From the Sheep gate (Salvation) to the Inspection gate (Judgment), we must think right and live right. The discipline of memorizing verses and meditating on them positions the participants for success (Joshua 1:8). As the participants hear God speak through his word, and experience Him in ministry, they are encouraged to write down these words and spiritual markers.
3. **We want students to become world Christians.** A world Christian is an ordinary Christian who realizes that the Great Commission is not yet finished and that he/she has a part to play in its completion. A world Christian refuses to live a life smaller than the one that Christ died for. *All nations* becomes the compass for living life on purpose. Every day, while the team is deployed, time is scheduled to read and discuss a book of biographies entitled *Look What God Can Do* and to read a collection of articles about “How to Become a World Christian.”
4. **We want students to deal with a mission calling.** Following the example of the Student Volunteer Movement of the 19th and 20th Century, Nehemiah Team participants are given an opportunity to decide, make a decision. The young people are “warned” during orientation that an invitation will be given on the last night of de-brief. They have gone out (Americans for 56 days, Filipinos for 26 days), they have shared Christ in hard places and among unreached people groups. They have read the book of Acts. They have memorized 26 verses. They have read about missionary heroes and from the “World Christian” articles they have been taught *God’s Word, God’s World, and God’s Work* as it relates to living out the Great Commission. During our last service, we normally sing two or three songs and have a short, final message. We then read the commitment card together (see attachment) and give them time to decide. For the last 10 years, a high percentage of young people have made a commitment to serve the Lord long-term in a cross-cultural context. Many more have understood what it means to live as a World Christian and have committed themselves to finish the Great Commission in this generation.

Conclusion: Nehemiah Teams is not the end. It is a means to the end; Leading young people to finish the Great Commission in this generation. Nehemiah Teams is about planting churches now and producing missionaries and world Christians. Nehemiah Teams is surely not *the only* answer

but is a valid short-term structure that needs to be considered and implemented during this new Era of missions.

Strategy for setting up national franchises

1. Research
2. Build relationships, cast vision
3. Translate material as needed
4. Conduct first national Nehemiah Team, being led by outsiders
5. Choose youth leaders
6. Conduct Franchise Training
7. Assist new franchise in planning for and conducting Nehemiah Teams
8. Franchise becomes a part of international network of Nehemiah Teams
9. Country or region sets up local Advance Operation Training

Alternative Strategy for setting up national franchises

1. Research
2. Build relationships, cast vision
3. Have local youth leaders attend an international Advance Operation Training (AOT) conducted in the Philippines. The challenge with this is the need for English speakers and cost.
4. Translate material as needed
5. Conduct first national Nehemiah Team, being assisted by outsiders
6. Conduct local franchise training with help from outsiders
7. Assist new franchise in planning for and conducting Nehemiah Teams
8. Franchise becomes a part of international network of Nehemiah Teams.

Next Steps

- We need to invest in long-term (1-3 career units) and shorter-term personnel (Journeyman 2-4 units, self-funded Americans and Filipinos 6 months- 2 years) that will partner with and walk alongside national youth organizations.
- We need to have current information on our national conventions and youth organizations across SEAP and SA (SA has the second largest missionary force in the world behind the United States). There are pockets of Christians all across our affinity. These must be targeted as mobilization and training centers. It was quoted from one of our researchers that “since the last paradigm shift within the organization, our personnel do not need to keep up with statistics from our local conventions and most of them do not have anything to do with them.” We (Nehemiah Teams) want to have something to do with them.
- We need to be introduced to key national leaders by those who already know them.
- We need to have support from upper leadership that enables us to work freely across the affinity, having the support of and help of cluster leaders and local TSLs.

Bibliography & Further Reading

“The Two Structures of God’s Redemptive Mission” by Ralph Winter

“Four Men, Three Eras” by Ralph Winter

Western Christians in Global Mission by Paul Borthwick

The Fourth Wave by Ron Boehme

The Facilitator Era by Tom Steffen

In This Generation by Todd Ahrend
The Abrahamic Revolution by Todd Ahrend
Live Life on Purpose by Claude Hickman
Student Power by David M. Howard
Serving with Eyes Wide Open by David A. Livermore
When Helping Hurts by Steve Corbett & Brian Fikkert
Maximum Impact Short-Term Mission by Roger Peterson
The Future of the Global Church: History, Trends, & Possibilities by Patrick Johnstone

A short video was also used in this session and can be found in the secondary folder for the Forum titled *Introducing the WiLDER! Tour & Conference (2).mp4*

Discussion on presentation

Pointers

*Every mission movement in modern history has started with young people.

Why do you think so? There has been an empowerment of young people and Youths are therefore more enthusiastic.

How does that make you feel as a leader? It challenges us to be more active, and it challenges us to bring a generation of young believers who are willing to live or die for Christ.

How can we reach students? Spiritual Formation towards a clear simple pathway who will then reproduce discipleship process.

A clear simple pathway

1. What are you using to get into a Spiritual Conversation? Finding common grounds. Eg. Similar hobbies, interests etc.
2. How are you sharing the gospel in a simple productive way? Use Tracts, Technology, Christian accessories (wrist bands, bracelets etc)
3. What are you doing if someone says 'yes' to Christ? Continue to follow up with them. After sharing the gospel, we need to keep checking on them.

We will not see a movement in mission if young people love other things more than God. If we want to reach people we need to have the right heart to be used for God's glory and mission.

We do not have the right to earn the right to preach the gospel. When sharing the gospel we need to make it as simple and easy to understand. (Obedience based Discipleship.)

We need to re-establish a pathway in reaching students, but we also need a pathway for students to change the world.

Leading young people to obey the great commission to all generations.

3. Aid, Development and Peace

A. Know one another, what we can do together – Victor Rembeth with Anthony Sell

The PowerPoint presentation is stored in a secondary folder for this Forum *Anthony Sell Aid Development Peace Principles of Partnership.pptx*

B. Good practice in aid, development and peace grows the Kingdom as it creates greater impact – Alan Marr with Victor Rembeth and Maung Maung Yin

The PowerPoint presentation is stored in a secondary folder for this Forum as *Victor Rembeth Breakout Session Aid Development Peace Good Practice Grows Kingdom.pps*

A further PowerPoint presentation is stored in a secondary folder for this Forum as *Maung Maung Yin Breakout Session Aid Development Peace Good Practice Grows Kingdom .pptx*

C. The Church and the Environment – Les Fussell with Julia Edwards and Victor Rembeth

PowerPoint presentation stored in secondary folder for this Forum as *Julia Edwards Aid Development Peace Climate Change.pptx*

The PowerPoint presentation is stored in a secondary folder for this Forum as *Victor Rembeth Breakout Session Aid Development Peace Church Based Climate Change Adaptation.pptx*

D. An overview of development needs and framework, including disaster & peace 101 – Kabi Gangmei with Maung Maung Yin

An overview of development and disaster needs and framework

Rev Kabi Gangmei, Director APBAid

Since its inception in 1975, APBF has been actively involved in helping people in need - earlier it was through its unit, 'Aid and Relief Committee', but later, aftermath of Asian Tsunami 2004, its involvement was intensified as 'APBAid'. The involvement has been mainly mobilization of churches in the region and facilitation of global Baptist bodies helping the affected people in disaster situation, and the tasks of rehabilitation thereafter.

A summary of major APBAid's response to disaster events in the last 11 years:-

Year	Disaster name & Focus area	Local partners	Donors: global Baptist bodies	Capacity building	Task accomplished and major outcome
Dec 26 2004	Asian Tsunami : Andaman Islands, India; Aceh & Nias,	Nagaland Baptist Ch Council and Baptist Ch of Mizoram	BWAid	Roundtable Conf, DRR and evaluation done	Emergency relief, rehab projects of housing, micro finance & others: Rebana, R&D

	Indo; & Sri Lanka				unit of UIBC
Started Dec 24 2007; intensified on Aug 25 2008	Orissa religious violence , India: Kandamal dist., Orissa, India	Kandamal Baptist Ch Assoc and Bengal Orissa Bihar Baptist Churches Assoc	BWAid, Five Two Foundation S Korea and several Baptist Churches in NE India	DRR, Legal training and evaluation done	Emergency relief, rehab project of WASH and housing: United response of Baptist churches in NE India
May 2 2008	Cyclone Nargis : Yangon delta area, Myanmar	Myanmar Baptist Convention	BWAid, BWAA	Roundtable Conf, DRR and evaluation done	Emergency relief, WASH projects:
March 11 2011	Tohuko earthquake & tsunami : NE Japan (Sendai area)	Japan Baptist Convention and Japan Baptist Union	BWAid, BWAA, CBF, IM-ABC, EBM-GBU & others	Roundtable Conf.	Emergency relief, rehab projects of counselling, housing: APBAid became lead org in the response
Oct 9 2013	Cyclone Phailin : Eastern India of Orissa and Andra Pradesh	Bengal Orissa Bihar Baptist Churches Assoc	EBM-GBU, IM-ABC	Evaluation done and DRR to be held	Emergency relief, rehab projects of WASH and livelihood recovery
Nov 8 2013	Typhoon Haiyan : central Philippines Islands	Council Philippines Baptist Churches, Luzon Churches of Southern Baptist Churches	BWAid, BWAA, BMS, CBF, IM-ABC, EBM-GBU & several member Churches of APBF	DRR held & mid-term evaluation done	Emergency relief, rehab projects of WASH, housing and livelihood recovery: Awareness and united response of Baptist churches in Philippines and Lead org in the response
April 25 2015	Nepal earthquake : central and eastern Nepal areas	Nepal Baptist Ch Council	BReaD Network, TAI, IM-ABC and several Baptist member Churches of APBF	Nepal Summit conducted	Emergency relief, rehab projects of WASH, housing and livelihood recovery:
July 31 2015	Floods & Land-slides aftermath of cyclone Komen : Myanmar	Myanmar Baptist Convention & Chin Baptist Convention	BReaD Network, TAI German Baptist Union	Visit and DRR conducted for CBC	Emergency relief

APBF/APBAid also responded to the challenges of several disasters with smaller appeals such as Kashmir earthquake in 2005, cyclone Giri in Rakhine State of Myanmar in October 2010,

earthquake in Eastern Shan State, Myanmar in 2011, Floods in Queensland, Australia 2010-2011, 2011 Christchurch earthquake, NZ, Garo Hills floods 2014 in NE India, Vanuatu 'Pam' cyclone in 2015, and several occasions of ethnic violence in NE India.

APBAid has also rich experience of working among IDPs, especially of those who were from Myanmar. Several visits were done to the illegal migrants from Myanmar in Malaysia, and within Myanmar among IDPs in Kachin State and Chin Hills. These assessment visits resulted into a development project for migrant Chin women in Mizoram, India and humanitarian assistance in Kachin State.

Common features in APBF/APBAid's involvement

A. Pre-Response Stage:

- APBAid is the R&D arm of APBF, and hence we look for strong local partners of Baptist churches in the affected/target area. Where there is no local Baptist organization we give space to other likeminded org/NGOs.
- APBAid, in order to get involved, look for official notification of the need by the relevant government; criteria for such intervention may be different from country to country. APBAid follows guideline of credible organization; e.g., UN-ISDR, also OCHA has this standard for confirmation of a disaster –
 - a report of 10 or more people killed,
 - a report of 100 people affected,
 - a declaration of a state of emergency by the relevant government, and
 - a request by the national government for international assistance
- Disaster events are media sensitive in the sense that such event should be widely report in the national and international media. Such publication is not only crucial to inform Baptist brethren around the world but also essential basis for raising fund. From our experience, we clearly observe (confirmed by the picture of disaster response cycle) that wherever there is more media report, response is more.
- For any need, whether it is for a disaster or community development project, initial assessment is required – organizational study, interaction with the local Baptist leaders and field visit. After such assessment, situation report is prepared, needs are identified and also observe capacity of the local Baptist organization. These activities provide sound basis for onward involvement.
- A proper project proposal with clear objectives, target groups, plan of action, cost estimates and points of transparency or accountability. APBAid personnel help local Baptist organization to write a proposal.

B. Response Stage:

- Going back to the picture of disaster response cycle, it is important to note that there are stages of response – the first 72 hours of any advent of disaster are mainly for the task of search and rescue. The task is for specialized units like Fire Brigade and Para-medics. Among the global Baptist bodies, there are two known group specialized in this task, they are Hungarian Baptist Aid (HBA) and US based Baptist Global Response (BGR).
- Immediately after 72 hours, it is relief stage – provision of food, drinking water, temporary shelters, clothing, etc. In order to meet these needs, churches and global bodies are mobilized for contribution volunteers, monetary and materials. This emergency relief stage may continue for the next 2 weeks or so (or 20 days), and then the task will continue to recovery stage in

which the affected families salvage whatever they can – household materials from the affected sites, domestic animals, livelihood means and tools and others.

- In relief/development situation, it is always demand / need exceeds the available resources. It is not possible to satisfy all the demand, hence it is important to have expertise in the field to lead in ‘doing the right thing at the right time’. Professional Baptist organizations like TAI and others are there to sensitise the local church leadership in this area.
- In relief/development situation, the most important Christian witness a Baptist church can give is doing justice to the need of the people – meaning equal sharing of the available resources to the target/affected people without any bias of faith, caste, creed and gender. In doing this absolute transparency and truthfulness be maintained.
- APBAid follows international standards, for example in disaster situation we have SPHERE Standard and Red Cross and Red Crescent Guidelines; among Christian NGO we have Tearfund Quality Standards. If you have time please check them.

From above features we can understand that **capacity** and **outlook** of the local Baptist partners are crucial in helping those who are in need. Often Churches are not equipped to respond to the challenges of working in the neighbourhood where all types of people/beliefs are there. They may not have qualified person or talent to handle challenges of social need. Some Churches are so steeped in the outlook of ‘mission and evangelism’, that social mission is merely a ‘method’ of evangelism. In some cases we also experienced churches are not so high in financial transparency. Thus it is required first to build capacity of partner Churches.

C. Post-Response Stage:

- APBAid insists on post-response practices of evaluation and analysis; in this task we look mainly on the following points:-
 - Accountability: whether proper financial procedures were followed, whether reporting was done timely/correctly and whether auditing is done.
 - What lesson(s) were learnt.
 - Any capacity building process done to the local Baptist partners.
 - What outcome/output of the relief or development project. Such outcome can be shown by providing ‘interest story’ of beneficiary’s live-situation.
- APBAid also look at the relevant social issues of the target community pick-up during the implementation of the relief/ development project. These socials issues will be a starting point for long term development involvement. Egs., social conflicts needing peacemaking, domestic violence, human trafficking, substance abuse (such as drug addiction), school drop-outs, environment degradation, and land grabbing etc etc.

APBAid Committee Policies

As the response became more frequent, APBAid Committee in 2014 had streamlined its policies in regards to disaster response. It put up these policies in our website for the benefit of members and global partners it. See <<http://www.apbf.info/apbaid/pagepreview.php?main=Mg=&sub=Ng=>>>. Likewise, the policies also listed down how a sustainable community development project may be initiated. These policies give details of terms and framework under which APBAid will get involved.

Joint Breakout Session

A. Mission – Sharing Jesus in our communities Keith Jobberns and Tim Hyunmo Lee

The PowerPoint presentation used by Keith Jobberns stored in a secondary folder for this Forum *Keith Jobberns Breakout Session Mission Sharing Jesus in our Communities.pptx*

The PowerPoint presentation used by Tim Hyunmo Lee is stored in a secondary folder for this Forum *Tim Lee Breakout Session Mission Challenges for the Pacific Churches.pptx*

B. Pastoral Leadership – Alan Sanford

PowerPoint presentation stored in secondary folder for this Forum as Alan Sandford Breakout Session Pastoral Leadership Discovering Gods Vision for your Church.pptx

C. Evangelism – Edwin Lam

EVANGELISM, JESUS' WAY

Matthew 25:31-46

INTRODUCTION:

In Matthew 28:19-20, Mark 16:15, Luke 24:48, John 20:21, Acts 1:8 and Romans 1:16 and I Cor. 9:16 and almost every book in the NT, there is a command or an allusion to evangelizing every creature.

What is evangelism?

“Evangelism is presenting the whole person of Christ to the whole person by the whole church to the whole world.”

It is more than just presenting the Four Spiritual Laws, the Bridge to Life method or the Alpha Course to the lost. We must not only preach the gospel of Christ,

We must feed in Jesus' name.

We must give in Jesus' name.

We must love in Jesus' name.

We must visit in Jesus' name.

On the one hand, we must hold the Bible, and on the other a piece of bread or a glass of water. We must preach Christ to the nations because our God is the God of the nations. What is the condition of the Christian church today? Are we fulfilling the Great Commission or is it just a Great Commotion?

Are we losing the cutting edge in world evangelization? It was said that in 1986, one religion had grown by 720% worldwide while the Christian church only grew by 14%. What is the condition of the church today?

D). PERSPECTIVE OF THE CHURCH

I'd like to suggest that the church is both Inward-looking and injured.

The Inward-looking Nature of the Church

Today, we are more concerned about ourselves than the work and ministry of God. The Church is more concerned about the exteriors. We want speakers who can come and entertain us with good sermons and good jokes. Allow me to remind us that speakers are not entertainers. They are God's spokesmen who should speak what God wants them to.

We don't need mere mortals to make the word of God come alive for us. It is already alive and sharper than any double-edged sword.

The Injured Nature of the Church

What do I mean by the injured nature of the church? I am suggesting that the church instead of being the guerrilla unit that our Lord Jesus instituted it to be has become a hospital maintenance unit. Instead of penetrating the world to reach the lost for Christ, we are too preoccupied with treating the wounded. Christians are the only people who point our guns at each other. We are injured by scandals, immorality, criticisms, pettiness, and more so the lukewarmness of the church. And I must add that it's not that the church should not be a hospital maintenance unit. It must be that but it cannot be that alone.

As a pastor, I enjoy having people come to me to share their joys and pains. In fact, I would like to be one of the first persons they go to when they need someone to talk to. But the church must not remain there. That's where the devil wants us to be--too preoccupied with ourselves and our problems to fight him. Just like in wartime, it takes only two soldiers to bury a dead soldier killed in the battlefield, but it takes thirty-two people to take care of an injured soldier. Satan knows we are not dead since we have the Holy Spirit living within us, but he wants us to be so injured, we get distracted from what we are supposed to do.

Matthew 16:18 suggests at least two things--the gates of hell is stationary but the church is dynamic and the gates of hell will not prevail against it. How can we be the church that is worthy of the Lord? How can I as a Christian fulfill God's will for my life? We need a vision for the lost and a passion for souls.

II). PEOPLE NEED THE LORD

What is a vision? *A vision is God's revelation of who He wants us to be and what he wants us to do for His Kingdom.* If your vision is small, your work will be small, but if your vision is big, your work will commensurate with your vision. Illus. David Cho Yong Gi's vision of a 500,000 members church. Your God is too small if you are only living for self and asking only for little blessings from Him.

Vision of a Lost Humanity

Without Christ, all of mankind is heading towards a lost and Christless eternity. We need to understand that there is salvation in no other name except the name of Jesus. There are still more than 6000 unreached people groups in the world. It means they have not heard, they have not responded, they have no church; they have no translation of the Bible in their language and therefore no availability of it. Many of them live in the 10/40 window where 97% of the UPG are located. It stretches from the west coast of Africa to the east of Asia where 2.7 billion are still without Christ and reside of which 82% of the poorest in the world.

Vision of the Holy Spirit

History is His Story. It is the history of the movement of the Holy Spirit. The eternal Sovereign God working through the affairs of men and women to achieve His own plans and purposes. God can work through history to change men, nations and kingdoms. We need the power of the Holy Spirit because when He came, the church was empowered in Acts 1:8.

Never look at our witnessing efforts as feeble and worth nothing much. God the Almighty can always turn it around for His Kingdom and Name's sake. Illus. A youth convicted of his need for Jesus and faithfully living his Christian life can make an impact on his father who can in turn make an impact in his office, his department, his ministry, the nation and even other nations.

III). PASSION FOR SOULS

What we need is a passion for souls. On May 10, 1940, Europe was gripped with fear at Hitler's invasion into Brussels, Netherlands and Luxembourg. Three days later, Winston Churchill stood before the British Parliament and passionately declared:

"I have nothing to offer but blood, toil, tears and sweat...You ask: 'What is our policy?' I will say: It is to wage war--by sea, by land and by air with all our might and with all the strength God will give us against the tyranny never seen before in the dark, lamentable history of human crimes."

Churchill had a passion for victory. We have a greater battle raging today...the battle for the souls of men and women. The battle will result in eternal life for those who receive Christ or eternal damnation for those who reject Him. The Bible says four things are eternal: God, the Word of God, love and the souls of men and women (Matthew 16:26). For the soul, Jesus was born, died and rose again. For the soul, the Holy Spirit was given; the Bible was written and preserved. God has a passion for souls. World evangelization did not begin with the Apostle Paul, Billy Graham or Hudson Taylor. It began in the Father heart of God (John 3:16). The souls of men and women are invaluable and our goal must be to win them. To do that, we need ***A SINGLE PASSION, A HEART PASSION AND A LIFE PASSION.***

A Single Passion

Jesus our Lord had a single passion--Luke 19:10--to seek and to save that which is lost. Satan tried to stop Him in the wilderness, through Peter and even at the cross, but our Lord never swerved from that single passion.

Paul the apostle had a single passion--I Cor. 9:16--he considered himself cursed if he didn't preach the gospel. DL Moody once said: "Give me a man who says: This one thing I do, not these 50 things I dabble in." Humanly speaking, nothing is as powerful as single-mindedness. When lost, the consequences are tragic. Illus. Vincent Van Gogh, the Dutch artist. The song: "Vincent" is about him. At age 24 in 1878, he enrolled in the School of Evangelism in Amsterdam desiring to preach Christ, but after one year, he lost his passion for souls and became an artist. He painted numerous great masterpieces, but in his entire lifetime, he managed to sell only one piece. Sadly, at the age of 37, he pointed a gun at his head and committed suicide.

Today, his paintings are among the most sought after in the world. In 1986, a Japanese bank celebrating its 100th anniversary bought the Sunflower for US \$50 million. The following year, an American corporation bought the Irises for US \$48 million. When asked what legacy I would like to leave behind, I often quote DL Moody: "I want to go to heaven and bring as many souls with me as possible."

A Heart Passion

We need a heart passion as much as a single passion. Look at what the apostle Paul had to say in Rom. 9:3: "God, send me to hell, but please save the Jews." Such was his great love for his fellow Jewish folks.

Look at Moses' plea to God in the wilderness when his people built a golden calf to worship it. Moses rather that he be damned but the people be saved. Or Abraham's plea with God over Sodom and Gomorrah from 50 righteous to only 10. God gave him an 80% discount. And of course, the greatest example of all--our Lord Jesus' compassion for the Jews when he wept for them outside the walls of Jerusalem Matt. 23:37). Love must be the only reason and result of all we thing for God.

A Life Passion

In Rom. 9:3, the apostle Paul was willing to go to hell for the sake of the Jews. Talk about burnt-out. Psychologists and psychiatrists strive on this business. Yet the apostle Paul not only burnt-out for God, he even burned up for Him. In II Tim. 4:7 & 8, he talked about the fact that he had fought the good fight, kept the faith and finished the race.

How do we get passion? Not by more preaching, more seminars, conferences, or reading, but by intimacy with the Almighty. When you get so close to Him, all you ever hear is His heartbeat. And God's heart beats for only one thing--people He loves.

IV. PERSONAL RESPONSE TO GOD

The four most tragic words in Singapore and much of the modern world: "I am too busy."
"How can I serve and juggle my family life and career?"

A). Set our eyes on Jesus

Jesus' style of Evangelism is always person centered. Let's look at how He witnessed to Nicodemus, the Samaritan woman at the Well, Zaccheus, the Rich Young Ruler. The lost sheep, the lost coin and the lost son.

When we look at Luke 15:1-32, this "gospel in the gospel," we cannot miss the fact that God's heart is for the individual. Verses 7 and 10 tell us there will be great joy and rejoicing over one sinner who comes back to the Father. God's love is a seeking love and He will not stop until the lost are found.

Helmut Thielicke, the German theologian, was right when he called Luke 15:11-32 "The Parable of the Waiting Father." The hero of the story was the father, not the son. The parable about the forgiveness of God offered to a willful individual who has sinned against Him. The blood of the Lord Jesus Christ "justifies" sinners, and as someone has rightly said; "to be justified is to be treated *just as if I'd* not sinned." To be lost is to be out of our rightful place. But Jesus came to save the lost, to heal the sick, and to deliver those who are imprisoned. That is how God treats everyone who comes back to Him.

We must note that these three parables are not simply three ways of stating the same thing. There is a difference. The sheep went missing through sheer foolishness. It just did not think, and many of us could have escaped sin if we'd thought in time. The coin was lost through no fault of its own. Many of us have been led astray, and God will not hold a person guiltless who has taught another to sin. The son deliberately rebelled, callously turning his back on his father. But the love of God can overcome the foolishness of a person, the seduction of tempting voices, and even the deliberate rebellion of the heart.⁶

Jesus meets Nicodemus

Chapters 3 and 4 of John's gospel should be considered together. Chapter three talks about a man—not just any man but a highly respectable religious man—whereas chapter four talks about a woman, not just any woman but a loose woman. The man was a Jew and the woman a Samaritan.

⁶ William Barclay, *The Gospel of Luke*, p.206

Chapter three speaks of one who came to see Jesus in the night, whereas in chapter four Jesus made a detour to see this woman at the noontime. The one thing these two people had in common was their ignorance of spiritual truths. They both stood in need of God and His deliverance. But notice how our Lord treated each person according to his or her own disposition and understanding.

Nicodemus, an open-minded seeker of truth, was aware that no one could do the great and mighty acts Jesus had done unless God was with him. Being a Pharisee and a member of the council of Pharisees, Nicodemus adhered strictly to the law. Notice too that he was sincere in his quest for truth. Just because he came to Jesus by night did not necessarily mean he was timid in his approach, or afraid of being caught associating with the great teacher and miracle worker. He might have simply wanted a more relaxed atmosphere and an uninterrupted conversation with Jesus. Interestingly, Nicodemus had a Greek name which meant “one who conquers the people.” According to John 3:1-12, Jesus may have uncovered his lack of understanding, but he didn’t stop there. He pointed from the physical to the spiritual. He used Old Testament imageries that Nicodemus was familiar with to present spiritual truth, which Nicodemus was ignorant of. Initially, Nicodemus didn’t get what Jesus was speaking about because he asked the Master, “How can a man be born again?” The Lord Jesus was speaking about spiritual birth – the only way to enter God’s family – but this intellectual Jewish teacher only thought of physical birth.

In Christianity, to be born again is the beginning of new spiritual clarity. No one can truly understand spiritual truths until and unless he/she has been born again. But this new birth does not come automatically. Nor is it initiated by human ingenuity. It can only happen by the work of God’s Holy Spirit.

Our Lord Jesus Christ uses the universal experience of human birth to describe spiritual birth. Sometimes when we talk to people about being born again, they think in terms of a change of church or a change of habit e.g. a change from drinking Coca Cola to Pepsi, or the experience of some religious ceremony. But the new birth is a new beginning, just as the first birth was.

To be born of water could mean being born in the earthly, physical way, from the water in our mother’s womb. It could also refer to the teaching of John the Baptist—that one needs to show repentance through being baptized by water. But I don’t think the water here refers to water baptism, since baptism is not essential for salvation. (Otherwise none of the Old Testament saints, not to mention the thief on the cross, would be saved.)

Birth comes with much travail. Jesus our Lord suffered and died for our salvation. The new birth is caused by a sovereign movement of the Holy Spirit. The Greek word for spirit is *pneuma*, the word that can also be used for wind. No one can predict or explain the movement of the wind, No one knows where it comes from or where it is going. Likewise the moving of the Holy Spirit is invisible but powerful.

Everyone needs to have two birthdays. We have a physical birthday on the day we are born into the world, and a spiritual birthday when we invite Jesus into our heart as Lord and Savior. When we have two birthdays we only die once (if we do die), but when we have only one birthday, we not only die a physical death but we also die a spiritual death in being separated from our Maker and Creator forever. This new birth comes by faith...by looking to Jesus.

“We are loved by God. We need to get used to this but we should never get over it.”

God loves me, I believe it and that settles it. There can only be two responses to Jesus—either we believe Him and receive Him, or we reject Him. What is needed is a response of faith. The evidence of salvation is the witness of the Spirit within and the Spirit enters our life when we believe.

Notice that the world loves darkness more than light because light exposes our sins, showing us up for who we really are. Nicodemus came by night but he left enlightened.

Jesus meets the Samaritan woman

This narrative in John chapter 4, is one of my all-time favorites, because it tells of the immense love of God. This story is about more than the plight of the Samaritan woman. It is about every woman who does not have Christ in her heart as well as anyone who does not have Jesus in his heart. To many it is about the woman, but I believe there are two firsts here. Jesus was the Divine Evangelist—He came seeking that which was lost. Yet the Samaritan woman, my favorite female character in the Bible, was in fact the first human evangelist. Jesus' encounter with her is another example of light shining in the darkness, of the grace of God so full that was extended to someone as wretched as she was. She was not just any woman but a *Samaritan* woman, and most of all, a disreputable one who had six husbands. In fact her name isn't even mentioned. She was just a Samaritan woman at a well.

“What was wrong with her being Samaritan?” one might ask. Samaritans were a race the Jews despised because they were Jews whose ancestors had intermarried with their enemies, the Assyrians. No wonder a Jewish man in his prayer would tell God, “God, I am thankful that I am not a woman, a Gentile or a Samaritan.” To a Jewish man, all three were equally despicable.

A detour of love

Interestingly, this narrative seems to depict a kind of street evangelism in which Jesus intentionally makes a detour from His usual route in order to meet someone. Life is filled with all kinds of opportunities to share Christ. We can either excuse ourselves, or grab them for the glory of God. The Lord could have taken two other routes to Galilee—along the coast or across the Jordan and up through Perea—but He chose to go straight through Samaria, in order to have a Personal Divine Appointment (PDA) with this woman.

An ordinary Jew would never have taken this route because he would have wanted to avoid meeting any Samaritans, the people he despised. But Jesus went out of His way to meet a Samaritan *woman* – and a loose one at that. In so many ways she was an unlikely object for His kindness, but His meeting with her was not by chance either. We must remember that many great things have happened at a well, the modern equivalent being the water cooler. For example, it was at a well that Abraham's servant met the future bride for Isaac, and at a well that Moses met his future wife, Zipporah.

Thirsting for the lost

Jesus started with a simple request—the narrative records the first time the Lord Jesus' thirst as He asked for a drink of water. From this ordinary water He would proceed to speak about the drink that would quench spiritual thirst. To the Jews, Samaritans were unclean people. Even their utensils were unclean. Notice her question: “How is it that you a Jew are asking me, a Samaritan woman, for a drink?”

The Lord got her attention and then created curiosity within her. He told her that if only she knew who it was who was asking her for a drink, she would have received living water and would never be thirsty again. Her curiosity drew her even deeper into the conversation. She asked for the living water so that she would never again have to go to the village well. Of course she totally missed the point. She, like Nicodemus, thought only in terms of the physical. Jesus had promised her endless joy when she drank of this living water. He was pointing her to Himself, as its source. Here the Lord Jesus was using the known to demonstrate the unknown, and once her curiosity was piqued, He zeroed in on what was important. He came to save souls that were lost in sin and the ramifications of sin. When on the cross He uttered “I thirst” again.

Confronting sin and handling distractions

In any evangelistic situation we must come to the crux of the matter—bringing the good news of salvation to a sinner and winning the precious soul into the kingdom of God. Once the woman's curiosity was aroused, the Lord Jesus went on to deal with the issue of sin. I believe all our evangelistic efforts must deal with this issue; otherwise we are just having a nice conversation. So He asked her to bring her husband along — which was not out of line — but she answered that she had no husband. Let us observe our Lord's gentle attitude toward her, infused with love. Instead of condemning her, He complimented her for telling the truth. He then revealed His knowledge of her past and present.

In many witnessing conversations, the person we are sharing with tends to put up smoke screens. This woman sidestepped the issue by talking about religion -- referring to differences in ways of worship. But true worship can only happen when it is directed to the living God. Sometimes it is more comfortable to discuss religion than to face issues. Worship, Jesus pointed out, must be in spirit and in truth. It is most important that we come before God just as we are, and face up to ourselves. Jesus was not easily distracted. In order for her to receive new life, she needed to renounce a past that was not honoring to God. While telling her the truth about worship, Jesus also used the topic to reveal to her who He really was, the true Messiah everyone was waiting for. Every evangelistic outreach must lead to the truth of who Jesus is and why He came.

Transforming the one and the many

Notice that the Samaritan woman had come at mid-day, instead of in the evening as most other women did. She left with her water jar still lying on that dusty road. She went away healed off all her shame, rejection and ridicule. Notice the joy in her heart as she now shared with others about Jesus who had told her everything she ever did. She was healed to the extent that she could now deal with her hurts, pain, rejection and shame. Notice that many turned to Jesus as a result of her testimony, but many more came to Him after they personally saw and heard Him for themselves. Our testimony is the greatest tool we can use in evangelism. The woman did not wait to learn how to use the "Four Spiritual Laws," or the "Steps to Peace with God" before she witnessed. The only tool she had was her testimony. She had experienced the love and acceptance of the Lord Jesus Christ and was no longer living under the demon of rejection. Imagine it! The first evangelist in the Christian church was a woman who got almost the entire village converted. She was just an instrument that God used to bring a prejudiced group of people to salvation. People needed to have a personal encounter with the Lord Jesus Christ, and the Samaritans did.

It was the transforming power of Jesus' love that brought the people to Him as they now acknowledge Him as their Savior. Just three chapters earlier, John had been proclaiming Jesus as the Lamb of God who took away the sins of the world. And now the first people to acknowledge Him as Savior of the world were the Samaritans. Notice that what Jesus did fulfilled what He later called the disciples to do—to witness first in Jerusalem (John 2:23), then in Judea (3:22), and then in Samaria (John 4:4).

Readiness for God's harvest

There are always people ready to hear the gospel and to receive Christ. God may be sending you just to reap the harvest. Ultimately, it is not your work or mine but God's, but we need to live righteous and holy lives in order for God to use us as instruments of His peace. The greatness of God's love is that He came seeking those who were lost, lonely and loveless (rejected). He came not only to restore their spiritual relationship with God but also to heal emotional hurts like those of the Samaritan woman. The harvest is indeed ready; what is needed are harvesters. Like the woman in the story, we should tell people to "come and see." Jesus Christ our Lord was always

about His Father's business. It meant more to Him than anything else, even more than food for His body because more than the physical need is seeking to do God's Will.

"My food is to do the will of Him who sent me," Jesus said.

I find that evangelism can be the easiest thing to do, but it can also be the hardest. Whether it be harvesting or healing, we need to exercise simple faith. Let us take God at His Word. It is never too early or too late — it is always timely.

Jesus meets Zacchaeus

Luke 19:1-10 is one of my favorite stories, and I love telling it to children and adults alike. It is about Jesus' encounter with Zacchaeus. Zacchaeus was a man who had climbed to the top of the economic ladder, but he was actually at the bottom when it came to his personal life. Though wealthy, he was unhappy. He was probably lonely, too. Perhaps not even his wife and children were close to him because of his dubious reputation. When he heard that Jesus was coming to town, I am sure he wanted to learn the secret of being rich and loved at the same time. He was so determined to see Jesus that nothing could stop him. See how our Lord loved and accepted him as he was, without judging or condemning him, when no one else would befriend him. He must have had a miserable life despite his position, power, possessions and properties. Jesus reached out and saw his potential. Zacchaeus not only experienced love and acceptance; he was also transformed by the power of Jesus' love. What the world needs more than anything is to experience the love of God in real and practical ways. I believe this world of ours has heard and seen enough of plastic love. Poems, songs, television dramas and sitcoms talk about "love," but what is missing is *genuine* love.

Unconditional love sets a person free from his/her prison. Yet all the Lord did in this story was to go to Zacchaeus' house and have a meal with him. I believe in cultivating relationships through eating and drinking with others, because we only eat with people we care about. When people can eat and drink together, they will not backbite or backstab one another. That to me is the spirituality of food. It's not where we eat, what we eat, how much we eat or how expensive the food is, but *who we eat with*. And it is not who we know, but who knows us and wants to be associated with us. Imagine the joy of Zacchaeus' when he discovered that the greatest and most influential man of his time accepted him and ate with him, not looking at his past discontent, dishonesty or deceitfulness.

William Barclay says:

"We must always be careful how we take the meaning of this word *lost*. In the New Testament it does not mean damned or doomed. It simply means 'in the wrong place.' A thing is lost when it has got out of its own place and into the wrong place; and when we find it, we return it to the place it ought to occupy. A man is lost when he has wandered away from God; he is found when once again he takes his rightful place as an obedient child in the household and family of his Father."⁷

Jesus meets the rich young ruler

In Matthew 19:16-20 the Bible records how Jesus dealt with the rich young ruler. You will recall that this young man had come to ask the Master, "Teacher, what good thing must I do to get eternal life?"

This is probably one of the commonest questions asked by people who think about the spiritual life. It is always about *doing* something to gain merit points. Jesus touched this man where he most needed to be touched, and hit a raw nerve. This young man had already done just about

⁷ William Barclay, *The Gospel of Luke*, page 235.

everything he could do, but when it came to giving up the greatest treasures of his pocket or bank — in reality, of his heart — he couldn't. Jesus asked him to part with his wealth and give it to the poor, but it proved to be the most difficult challenge for him. If a person wants to do something good, he must come back to the source of goodness — God. He needs to know the richness of God who gave up His all, especially for the poor and undeserving.

Here was an occasion when Jesus did not manage to win someone over. In fact, the Bible records that the young ruler walked away sad. Isn't that interesting! Even the Son of God did not bring about a conversion. Allow me to emphasize that it was not a failure on Jesus' part. It shows free will at work, the free will that God has planted in every person's heart. It gives me comfort to remember that when I preach or share Christ with someone, there will not always be a conversion.

Right after Jesus told the young man about keeping the commandments, and he answered that he had kept all of them, he asked the Lord, "What do I still lack?" The Lord Jesus knew what he lacked. He knew what his real need was, just as he knows what our real needs are. He spoke to the core of the young man's soul. He knew that he needed to be yielded and obedient to God, but that he was unwilling to let go of that which possessed his heart. This rich young ruler was possessed by his possessions, just as many are today. The doing part seemed easy for him, but not the giving.

God doesn't want 75 per cent, 90 per cent or even 99 per cent of our commitment. He desires and deserves 100 percent. We are called to love God with all our heart, all our soul, all our mind, and all our strength, which means one hundred per cent of our entire being. Too many today want God plus Mammon, God and whatever else they love. But no one can be more lost than the one who refuses to be found. I am sure many still lack that one thing. It's not about the doing, it's about the giving. The Bible records that the man went away sad. The rich young ruler had come face to face not just with the Author of life, but also the Giver of eternal life, but he chose to reject Him in favor of riches.

No wonder the Lord Jesus said, "Truly I tell you, it is hard the rich to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for the rich to enter the kingdom of God" (Matthew 19:23-24). The Lord is not saying there will be no rich people in Heaven, but that it takes a special work of God's grace for them to be found there.

"Humanly, it is impossible," he said, "but with God all things are possible" (Matthew 19:26).

CONCLUSION:

You see, when you are set on fire, you never have to ask people to see it. They will know. In closing: "Will there be more sheep or more goats at the Great White Throne Judgment?" Jesus' utmost priority for the Church is unity as seen in His last priestly prayer in John 17. This unity is so important because it shows how we can show to the world that Jesus Christ is not one of the saviors of the world, nor is he the best Savior in the world but that Jesus Christ is the only Savior of the world. Our ultimate priority is to love Jesus Christ the way God loves Him (John 17:26) yet as a Christian or as a Church, our main business is preaching the Gospel and winning people to Christ. Let us arise and do what God calls us to do! The answer lies with you and me. In Matt. 9:37, 38 Jesus said we are to pray to the Lord of Harvest to send out laborers into the harvest field. The word: "send out" in Greek is to "kick out" and I suspect many of us need to be kicked out of our comfort zones.

D. Theological Education – The Uniqueness of Christian Salvation Miyon Chung

A PowerPoint presentation is stored in a secondary folder for this Forum *Miyon Chung Breakout Session Uniqueness of Christian Salvation.pptx*

Interest Groups

1. Christian Education – Nurture and discipline Pamela Harvey and Jiu Kubuaboala

The PowerPoint presentation of Dr Pamela Harvey is stored in the secondary folder for this Forum at *Pamela Harvey Interest Group Dynamics of Classroom Discipline.pptx*

2. Christian Education – The ways children and teenagers learn Pamela Harvey and Jiu Kubuaboala

The PowerPoint presentation of Dr Pamela Harvey is stored in the secondary folder for this Forum at *Pamela Harvey Interest Group Ways of Learning.pptx*

3. Prison Ministry – Peter Schultz

The PowerPoint presentation of Peter Schultz is stored in the secondary folder for this Forum at *Peter Schultz Interest Group Reaching the Lost – Prison Ministry.pptx*

4. Christian Ministry to sports - Ken Clendenning

SPORT and MINISTRY

Introductions

Intro each other with name, country and interest in sport and ministry.

(Self – Director of Ministries for NSW and Baptist Churches. Sport being a big part of my life; sports teacher; patron of NSW Churches Cricket; sports chaplain at Sydney 2000 Olympics and Paralympics; head chaplain for Rugby League World Cup, chaplain at Canterbury Bulldogs Rugby League Club.)

Prayer

Intro

Sport has been culturally important as part of Australia's history and sense of identity, though I recognise this may be less an issue in your countries. [competition with the 'home' country].

However, historically the church hasn't always been supportive and often regarded sport as trivial amusements (despite some biblical references and sporting analogies, e.g. Hebrews 12, Pauline epistles such as in Philippians and Corinthians about striving forward, etc.); also tension over Sunday sport.

Churches began to rethink their approach to sport and society as they began to see it as a way of connecting more meaningfully with the community in a way that opens new doors

Sport was seen as a vehicle to build relationships into the community around common interests and to provide opportunities for faith sharing.

However this is done with a clear purpose and intent. Relationships are built so as to impact that community in ways that sees lives transformed, including spiritually. While caring for

the whole person, the purpose is to include providing opportunities to share the good news of Jesus and to disciple and mentor people in their faith.

APPROACHES TO SPORTS AND MINISTRY

1. Denominational/Non-Denominational Sport Competitions

Examples of this being expressed in Australian context where a denomination or interdenominational group runs a competitive competition, mostly made up of teams representing various churches:

- Protestant Churches Soccer Association
- Churches Cricket Union
- Baptist Netball Association
- Churches Basketball Association
- Churches Rugby Association

2. Sports Carnivals/Clinics

These have included sports training days, sometimes followed by a brief speaking opportunity:

- Christian Surfers hold an annual surfing carnival
- Pacific Islander Easter Carnival – various sports over the weekend at Fairfield Showground, NSW
- Soccer and AFL clinics utilising well-known Christian sports persons

3. Sports Camps

These are often residential camps during school holidays:

- Soccer camps with sports personalities and guest speakers for evening meetings.

4. Local church sports teams in local competitions

Churches may form teams to play in local competitions. Teams are made up of some Christians and invited friends.

- E.g., Indoor cricket and indoor netball, futsal, soccer, rugby, netball, hockey

5. Sports Chaplaincies

- **National professional/elite competitions** (e.g. rugby league, rugby union, AFL, netball, basketball, golf, car racing, horse racing, water skiing, lifesaving, rodeo, snowfields, hockey, surfing, yachting, futsal, cricket, baseball, cycling, tennis, etc.). See Sports Chaplaincy Australia at www.sportschaplaincy.com.au.

- **National and State Sport Institutes**

- **Local amateur competitions** (e.g. local football codes)

- **International & National sports events** (Olympics, Paralympics, World Cups, Masters Games, University Games); e.g. Nation Fijian team in the Rugby League World Cup included 2 pastors on their support team with the whole team having devotions early every morning – leading to conversion of Jaryd Hayne and Daryl Millard (NRL players).

6. Church based Sports Centres

- Dural Baptist (NSW)
- Riverstone Community (NSW)
- Swansea Baptist (NSW)
- Lakeside Baptist (WA)

7. Sports based Breakfasts and Dinners

- Guest Christian sports persons as speakers or being interviewed at breakfast or dinner functions. Sometimes these are held on church properties but often at more neutral venues

8. SALT (Sport and Leadership Training):

This program is sponsored by a team from Dural Baptist and has been primarily implemented in the Solomon Islands and among Australian aborigines in Central Australia. See separate article for more details.

Concluding Remarks

The above have been ways that Australian churches have attempted to engage fellow Australians through sport. Some have been more successful than others; some have served their time and were appropriate for a season, but not necessarily part of the future.

Most required a long term commitment to build meaningful relationships, credibility and momentum.

The challenge is to know when to be proactive in sharing faith and discipling so that it doesn't become just a sports organisation run by the church or only providing social welfare services.

What has worked in Australia may not necessarily work in the same way in Pacific countries. However, I suspect that sport is important in many Pacific Island cultures. For example, rugby league is particularly strong in PNG; rugby in Fiji, Samoa and Tonga; soccer in many countries. Each will have its own unique expressions. For example, I understand sports chaplaincy looks very different in USA from in Australia.

Ken Clendinning

Reflections/Dialogue

1. How important is sport and recreation to Pacific island nations? What place does it play within the cultural setting?
2. Are any of the above approaches appropriate in your context? Are there examples of others taking different approaches? Discuss in detail.
3. What challenges might there be in developing a sports ministry approach in your country?
4. What steps might be help in progressing such an approach towards sports ministry?

The pdf paper supporting this presentation is also stored in the secondary folder for this Forum at *Ken Clendinning Interest Group Sport and Ministry – SALD – a condensed version of the model.pdf*

5. The Church and the Secular State - Ross Clifford

A PowerPoint presentation is stored in a secondary folder for this Forum at *Ross Clifford Interest Group The Church and the Secular State.pptx*

6. Domestic Violence - Feraz Legita and Alan Marr

A PowerPoint presentation is stored in a secondary folder for this Forum at *Feraz Legita Interest Group Domestic Violence.ppt*

7. Communication - Bijoy Sangma

A PDF presentation is stored in a secondary folder for this Forum at Bijoy Sangma Interest Group Communications within and by the Church.pdf

Evening Rally Messages

Monday February 1st Evening Rally Message – Rev Dr Ross Clifford

See also the PowerPoint presentation stored in a secondary folder for this Forum titled *Ross Clifford Evening Rally Feb 1st God has Called Us Together.pptm*

Tuesday February 2nd Evening Rally Message - Rev Robert Miller

Title: There is Power in Weakness

Topic: *Our Reliance on God in Ministry*

Text: 2 Corinthians 12:1-10

Sermon Summary

With all of his accomplishments, the Apostle Paul had reason to boast, but instead he chose to always give credit to the Lord. In the same way, when success comes our way in ministry we should be quick to boast in the Lord.

Paul was also humbled by the Lord. He said he was given a thorn in the flesh. Although this was a struggle for him, he accepted the fact that God's grace was sufficient and that in his brokenness God's power rested on him. We should also accept the fact that God uses adversity and suffering to reveal Himself and shape us.

Finally, Paul delighted in his weakness. He boasted in it. He said, "For when I am weak, then I am strong." He believed weakness provided the platform for perfecting the Lord's power. Paul's knew his strength was not in his personal strength, but the strength that he derived from the Lord Jesus. In the same way, if we want to finish strong in ministry, we must rely on the Lord's strength and remain very close to Him.

Wednesday February 3rd Evening Rally Message - Dr Robert Siakimotu

A PowerPoint presentation is stored in a secondary folder for this Forum at *Robert Siakimotu Sermon Evening Rally Feb 3rd Here Am I Send Me.pptx*

Topic: 'Here Am I – Send Me... Go and Tell This People' – Isaiah.6:8/9.

Scripture: Matthew.28: 19-20.

Introduction:

- 1. Evangelism & Discipleship. (Mission)**
 - Inseparable.
 - Primary task of the church.
 - A command of Jesus...not a suggestion.

- 2. Church growth... (Evangelism/Discipleship)**

- The NT church.
 - Numerically.
 - Spiritually.

3. Evangelism...

- It is not a gift...it is a command of God.
- Evangelist is a gift. – Eph.4: 10-12.

4. Evangelism and Discipleship...

- The task of the whole church/every Christian.
- Matt.28: 19-20. – This is one of the final command of Jesus.

5. A closer look at what Jesus commanded in Matt.28: 19-20...

A. Authority. Vs.18.

- All authority.
 - God's authority – gifted to Jesus.
 - Jesus gave the same authority to every Christian.
- Given.
 - God's gift to us.
 - Receive and accept it. – Acts.1: 8.

B. Assignment. Vs.19.

- Go.
 - Taking the gospel to where people are.
- Make.
 - Disciples. (Followers of Jesus)
- Baptising.
 - Act of obedience after a person becomes a disciple.
- Teaching.
 - God's word. (a foundation for their faith and key to growth)

C. Assurance. Vs.20.

- 'I AM' - with you.
- God's presence.
 - Moses asked God for His presence. – Exodus.33:14-19.
 - God's power.
 - God's power represented by His Holy Spirit. – Acts.1:8.
 - God's provision.
 - God promised to meet every need for the purpose of Evangelism and Discipleship. – Reaching the lost with the message of the gospel.

Conclusion:

1. The Church must – Evangelise the lost and disciple the new Christians or it will die.
2. The church must focus on its primary task.
 - Reaching the lost with the gospel.
 - Saving lives. – Luke.19: 10.3.
3. Genesis.50: 19-20.

4. Practical...