

Earthquakes witness to the Bible

By Chi-Yu King



A large earthquake is a major natural disaster that can cause many human deaths and property losses. The global earthquake activity varies both in space and in time. On the average every year for the last 50 years, about 13 earthquakes of magnitude 7 or larger occurred, the largest ones being the 1952 Kamchatka (magnitude 9.0), 1960 Chile (9.5), 1964 Alaska (9.4), and 2004 Indonesia (9.3). The 2004 Indonesia earthquake generated a large tsunami that killed more than 300,000 people. In recent years earthquake activity has increased. During the first ten months of 2010 alone, twenty earthquakes of magnitude 7 or larger occurred, the most damaging being the magnitude 7.0 Haiti earthquake on January 12, which killed more than 200,000 people.

Earthquakes are frequently mentioned in the Bible. For example, earthquakes are noted to have occurred during Uzziah's term as the king of Judah (Am. 1:1; Zec.14:5), at the times of the

crucifixion and resurrection of Jesus (Mt.27:54; 28:2), and when Apostle Paul and Silas were imprisoned in Philippi (Ac. 16:26). Earthquakes are foretold in eschatology (Zec. 14: 5; Mt. 24:7, 29; Rev. 6:12; 11:13;16:18). The Bible also recorded some events that were possibly related to earthquakes, include the opening of the earth's crust (Nu. 16:32), the stop of the flow of the Jordan River at Adam (perhaps due to damming caused by an earthquake-induced landslide) (Jos. 3:16), and the collapse of the wall of Jericho (Jos. 6:20).

The reason why earthquakes are mentioned so often in the Bible is that the Holy Land and its surrounding area is a seismically active region. The Jordan River valley on the east side of Israel is actually an active geologic fault zone, called The Dead Sea Transform (DST) fault. Historically, major earthquakes occurred around 1050 BC, and in 31 BC, 363 AD, 749, 1546, and 1927. The

1927 earthquake was of magnitude 6.2; it killed 285 people and injured about 1000 in Jericho, Jerusalem and many towns and villages within a range of about 100 km, and was recorded by about 100 seismic instruments in

Europe, S. Africa and N. America.

Records of damage caused by historical earthquakes often show similarities to the Biblical description of Jericho after Joshua's attack (1250-1400 BC). According to archeological studies, the wall of Jericho, which is only 2 km from the DST fault, was built about 5,000 years ago, and has been rebuilt or replaced at least 16 times, suggesting frequent earthquake damage. Similar damage may also explain why the ancient city walls of Jerusalem appear to be a patchwork assembly of construction styles and ages.

1. The cause of earthquakes

Why are there earthquakes, or what causes earthquakes? The answer was not clear until 1906 when an earthquake of magnitude about 8 occurred in San Francisco. After that earthquake, a 430-km long rupture was observed along a geological fault, the San Andreas Fault, in the ground with a maximum offset of 5 meters mainly in the horizontal direction (strike slip). Because of the direction of this movement, Prof. H. F. Reed realized that the rupture could not have been the result of the earthquake, but rather the cause of it. Numerous later observations substantiated his conclusion. Thus this "elastic rebound theory" of earthquake genesis, ground shaking caused by the release of stored elastic energy in the earth as a result of rupturing along a fault segment, was scientifically discovered only slightly more than 100 years ago.

However, the causal relationship between an earthquake and a fault rupture was already hinted



in a passage of the Bible written around 500 BC, or 2500 years ago: "On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two

from east to west, forming a great valley, with half of the mountain moving north and half moving south. You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah, king of Judah. Then the Lord my God will come, and all the holy ones with him." (Zec. 14:4-5) This prophetic statement not only describes Christ's second coming to be accompanied by at least an earthquake. It also points out that this earthquake is to be caused by a strike-slip movement along the DST fault or a branch fault on the east side of Israel, just as the 1906 San Francisco earthquake was caused by such a movement along the San Andreas fault. The causal relation is described clearly: fault movement before the earthquake. It is interesting to note that after the aforementioned 1927 earthquake in the Holy Land, an offset of 50 cm was observed along the DST fault. And chunks of mud slid into the Jordan river near Damiya (which is the ancient Adam mentioned in the book of Joshua) about 40 km north of Jericho, temporarily reducing the river flow. Other similar flow interruptions were observed in 1906, 1834, 1534, 1267, and 1160 also.

2. Plate tectonics theory

Why is there fault movement? The answer to this question came in the 1960s when the theory of Plate Tectonics was developed. According to this theory, the earth's surface layer (the lithosphere) is neither a whole piece nor stationary, but consists of a dozen or more huge plates floating on and driven by a hotter and softer convect-

ing “asthenosphere” in slow relative motion of several cm per year. At the plate boundaries, which are large and deep geological faults, the motion is resisted by friction, until a portion of it is overcome by the accumulated stress; then a sudden offset occurs and produces an earthquake. The size of the earthquake is determined by the dimensions of the rupture and the amount of offset. This theory, though simple in concept, was obtained through substantial long-term efforts in many scientific disciplines, including seismology, paleo-geomagnetism, and ocean-bottom geophysics, and thus was considered to be a revolutionary discovery. Yet the basic idea was already pointed out in a biblical statement made around 700 BC: “Behold, Jehovah makes the land empty, and makes it waste, and turns it upside down, and scatters abroad its inhabitants.” (Isa. 24:1, Darby’s translation). This simple statement not only tells us that the earth’s surface is moving (to scatter the inhabitants) but also indicates the mechanism, namely, mantle convection. This biblical statement preceded the scientific discovery of Plate Tectonics by about 2,700 years.

Part of the plate tectonics theory is based on the observation that the crust under the oceans is newer than the continental crust. This is due to the process of “sea-floor spreading” with new materials continually coming up at the mid-ocean ridges. This crustal-renewal idea is preceded by the biblical statement: “When you send your spirit, they are created, and you renew the face of the earth.” (Ps. 104:30) It probably was written about 3,000 years earlier.

3. The earth and its atmosphere

The knowledge of the earth being spherical was proven scientifically some 500 years ago. But the Bible pointed it out about 2,700 years ago in the book of Isaiah: “Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded? He (God) sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a curtain, and spread them out like a tent to live in.” (40:21-22) Here the word “circle” in the original Hebrew language also can

be translated as “sphere,” thus clearly indicating the earth to be a sphere. Note also that this passage mentions not only the earth, but also the sky, which we now know to be the earth’s atmosphere. In comparison with the earth itself, the atmosphere is relatively thin and rarefied, and is thus like a curtain, as described by Isaiah. In addition, he described the atmosphere as a tent to dwell in; in other words, it provides protection for the inhabitants. What kind of protection does the atmosphere provide? At least two: against ultraviolet light, which may cause skin cancer and cataracts with overexposure; and against meteorite impacts which can cause mass destruction and make the earth uninhabitable.

4. The foundation of the earth

In the same paragraph of Isaiah, a question is raised about the foundation of the earth. Everything on earth needs a foundation for support, but where is the foundation of the earth? The answer to this simple question was not so obvious thousands of years ago, but a Bible verse possibly written about 4,000 years ago states: “He (God) .suspends the earth over nothing.” (Job 26:7) This statement, which might have been considered absurd by the ancient peoples, turns out to be true and understandable after Newton’s discovery of gravity and the laws of motion. The earth revolving around the sun is subject to a centrifugal force that is balanced by the centripetal force due to gravitational attraction to the sun, and is thus in a dynamic equilibrium without falling to anywhere.

These examples illustrate the superiority of biblical wisdom to human wisdom, and support its claim that it is inspired by God (2 Ti. 3:16). The Bible, in turn, bears witness to Jesus Christ, who being the Son of God became a man to be the Savior of the world (Jn. 3:16).

The Impact of Lausanne III on the Church in China

Name Withheld

Watershed for China

The Lausanne Congress in Cape Town will be recognized in history as a watershed for the Church in China. All of us were saddened that the highly anticipated participants from China could not join the fellowship of global leaders. However, in the bigger picture of God's sovereign hand in history, Lausanne III has ushered in several factors that will shape the landscape of Christian movement in China. Surely, some of these factors were already set in motion by world megatrends such as China's increasing role as the main actor on the world stage; and Lausanne III is not the only cause of all such factors. Nevertheless, as God's hand moved to channel world events in His direction, Lausanne III has been used by God to bring areas of renewal and development. More importantly, these developments will become foundational building blocks for China's involvement in global evangelization, the so-called Indigenous Mission Movement from China (IMM from China).

A Network among China's Christian Leaders

In the history of China's church, there was never much opportunity for church leaders from all over China to connect with

each other and work together. There was no central theme that could pull the leaders together. Security concerns among the house church networks had not allowed such a development.

Under the banner of world evangelization, Lausanne has provided a platform in this kairos moment. In hindsight, one can see the work of God in several spheres as precursors to this development years before Cape Town. It started with the explosive growth of rural house church networks in the 80's. This coincided with large numbers of China's students and scholars accepting the Gospel while studying in the west. Then there were churches established among the intellectuals (the 'third church') in the 90's. The rate of change accelerated in the new millennium. Entry into WTO, the space program, admission to G20, 2008 Olympics, the financial crisis and the unveiling of the C919 as the 'big airplane' (da feiji) all put China under the spotlight at the center of world stage. At the same time, China's

church blossomed in the wake of the SARS epidemic when believers in major cities and universities connected in each city to minister to those around them. The Sichuan earthquake provided an outlet for a coalition of Christians all over the nation to



work together in relief work. It is no secret that most of the practical help to the victims were provided by the Church in an incarnational way.

With world evangelization as the rallying call, Lausanne has gathered a group of key Christian leaders in China. Collectively they represent wide streams of Christianity both in geography and ministry. These leaders had occasions to interact and work together and, in the process, established a partnership across established church networks, urban/rural church divide and ministry foci. More importantly, for the first time, this group proved themselves with the authority to convene. The result is a practical list of who's who in Christian movement in China.

Identifying key leaders and connecting them together is the first key to China's involvement in world evangelization.

A Maturing Christian Community

The entire global evangelical Christian leadership expressed disappointment and regret over the absence of China's participants in Lausanne III. However, even through this process, there are still many signs of a community maturing and growing stronger.

When the participants were not allowed to travel to Cape Town, what were their reactions as the ones most affected?

A logical response is one based on a classical theological motif of China's church, a theology of the cross. Suffering has been a key theme for China's church, particularly in the 60's and 70's. And it is easy to draw from it to fuel an emotional response.

However, there was very little bitterness expressed. Instead, almost everyone, in confidence and dependence on God, submitted to the authority over them in obedience to the Scripture. They did it spontaneously and in one accord, without the need of a vote or common consensus. There was no administrative structure – and thus no leader in any position to coordinate the appropriate response. Moving from a theology of the cross to a theology of submission (Romans 13:1-5) is a sign of maturity for each individual involved.

There were other signs of maturity in the

community as a whole. As preparations to participate in Cape Town were underway, many leaders felt obliged to share with their congregation their intention to attend Lausanne III and the resulting challenge the church may face. However, such sharing were met with outpouring of support from the congregation, including financial support for the cost to attend the congress. Additionally, as a result of the interest in the congress, issues about world evangelization become household words in these congregations.

A maturing community of believers, both individually and corporately, is the second key to China's involvement in world evangelization.

The Body of Christ in China

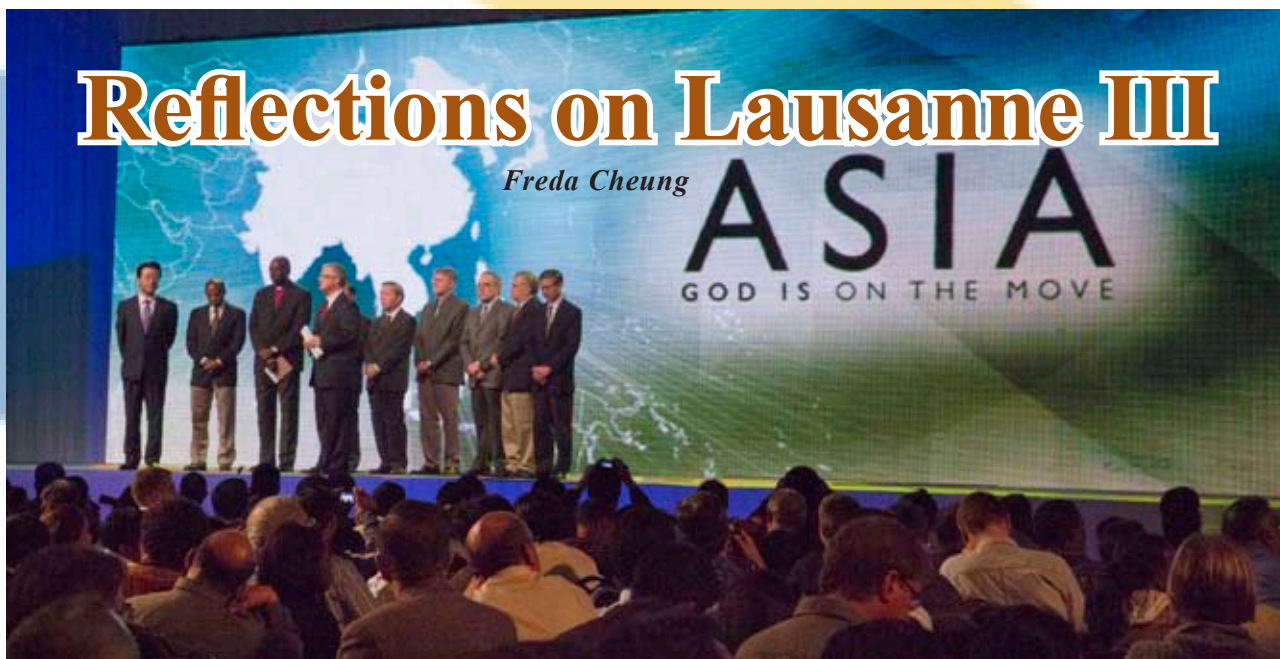
One important question that arose before and during Lausanne III was what constituted the Body of Christ in China. On the surface, it is an easy Sunday school question. The Body of Christ is the whole Church. However, in the context of China, the question is closely linked to the government's religious policy. With the government recognizing only the Three Self Patriotic Movement but not the house churches, what is the whole Church? There was a very vocal argument that the overriding concern must be unity in Christ. To some, unity implies acceptance of both sides unequivocally. To others, unity must be based on theology and will necessarily exclude liberal elements in the TSPM (try the theology of 'justification by love'). The Lausanne Covenant provides such theological underpinning. During these discussions, the affiliation of different ministries is clearly delineated.

This question has tremendous implications on how China's participants to Lausanne III were nominated. That issue in turn became the main point of contention on why the participants were not allowed to leave China for Lausanne III.

Traditionally, the global evangelical community has approached this question in a very pragmatic way. At the risk of over-simplification, it is estimated that an overwhelming (as much as 80-90%) majority of resources for China is devoted to house churches and the rest to TSPM. In terms of number of ministry agencies, the ratio is not as

Reflections on Lausanne III

Freda Cheung



It was with great excitement and anticipation that I arrived at Cape Town, South Africa, for the 2010 Lausanne Congress. It took me 30 hours to reach Cape Town from Los Angeles, but surprisingly, I wasn't tired when I arrived. I had been looking forward to this and was quite excited. I first heard of the Lausanne Congress in 1974. I was still relatively young then, and associated the Congress with the 'big shots' of the Evangelical Church such as the likes of Billy Graham, Thomas Wang, Leighton Ford, John Stott, etc. As members of the Chinese Christian Church, many of us are aware that Lausanne I led to the establishment of the Chinese Coordination Center of World Evangelism (CCCOWE) under the leadership of Rev. Thomas Wang in 1976. Since that time, CCCOWE has had a direct impact on the unity and ministry of Chinese evangelical churches worldwide.

As I anxiously waited for this opportunity to attend, I had many questions about how the Congress would impact my life, my ministry and my walk with the Lord. When I arrived at the Cape Town airport, I met up with some of the other delegates who were attending the Congress. We took the Congress shuttle to the Cape Town Convention Center where we registered and obtained our conference materials. It was an emotional moment as I stood in the Convention Center watching delegates arriving from all

over the world. As I looked at all the different facial features, skin color, and style of clothing, I caught myself wondering what it was going to be like for all of us to be together for the next ten days. As Christians, we worshipped the same God, and yet we were so different in the way we looked, talked and behaved. I quickly whispered an earnest prayer to the Lord: "Please Lord, bless this conference. Make me a blessing to others, and let me be blessed at the same time!"

Theme:

The theme of the Congress was: God in Christ, reconciling the world to Himself.

The emphasis/focus of the Congress was to help us as Christians realize that God has committed to us the message of reconciliation. We are therefore Christ's ambassadors to the world obligated to spread this message of reconciliation.

How are we to function as ambassadors reconciling the world to God, I asked myself? Our world is broken. Our relationships are broken. Unfortunately, these broken relationships are often found within the church. As a result the church is also broken. What are we to do then to restore this broken relationship and estrangement from God and from one another? How can the church be an effective agent of God to deal with some of the brokenness in our community and in the world?

I think that we must first learn to become reconciled to one another within each church and within the Christian church community. Instead of attacking one another, we, the Christian church, should join together to become a strong force for good – for our community, for our country, and for the world. Then within each church, we should be reconciled to each other. Perhaps the leaders should take the lead so that the members have an example to follow.

In order to function effectively as ambassadors of the Gospel message, we must first recognize the importance of reconciliation within the church, and to practice genuine reconciliation with people we are at odds with. Anything less than that will prevent people from being reconciled to God. Unfortunately, because of the many broken relationships within the church, we are preventing people from coming in, and at times driving people out. We need to be humble before the Lord and ask Him to start this true reconciliation first within ourselves before we can reconcile with others. There is no true love without true repentance and forgiveness. When there is no genuine love, relationships are superficial at best. Without this strong relationship built on genuine love, it is extremely difficult, if not impossible, for us to become a strong force of positive impact to our community, let alone the country or the world.

World Evangelism:

We pray hard for the ministry of evangelization, but ignore or pay little attention to outreaching to other nationalities/countries. Most of the Chinese mission organizations are just focusing their mission outreach to the Chinese living in the non-Chinese countries. It is time that we broaden our horizon and open our eyes to see the need for the gospel to be preached to the non-Chinese world. We have received freely from the Western missionaries, let us also be the bearers of the good news to the non-Chinese.

Engaging in Issues of Public and Social Concern:

We were reminded of the need of prisoners who have become believers of the gospel.

Many of these prisoners need help once they are released from prison, yet Chinese churches are rarely involved in helping these ex-prisoners adjust into the community. Unfortunately, as Chinese Christians we often tend to see only the needs of our own families and our own churches. Although this is necessary and important, it is too narrow a perspective, and too ethnocentric. Christ asks us to reconcile the WORLD to Himself, and we are called to bear witness to the truth of Christ in the entire WORLD. Other religions, such as Islam and Buddhism are active in expounding their beliefs and cultural practices to all the developed and developing countries. But, Christians, particularly the Chinese church, mostly keep to our own. The WORLD lies silently beside us and is being ignored.

I wonder how many of our Chinese churches are involved in Prison Ministry or the Angel Tree Project; have helped recovering drug addicts, alcoholics, juvenile delinquents, abused women, etc? We seem to think that these are the problems that the American Church, African church and the Hispanic church should deal with. Our mind seems to tell us: “Let’s keep our Chinese church clean, right, and well-equipped for our own young people. Let’s not let undesirable people contaminate our sanctuary or pollute our recreational facilities. Just keep all the undesirable elements outside our church doors. Surround our church and our people with high walls to keep out unacceptable people and unacceptable issues. The church that we built is for us to enjoy and to feel comfortable. After all, the church is a place for us to be served, to rest, to socialize and fellowship, and be recognized, but not to be caught up with the problems facing the community or other nations.”

The Chinese church is so far behind the Western churches in terms of involvement with WORLD evangelization and engaging in issues of public and social concerns. We tend to live out our Chinese culture and beliefs: “Don’t be bothered by things that have nothing to do with us. Be concerned and clear up the snow on our door steps, but just leave the ice and snow on the roofs of others’ (peoples’) homes.”

I wonder how true this description is of

the behavior of Chinese Christians. What is of concern and importance to us is “Me and Mine”! How sad a condition! We need to come before the Lord to do some soul searching. This is my Father’s World. If we truly believe that, then what happens around us, in our community, our country and the world at large, should be our concern. We must open our hearts and minds, dirty our hands, and get involved in issues that are affecting my Father’s World. How I need to be reminded that my non-Chinese Christian friends are my brothers and sisters in my Father’s big family. What happens to them is relevant to me. I can’t be just sitting idly by on the sidelines observing silently things that take place which are against the just, righteous and merciful nature of our Father God.

Some of us high minded Christians hold the view that to be a respectable evangelical Christian, all we need to pay attention to are the needs and expansion of our own church. As to social and public issues/concerns/needs, leave them to mainstream society, the liberal church, the government and the western world. After all, they have the know-how and the resources. We just pay attention to our own spiritual growth and that of our members, and the expansion of our church. We choose to have selective reading of God’s Word, and never seem to notice that it contains a lot of guidance and directives as to how we are to live, behave and interact in our community. No, this responsibility is given to all Christians, east and west, Asians, Africans, Europeans, Latinos, and Middle-Easterners. We, the Chinese church, the Chinese ambassadors of this message of reconciliation, must wake up, and respond to it sincerely and earnestly.

As we studied the book of Ephesians each morning at the Congress, my eyes were opened to see clearer and my heart was stricken to see how I have failed to observe what the Lord has called us to pay attention to and to live as His children in this world.

The words of the Apostle Paul in Ephesians: “I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in

love. Make every effort to keep the unity of the Spirit through the bond of peace.” We know it theoretically and intellectually, but how we have failed to translate that into our every day living.



Relationships and Fellowship

The pageantry, the joyful singing and worship, the celebration of the Lord’s Supper – all these brought so much joy, uplifting of the spirit and worshipping in the throng of God’s children from 198 nations. It is truly a foretaste of what it will be like when we come together in heaven to worship the Lamb that was slain for our sins!

Fellowshipping and interacting with a layperson from China and a bishop from Africa was all the same, i.e. no status difference. It’s such a delicious realization that before the Lord we will be able to relate to one another on an equal basis regardless of what our rank and status was on earth. But does this kind of fellowship exist in our churches? Maybe for a flimsy moment and then afterwards, it’s back to the same old status conscious relationships dictated by the world even though we are supposed to be brothers and sisters in Christ, and saints saved by God’s grace! When we gather together at church, do we mingle with others that are different from us in education and social status? Do we tend to form cliques that are exclusive of others except the in-group? Does the Christian community behave the same as the secular community? For the non-Christian, the question is “Why do I need to leave my community to join your Christian / church community if there is no difference in your behavior and relationships?”

Final Words

Attending this Congress was a life experience. I learned a lot about living and demon-

strating a life that will bear out the true meaning of being a Christian. People are looking at the church to find out about our God. What does the church today show and demonstrate to the world and our community about who our God is and what He's all about? Unfortunately we often show them a God who is selfish, arrogant and uncompassionate by our behavior. The world needs us to live out God in our lives. We must become compassionate people who care for those who are sick, hurting, wounded, exploited, etc just like Jesus was when He was on earth. We must not just talk the talk, but we must walk the walk by demonstrating in our lives the true meaning of being a Christian -- a follower of Jesus Christ!

One lesson that will stay as a constant reminder to me as I serve the Lord in the ministry of foreign missions can be summed as follows: "There is no biblical mission without biblical living."

At the Closing Ceremony, Rev. Doug Bird-sall, the Executive Chair of the Lausanne Movement, stated: "We gathered from 198 countries,

the most globally representative assembly of evangelicals in history. Representing a broad spectrum of denominations, organizations, academic institutions, and the worlds of business, government, and the arts, we engaged the most pressing issues of our day through the prism of 'God in Christ, reconciling the world to himself.' (2 Corinthians 5:19)" What do we carry away from this momentous historic gathering? What impact will we be able to make that the world indeed will see the only hope of healing a broken world, a broken community, a broken home and a broken person is by coming to the cross of Christ and being reconciled to Himself? Only the love, forgiveness and transforming power of the gospel will heal the broken person and the broken world! I just pray that all of us who were at the Congress will be committed to live out what we have heard and experienced. We are the ambassadors for the message of reconciliation. – Jesus' death on the cross and His resurrection. This is truly a glorious and blessed ministry!

► skewed but still maintains at least a 3 to 1 proportion between house churches and the TSPM. This distribution is very similar to the relative size of the respective sectors. Along this line, Lausanne can rightfully justify an 80/20 ratio in China participants between house churches and TSPM. The global evangelical community has made also a distinction between the grassroots TSPM leaders and the top national TSPM leaders who are largely liberal. The former group will be warmly embraced whereas the latter group is received with an air of suspicion. All these happened under the framework of the government's policy of sanctioning only the TSPM and marginalizing the house churches.

However, there is a very important trend developing. Using labels such as 'warm southern wind' and 'de-sensitize issues of house church,' sociologists in China have argued that the government should formalize house churches and integrate them into the fabrics of society. There are signs that public discussion of house churches is no longer a taboo. What if the government indeed recognizes the validity of house churches and comes up with a regulatory policy that is ac-

ceptable? We will see the 'official' church reflecting the true demographics of believers. A step in this direction will eliminate much of the controversies about the definition of body of Christ in China.

Formal recognition and integration of house churches into the Chinese society is the third key to China's involvement in world evangelization.

Towards a New Paradigm

What will it be like when the Indigenous Mission Movement from China, IMM from China, becomes a reality for China's Church?

We will see China's Church linking directly with the worldwide Body of Christ in partnership to reach the unreached. We will also see a changing role for the overseas Chinese churches in Asia and the west.

We will see China's missionaries being sent to the harvest. We will see His Kingdom manifested in people groups, His Church established among them.

Amen.

Amazing Meeting with the President of Kyrgyzstan

John & Christa Tsai



August 26, 2010 was a day to be remembered, a day that all of us have been praying and hoping for! Why, you may ask! For it was the day that Roza Otunbayeva, the President of Kyrgyzstan, came to visit the City of Tokmok, where headquarter of Mercy Charitable Christian Foundation (MCCF) is located. Our university - IUCA (International University of Central Asia), founded by MCCF, was one of the few selected sites in President's tour.

IUCA began in 2008 as an institute (Professional Institute Yrayim) with just two departments, but our motto has been "Faith, Hope & Love." In 2009, PIY turned into University when we added three more departments. Now, we are into our 3rd year and we have a total of 8 departments and 210 students for the School year 2011. We also dream one day to have medical, law and agricultural departments.

Tokmok is an old town of 75,000 people with declining population due to the recent National Revolution and disastrous racial clashes

in the south. There are only a few factories and businesses left that cannot offer enough jobs for the working class, nor part-time work for college students. No wonder people question how we can attract qualified students to enter our university.

Our university president Camilla knows that first we must recruit highly qualified professors who can provide solid academic teachings to build COMPETENCE in these students. Just as important, they need to be taught the Life's Core Values for CHARACTER building. These together form our basis upon which we plan to build our university's name and reputation. This has always been CASA/MCCF's mission and vision, and that is to reach out to the Muslim young people, to introduce them to Christ via education, and also to equip and raise them up as future leaders who can bring about transformation to the whole nation. Our graduates must value integrity and honesty in whatever they do.

About 20 years ago Camilla was the President's student. She remembered Roza challenged

her and other graduate students to think about the criteria for a good university. Roza has always believed in education and she regards universities as the breeding grounds and incubators for bring up the future key leaders of any nation. Even then, Roza encouraged her students to make this country a better place for all, through their advanced education. Camilla was so inspired by such Rosa's insight that she made it her lifelong goal to pursue in education for Kyrgyzstan. Therefore, even she is yet to know Christ, God is using her to work with MCCF for His purpose in IUCA. We have the confidence that even though there seem to be endless challenges that we had to face this year, such as the Revolution in April, serious racial clashes between the Uzbek and Kyrgyz groups in June resulting in killing of many lives, loss of property, jobs and homes in the south, and other parts of the country, persecution of Christians, etc. And there certainly will be other incidents in the future. But in the midst of all these tragedies, the faith of all of us as Christians was strengthen for we know that our God is truly in control and with Him all things are possible.

On August 19 we were notified of President Roza's visit to Tokmok. The whole Chui Region (one of the 7 regions in the country of Kyrgyzstan) and the City of Tokmok got all excited in great anticipation. Like us, many that are associated with this event were scrambling to get things ready, working never this hard before. Everyone was preparing for this visit, expecting to be inspected, hoping to be recognized and dying to receive some assistance for everyone has so many needs.

President Roza's visit to IUCA was originally scheduled at 11:00AM on August 26, but to everyone's surprise, she came one hour earlier. We (John Tsai, President of MCCF, James Hung, Chairman of IUCA's Board, Elena, VP of MCCF, and Christa Tsai) were asked to be at IUCA around 10:30 AM. Arriving at 10:05 AM, we were told that President was already on campus. After thorough check by the security team, we were escorted to the meeting hall where some selected students and professors were already seated for the "Question & Answer Session" with the President. Only 60 out of 200+ students were allowed to attend for security reason.

At 10:30AM, Camilla led President Roza

into the hall and started the session, with many reporters and media crew already setup for that day's national news broadcasts. Camilla delivered a short introduction of IUCA and expressed our feelings of gratitude, honor and privilege to have President Roza, not only visiting us but also making herself available for a Question & Answer Session with our students. We also found out even though they only allocated 25 minutes for us, but upon President's insistence, we were granted 50 minutes. Ultimately, she stayed with us for a total of 2 hours.

The next stop for the President's team was the Culture Center where they met with the government officials and community leaders of the whole Chui Region. Pastor Alexander, senior pastor of Temple of God Church, also our MCCF board member, was present at the event. He shared with us the next day that during their one hour meeting, President Roza spent significant amount of time talking about IUCA. She was impressed with university's vision and direction. She wanted to see us grow and liked to offer us assistance. What can we say, except thank you God for giving us more than we ever ask for! We can only bow down before Him to worship Him and give all the glory to our Heavenly Father!!

This event really gets us thinking!! We were so very excited and worked extremely hard in our anticipation of meeting with the President of Republic of Kyrgyzstan, a country of merely 5 million total population. But, how much more amazing we should be to know one day we will be meeting with Jesus, who is King of kings and Lord of lords!!

Do we not know He is not only the ruler over the universe but He is the creator of all including us? Should we not ask ourselves if we are indeed ready to be face to face with Jesus when He comes again and whether we have the assurance of eternal salvation?

We pray that all of us would be seriously thinking about this, and we can answer all the above questions with an emphatic "YES"! Let's encourage each other to be prepared for the day of Lord's Second Coming and HE IS COMING SOON!!

(For more information on the ministry please visit www.casamission.org. Or write to Johnnptsai@yahoo.com, Christatsai@yahoo.com)



England: A recent survey showed that the decade-old decline in church attendance has bottomed out though only 7% of people worship regularly. The attendance of Church of England has been holding fairly steady since 2001 at 1.2 million, that of Catholics leveled off in 2005 at 900,000, and the Baptist Union with a modest gain since 2002 to 154,000.

<Christianity Today, November 10>

China: From the 1st official religious survey, 69% of the Christians interviewed saying they believed because they or family members had been sick; 70% were women; and 67% had been baptized. 73% had joined the church since 1993, only 18% between 1982 and 1992 showing recent phenomenal growth. The total number of Protestant Christians is now 23 million, compare to 20-21 million 2 years ago -- an increase of 10% in just 2 years. The survey did not take into account of vast number of unregistered house churches which the official China Daily set at 50+ million.

<Global Chinese Ministries, December 10/January 11>

USA: On the Texas border with Mexico there are many colonies of immigrants that escape from drug violence. They are largely communities with no sewer, water or electricity. The people are without help and avoided by a lot of American Christians due to the dangers there. An agency though has started a ministry there in 2008 bringing them assistance and hope in Christ. Over one thousand families have now accepted Christ. The local churches are growing also.

<Buckner International, www.buckner.org, 10/29/10>

Kachins: 100 years ago, gospel was brought to the 1.2 million Kachins in Myanmar, China and Thailand. Today 60% of them are Christians.

<Asia Harvest, www.asiaharvest.org, December 2010>

Child Deaths: 8 million children die from preventable diseases a year around the world most of them related to malnutrition. Good nutrition is especially crucial for children under 2. In Guatemala, 70% of children are malnourished. At a cost of \$42 per family or \$7 per child, an agency partners with local churches and leaders to train parents to grow vegetables and other foods, how to care for sick children, and how to prevent illness. In many communities, they see 20-40% reduction in malnutrition. And children are changed spiritually also.

<Medical Team International, medicalteam.org, 11/15/10>

Zimbabwe: With unemployment rate of 95% in 2009, people can survive, it seems, only in committing crime. But the hopelessness opens up opportunity for ministry. A recent showing of the "Jesus Film" to 500 people resulted in 106 accepting Christ.

<JESUS Film Project, www.jesusteam.org, 10/1/10>

India: When lives of 2 children of a Hindu priest attending Bible club began to change, they told their father about Jesus. Though very much opposed, the father went to the club to see for himself. Eventually he became a Christian and quit his temple job to become a farmer. Children here are very open to the gospel and parents are glad for their children to receive after-school tutoring along with Bible teaching. Children in turn become great evangelists for parents.

<Mission India, www.missionindia.org, 11/26/10>

Vietnam: This one of the most tightly controlled nations in the world has shown signs of loosening a bit. In 2008, believers were allowed to do an open air crusade in Saigon for the first time since communistic rule. Thousands came and responded to the gospel greatly. Churches are growing. Recently, a leader of a large network of churches requested 100,000 evangelism tracts for his various house churches throughout the nation. Marketplace Mission is a new field. Some Christian business owners are reaching orphanages in rural areas holistically, hiring children when they reach 18 years of age.

<Global Advance, www.globaladvance.org, 10/27/10>

Chile: One of the rescued miners trapped thousands of feet underground was known as "the pastor." during those 69 days, he continuously asked for audio biblical messages and spoke with the other victims about his Lord. By the time they were rescued, 22 of them had come to Christ. Recently, he gave his testimony at a 6-day evangelistic campaign. This and the evangelist's messages led 13,000 to Christ. Over 145,000 came to the campaign, and millions more heard the broadcasts.

<Luis Palau Association, www.palau.org, 11/5/10>

Operation World: The 7th and newest edition in 9 years of this "Prayer Encyclopedia" of the global church is published. The author says that the electronic age facilitates better connection to the global church and a much more collaborative and dialogue-oriented process in reaching conclusion of the state of Christianity and the needs for prayer.

<Biblica (International Bible Society), .biblica.com, 0/26/10>

Albania: Religious expression was banned and virtually extinguished under Communist regime until 1990's. Today, there may be 11,000 Christians worshippers on any given Sunday among 3+ million population. A gospel radio broadcast started in 1980's has had a role in rekindling the faith and recent growth of the church. Also the station has secured license to broadcast in the neighboring Kosovo with encouraging responses.

<Words of Hope, www.woh.org, 11/29/10>