

The Korean Church and WCC, WEA, & Lausanne Movements

From Personal Experience of Prof. Bong-Rin Ro

The 10th WCC General Assembly will be held in Busan, Korea in October 30-November 8, 2013.

There have been extensive debates between the churches that support and oppose WCC. A theological debate was planned on October 8, 2012 in Seoul between Dr. Duk-Sung Choi (Director of Church History Research Center in Busan) of the opposition, and Dr. Hyung-Kee Lee (honorary professor of church history at Presbyterian Seminary-Jang Shin) of the supporting side. However, Dr. Lee decided not to participate in the debate due to pressure from his denomination (Tong-Hap).

I. WCC, WEA, Lausanne Experiences

The author served as an OMF missionary (1970-2000) in Asia, teaching at seminaries in Singapore, Taiwan, and Korea. While he was teaching at different seminaries, he also served the Asia Theological Association (ATA) as its first General Secretary (1970-1990) and the WEA Theological Commission International Director (1990-96) promoting evangelical theological education in Asia and around the world.

When the author worked in theological education in Asia, he had dealt often with WCC theological organizations in Asia. ATA was working with Asia's evangelical seminaries in approximately 1,000 seminaries from Japan to Jordan on issues of theology and theological education in Asia through many theological consultations.

WCC has been working through the Christian Council of Asia (CCA) in Asia and through NCC in different countries. WEA also has its Asian body, Asia Evangelical Association (AEA), and worked with national Evangelical Alliances or Fellowships. Since the author was involved in evangelical

theological education in Asia, he was also active as a member of the AEA Executive Committee during 1980s and 1990s.

After Rev. Billy Graham held the Lausanne Congress of World Evangelization in Lausanne, Switzerland in 1974, the Asia Lausanne Congress of World Evangelization (ALCOWE) was organized in the latter part of 1970s. As an executive member of the ALCOWE, the author was involved in the area of theological education of AEA and ALCOWE, and would like to share some of these experiences with the WCC (CCA), WEA (AEA) and Lausanne movements in Asia.

The author would like to convey one important message to the Korean Church in this paper as the debate on the 10th WCC General Assembly in Busan in October 2013 will continue. The WCC movement was very active promoting unity of Christian churches around the world from 1950 to 1990. Nevertheless, due to the continual decline of churches in Europe and North America and the subsequent financial crisis, the WCC movement today has lost its original vitality and is facing multiple crises. The pendulum of world Christianity has shifted from the West to the churches in the Third World (Asia, Africa, and Latin America).

Therefore, the opportunity to assume leadership of the WCC movement has come to the churches in the Third World. The Presbyterian Church of Korea (Tong Hap) and other Korean evangelical denominations within WCC have a special responsibility in this and bring WCC back to its original purpose of world evangelization.

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II. Growth and Decline of WCC Movement

1. Original Purpose of WCC: World Evangelization Movement

The beginning of the ecumenical movement goes back to the first International Missionary Conference held in Edinburgh, Scotland in 1910. The International Missionary Council (IMC) was soon organized to bring close cooperation among mission agencies in the West. Two other cooperative ministry were started: the "Faith and Order" ministry to bring unity among denominations in the world, and the "Life and Work" to encourage Christian social concerns.

After World War II, WCC was officially organized in Amsterdam in 1948. At that time there were theologically liberal influences within the ecumenical movement from liberal seminaries in Europe and liberal missiologists in America. However, most participating churches in the WCC movement were very interested in world missions. Mr. John Mott (d. 1955), who received the Nobel Peace Prize for his mission contributions, was known as one of the best mission executive leaders in the world and his fervent promotion of the ecumenical movement for the sake of world missions.

From 1910 to 1952 the evangelical ecumenical leaders led the WCC movement and promoted world missions. Unfortunately, the liberal leaders within WCC began to control IMC and the ecumenical movement, and introduced theological liberalism of the West and religious pluralism within WCC. Consequently, they changed the theology of WCC which has endured to this day.

2. Theological Problems in WCC

1) The Theological Education Fund (TEF)

TEF, the theological arm of WCC, introduced a new theology of "Contextualization" by declaring "The Third Mandate Period (1970-77): Contextualization." TEF spent \$3,300,000 for theological education in the Third World.¹

At the time I began teaching in Asia in 1970, TEF had been providing full scholarship to Asian, African, and Latin America theologians to study at liberal seminaries in the West for their doctorate degrees in theology, as well as liberal theological books to mainline seminaries. Thus, the mainline seminaries in Asia already had many academically qualified professors with their doctorate degrees, and 40-50,000-volume libraries. On the other hand, most evangelical seminaries, which were in the vast majority of theological institutions, did not have enough academically qualified professors, and had only libraries of very limited volumes even without proper catalog systems.

The ecumenical seminaries received their accreditation from ATESEA in South East Asia and the Serampore College in India. Evangelical seminaries did not have any accreditation. Consequently, many evangelical students had little confidence in theological degrees from evangelical seminaries and showed their interest in mainline denominational seminaries.

2) Theological Problems in the Asian Church: Theology of Contextualization

The basic problem of the Asian Church was theological, because the contextual theology of TEF was rushing into mainline seminaries like a flood. TEF leaders emphasized that the message of the gospel of Jesus Christ itself ought to be contextualized in the Third World. Where there was racial segregation which existed in South Africa (Apartheid), the gospel was to promote racial equality. Where there was a marked contrast between rich and poor which existed in Latin America, the gospel was to eliminate economic disparity. The contextual theology in Asia was to accommodate Asian traditional religions and cultures in such a way that the Christian message should accept the concept of universal salvation and religious pluralism.

The author as ATA General Secretary had organized 14 theological consultations to deal with issues of ecumenical theology and theological education in two main areas. First, ATA had to deal with the religious pluralism promoted by the Religious Dialogue Department of WCC (Chairmen Dr. Stanley J. Samartha, and Dr. S. Wesley Ariarajah). Different "Asian Theology" began to appear in the Asian theological arena. For example, Dr. Kozuke Koyama, a Japanese missionary at Thailand Theological Seminary in Changmai, Thailand (former ATESEA General Secretary in Singapore), wrote *The Waterbuffalo Theology*. Other Asian theologies were Dr. Song Chuan-Sung's (Taiwan) *The Third Eye Theology*, Dr. Jong-Yong Lee's *The Ying Yang Theology*, and Dr. Stanley J. Samartha's (India) *Unbound Christ Theology*. These Asian theologies denied the uniqueness of Jesus Christ.²

Dr. Song's "Third Eye Theology" taught that the gospel of Jesus Christ must be looked at from three different dimensions: the belief of the Early Christian Church; secondly, understanding of Western Christianity since the Reformation in the 16th C; and thirdly, the Asian interpretation of the gospel within the Asian context of religious pluralism and cultural background.

The contextual theology of TEF goes beyond the traditional mission concept of "Indigenous Method" of presenting the gospel to the natives. We in Asia began to see the changing theological trend in our Asian seminaries. The author through ATA organized two major international theological consultations consecutively on the topic of "Contextual Theology" at the ACTS campus in Seoul in August 23-31, 1982: the 6th ATA Theological Consultation with 85 Asian theologians from 17 countries that produced a document, "Seoul Declaration on Contextualization;" and "The Third World Theologians Consultation" with 30 Asians, 15 Africans, and 15 Latin Americans. These two evangelical consultations critically evaluated the contextual theology of TEF and circumscribed the area where evangelical theologians could exercise their contextual theology within the biblical/historical faith of Christianity. The author edited the major papers in a book, *The Bible & Theology in Asian Contexts*.³

The second major theological issue was that the traditional message of Jesus' cross, resurrection, and salvation was replaced by "Liberation Theology," "Salvation Today," and "The Social Gospel." The Minjung Theology (1981) of Dr. Young-Bock Kim in Korea was a good example. He focused on the "theology of the mass" against the military government of General Chung-Hee Park in South Korea during 1960s and 1970s. Dr. M. M. Thomas (WCC Vice President and Director of the Christian Institute for the Study of Religion and Society in Bangalore, India) wrote a book, *Salvation and Humanization* (1971). Both theologians re-interpreted the cross and resurrection of Jesus Christ from the perspective of human rights, racial equality, anti-exploitation of the poor, and social gospel.⁴ WCC poured its resources (personnel and finance) into human social activities and ignored the biblical message of spiritual salvation.

Historically, this horizontal emphasis of the socio/political gospel was introduced with the WCC's new missiological concept of "Missio Dei" (God's Mission) at the 5th IMC in Willingen in 1952. The "Missio Dei" concept includes everything which God does in the world, particularly for the transformation of modern society in order to create the Kingdom of God on earth. At the 4th WCC General Assembly at Uppsala in 1968, the traditional theology of missions of bringing Jesus Christ to "the Unreached Peoples" of the world for spiritual salvation was ignored by the WCC leaders in lieu of their emphasis on socio/political agendas.

Dr. Peter Beyerhaus, Professor of Missiology and Ecumenical Theology at Tübingen University in Germany, recently evaluated the Mission Statement of the 10th WCC General Assembly in Busan:

"Mission spirituality resists and seeks to transform all life destroying values and systems wherever these are at work in our economies, our politics, and even our churches."

He brought out God's activities in two forms of history: World history and Salvation history. In World history God's sovereign power controls and sustains all activities of human life; on the other hand, in Salvation history God provides the forgiveness of sins and eternal life to everyone who believes in Jesus Christ as the Savior. In the WCC Mission Statement of "God of Life" in Busan, "Life" should have two prongs: the life in this world and the life for eternity. Dr. Beyerhaus said that WCC almost ignores again the eschatological eternal life.

From the major papers presented at several ATA theological consultations, the author edited 8 books and published them through ATA. Three of the books have been used as theological text books at Asian seminaries: *The Bible & Theology in Asian Contexts*, *God in Asian Contexts*, and *Christian Alternatives to Ancestral Practices*. The author also widely reported theological issues in Asia through the ATA quarterly magazine, *Asia Theological News* (24 pages) in 14 years (1976-90), and *Asian Perspective*, a monograph series of 33 booklets which dealt with different issues of the Asian Church.⁵

WCC conducted a consultation on "Salvation Today" in Bangkok in 1973 and introduced a new concept of salvation. "The Salvation Today" message is different from the message of "Salvation Yesterday" which talks about spiritual salvation for eternal life in heaven. The Salvation Today message talks about the salvation of society from hunger, injustice, exploitation of the poor, and human rights.

Dr. Arthur Glasser, a professor at the Fuller School of World Missions, attended this ecumenical consultation in Bangkok. After the consultation he came to Singapore and reported to the seminary students of the author: "The head of NCC from New York City said that communist China today is more evangelized than the United States of America."

The third area of theological controversy is on the issue of "Homosexual Marriage." The endorsement of homosexual marriage by the mainline denominations in America began to appear from 2000. Rev. Gene Robinson, a minister in the Episcopal Church, was officially ordained to be the first homosexual bishop in the state of New Hampshire in 2003. Other mainline denominations in America also officially endorsed homosexual marriage: Evangelical Lutheran Church and United Church of Christ (2005), and Presbyterian Church, USA (2011). In the United Methodist Church extensive debate is going on between the pro- and anti-homosexual groups. Many members of these denominations have left their churches and joined other evangelical churches.

3) The 7th WCC General Assembly in Canberra, Australia

The 7th WCC General Assembly was held in Canberra, Australia with 4,000 participants in February 7-20, 1991. The author attended the General Assembly as "an observer" to represent the WEA Theological Commission. At the opening ceremony, Dr. Hyun-Kyung Chung, a woman professor of theology at Ewha University, performed a Korean traditional dance along with 16 second generation Korean-Australians and two Australian native dancers before 4,000 people. Dr. Chung called the spirits of the dead people from Abraham and Sara to Mahatma Gandhi of India, and to Martin Luther King, and said, "Oh, Holy Spirit, Come." Then, she burned the small piece of paper which had the names of many famous deceased people. The whole dance was shamanistic (Korean Mu-Dang) representing the animistic religion. She received a massive ovation from the audience.

Many Korean participants from South Korea and North Korea including the author were present at the meeting. Many Korean pastors were quite disturbed by Dr. Chung's presentation and talked to each other after the show, and said, "Why did WCC choose Dr. Chung to represent the Korean Church, because she certainly misrepresented the Korean Church?" After the Korean delegates returned to Korea, the Korean Evangelical Fellowship (KEF) called a special meeting in Seoul in which the author and Dr. Myung-Hyuk Kim, KEF General Secretary, presented a criti-

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"God Particle"

By Dr. Chi-Yu King

Scientific knowledge is known to be limited, and scientists have been constantly trying to improve the understanding of the physical universe and expand their knowledge frontiers. Physicists in particular have been trying to search for the truths of the universe at the two extremes of the size scale: cosmologists about the origin, nature, and extent of the entire universe, while particle physicists about those of the tiniest fundamental constituents of matters.

According to Science magazine, the most significant scientific "breakthrough" of 2012 is the discovery of Higgs Boson, which is also known incidentally as "God particle". The discovery of this particle, announced on July 4, was made at the world's biggest atom smasher --- the Large Hadron Collider (LHC) in Switzerland. This particle is thought to be the last missing piece in physicists' standard model of fundamental particles and forces. The model assumes that a "Higgs field" permeates the universe and gives energy to vacuum, and mass to certain fundamental particles, but not to others.

"God particle", though incidentally named, may serve to remind us of God's existence everywhere, including the farthest edge of the physical universe (and beyond) and at the most fundamental level of matters, for He is both infinitely great and infinitesimally small.

In a previous article,¹ I discussed briefly some implications of God being infinitely great. Let us now explore His being infinitesimally small, a truth which has been relatively neglected by Christians and non-Christians alike. His being infinitesimally small, though not mentioned directly in the Bible, is implied by His attributes, such as eternity (Psalm 90:2), omniscience (Romans 11:33-36; 1 Corinthians 2:10; Colossians 2:3; Hebrews 4:13), omnipresence (Psalm 139:7-9; Jeremiah 23:24; Ephesians 1:23), omnipotence (Matt. 19:26), and His being the creator and upholder of all things, great or small, physical or spiritual (John 1:3; 1 Corinthians 8:6; Colossians 1:16; Hebrews 1:3). He fills heaven and earth (Jeremiah 23:24).

In so being, He is relevant to all things. He can name all the numerous stars in the vast universe (Psalm 147:4; Isaiah 40:26) and at the same time take care of a single little sparrow and count the number of hairs of each and every person (Matt. 10:29-31); He knows and is with every tiny piece of materials, even the tiniest fundamental particles, such as the "God particle," as well as whatever may be more fundamental yet to be discovered by scientists in the future.

One interesting and important feature of His being infinitesimally small, like His being infinitely great, is that it is mathematically consistent with the Biblical truths of Trinity and Jesus' dual nature of being both God and man. For if we use i to denote His being infinitesimal, then Trinity may be expressed as $i + i + i = i$, and the duality by $i + 1 = 1$, which are both mathematically correct. God's being unlimited at both extremes of the size scale explains why He transcends the ordinary mathematical laws, which are valid only for finite numbers.

In view of this truth, no one can boast about his finite achievements, no matter how great they may be; nor should any one consider his contributions too insignificant to be noticeable by God. The poor widow's two mites in the eyes of Jesus are more worthy than the money all others put in the treasury (Mark 12:41-44). Since God also knows all the things that we need (Matthew 6:32), we as God's people whom He loves should never fear anything under any circumstances, but should live by faith according to His purpose and make maximum contributions with whatever limited time and talents we have, so that God may be glorified (1 Corinthians 15:58).

References:

1. "To fathom "the infinite" with the "finite"" Great Commission News, Fall 2012.

(Dr. King earned his Ph. D. in Physics from Cornell University and did his postdoctoral research in Seismology at the California Institutes of Technology. For decades he had engaged in Geophysic research at UCLA, USGS, NOAA, University of Tokyo, etc. He has been serving very actively in his church and parachurch organizations.)



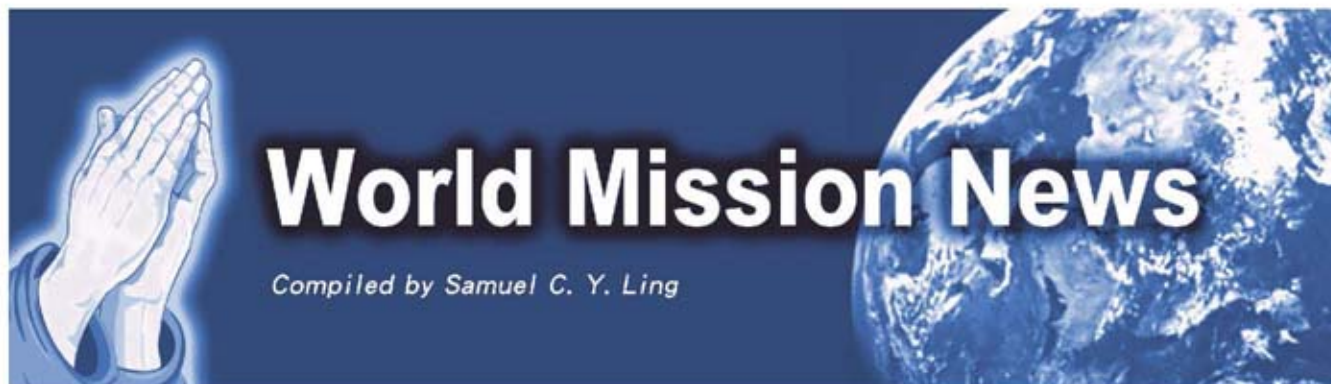
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cal evaluation of Dr. Chung's shamanistic theology expressed in Australia.⁶

During the General Assembly some 50 evangelical delegates met together each evening after the evening sessions to share their experiences in different small group discussions of the day. Dr. Bruce Nicholls, a theological leader in WEA-TC, and the author edited the materials of the General Assembly and produced a book, *Beyond Canberra: Evangelical Responses to Contemporary Ecumenical Issues*.⁷

Notes

- 1 Ministry in Context: The Third Mandate Programme of Theological Education Fund (1970-77) (Bromley, Great Britain: New Life Press, 1972), 17-18.
- 2 Bong-Rin Ro, Ken Gnanakan, Joseph Shao, New Era New Vision (Quezon City, Philippines, 2010), 25.
- 3 Bong-Rin Ro & Ruth Eshenaur, eds., *The Bible & Theology in Asian Contexts* (Taiwan: ATA, 1991), 404p.
- 4 Ibid. 69.
- 5 Peter Beyerhaus, "A Critical Evaluation and Evangelical Proposal to the WCC Assembly 2013 in Busan," *Asian Missions Advance* (January 2013), 30.
- 6 Ibid. 31-32.
7. Bong-Rin Ro, ed., *Asia Theological News* (Taiwan: ATA, 1976-1990). Bong-Rin Ro, *Asian Perspective*, ATA's 33 Monograph Series (Taiwan: ATA)



Audio Bible: Internet access has revolutionized the distribution of Bibles. An agency reported that they have been distributing audio Bibles for 37 years in all kinds of medium, and they reached 50 million people. For the last 2 and half years, they have reached 90 million people by making it also accessible on the internet. Much of the growth is from nations where the governments tried to restrict internet access. The second most popular language to English is the Arabic language Bible. These listeners listen 3 to 4 hours at a time, while the average listener in developed nation listens 3 to 4 minutes.

<Christianity Today, christianitytoday.com, Jan/Feb13>

USA: At the Urbana 12 student missions conference last December, 8,153 students made commitment to lead evangelistic Bible studies. Study guides focusing on the Gospel of Luke were made available at the conference as well as training resources on website. As school classes started after winter break, thousands of Bible studies have sprung up in campuses all over the country leading many students into new relationships with Christ.

<InterVarsity Christian Fellowship, www.intervarsity.org, 2/5/13>

Pastoral Training: An agency has produced a tool for pastors to be trained no matter where they are. This is especially useful to those in difficult to access places. It is an app that runs on the Android Operating system like the smart phone. It allows one to gather and disseminate resources and training that are delivered without the use of internet. One can also choose either text, audio, or video resources in their own language with ones smart phone.

<Mission Aviation Fellowship, www.maf.org, 2/1/13>

China: The economy is expected to grow by 8.2% in 2013. Church leaders say that the growth has helped the spread of the gospel. As believers have more wealth, they give more to the church allowing the ministry to expand. About one quarter of 100 million Bibles printed within the country have been sent to neighboring nations. And the Christians seem to have a real sense of calling to Jesus' command to make disciples of all nations.

<China Partner, www.chinapartner.org, 1/28/13>

Facebook: 1.01 billion people use this social media website each month. An agency started using it 4 years ago for an English-learning program as a means to connect with people in the world. Today it has 50,000 Facebook fans. The people on this program limit their vocabulary to 1,500 words and speak slowly which seem to be attractive to learners.

<HCJB Global, www.hcjb.org, 2/1/13>

Mongolia: The Church is growing both in numbers and in quality. An agency started an effective training program: select 12 to 15 emerging leaders and invite them to join a class for a week each quarter; the program spans 2 years. The program accelerates students' growth both as spiritual and organization leaders. They become more aware of their strength, the unique gifts of their congregations, the needs of their communities and the context in which they live and minister. During training, the leaders form strong bonds leading to a sense of unity among the churches. So far the agency has trained 5 groups.

<Asian Access, www.asuanaccess.org, 2/1/13>

32-year Legacy: on Dec. 30, 2002, a militant gunman burst into a Baptist hospital in Yemen, and shot 4 Americans, a doctor, a warehouse manager, a pharmacist and the hospital administrator Bill Koehn. Koehn's wife, Marty, rushed to hospital moments before he died. Only the pharmacist survived. Within 30 minutes of becoming a widow, Marty thought of the story she heard about Elisabeth Elliot. She took that as God's answer whether she should stay in Yemen. After returning to the US to grief and spend time with her two daughters, she return to Yemen, where they had served for nearly 30 years, and became the warehouse manager. She retired in 2007 when the hospital closed. But their legacy lives on in a granddaughter who had visited them in Yemen and now is considering the mission field.

<International Mission Board, imb.org, 1/11/13>

India: 50 years ago when a mission administrator in the northeast learnt that there were no Christians in the somewhat isolated tribe of Chorei, he went and shared the gospel with them. Today as they celebrate the golden anniversary, 50% of the tribe are believers. The rest of them have largely been absorbed by the Bengali Hindu. The Church is investing in the next generation of missionaries.

<The Mission Society, www.themissionsociety.org, 1/11/13>

Bangladesh: A children trafficker lured 19 Christian kids from their Tripura tribe parents lying to them that he will admit the kids to a Christian missionary school in Dhaka. He was intending to sell them to madrassas, fundamental Islamic boarding schools that train kids for terrorism. On the way at a rest area, a dozen or so of kids ran away and call their parents on the phone. The parents alerted Tripura students attending Dhaka University. The students were able to rescue the six on the bus when it arrived at Dhaka and arrested the trafficker. More than 150 kids have been rescued from situations like this since July, 2012.

<Mission Network News, www.mnnonline.org, 2/11/13>

GCCI 20th Anniversary

LA

Thanksgiving Dinner Gathering

January 20, 2013

This was the first Thanksgiving celebration for the 20th anniversary of the founding of Great Commission Center International, and it had a special meaning to be held in Los Angeles, as the original location of the GCCI headquarters was located in nearby Pasadena.

The gathering was held in the evening of January 20 in Arcadia. As our headquarters now is located up north in the Silicon Valley, we greatly appreciate the generous assistance rendered by the CCCOWE-USA and Ministerial Association of Greater Los Angeles in the efficient preparation and successful operation of the event.

Over 330 guests came to the dinner gathering. Everyone was grateful to God for Rev. Thomas, the founder of GCCI, in opportunely opening up various mission fields and his tireless effort in encouraging churches and mission organization to participate actively in world mission. Blessings were also given upon him for his faithful service to the Lord in the past 60 years.

The GCCI headquarters has moved away from Greater Los Angeles for more than a decade. The feeling of sweet fellowship and kinship in Christ was very touching. For this we are especially grateful! Pray that we will keep on encouraging each other in the Lord, loving each other, and being committed to the expansion of the Kingdom of God!

(Reported by a GCCI co-worker)



Left: Rev. Joseph Lao (First Evangelical Church Association) presented the plaque to Rev. Wang & Mrs. Wang

Right: (Left to Right) Rev. David Chi, CCCOWE-USA, Rev. Wang, Mrs. Wang, Dr. Sharon Chan

Bottom: Rev. Wang addressing the guests



SF

Thanksgiving Dinner Gathering

February 17, 2013



Top: Rev. Wang gave thanks to God for abundant blessings in the past 20 years

Right: Dr. Sharon Chan shared the future plans/vision and thanked all the co-workers and volunteers

Far Right: Banquet guests



Left: GCCI International Board members.

Front row from Left: Dr. Kok-Swang Tan, Dr. Enoch Wan, Rev. Timothy Lin, Rev. John Sun, Rev. Thomas Wang, Dr. Sharon Chan, Rev. Peter T. Chung

Back Row from Left: Rev. Andy Ching, Rev. Edwin Su, Rev. Muh-Chieh Yu, Rev. Joseph Kok, Rev. Peter Mah, Rev. Luke Zhang



Some 330 guests accepted our invitation to celebrate GCCI's 20th Anniversary in Cupertino within the Silicon Valley. The gala started with a sumptuous dinner followed by a varied and exciting presentation.

A DVD presentation highlighted various GCCI ministries: pioneer mission fields such as in Russia, Central Europe, Central Asia, Middle East, and Pacific Islands; mission conferences; mission training and teaching programs; publications; etc.

Rev. Thomas Wang, the founding President, reminisced fondly these past twenty years, and exhorted all the participants to double our efforts in carrying out the Great Commission that Christ our Lord has given to all his followers.

There were also several touching testimonies of those who had been significantly affected by the ministry and/or personal interaction with Rev. Thomas Wang. Among them, Pastor Luke Zhang(張路加) concluded his portion by claiming Rev. Wang as his spiritual father, if Rev. Wang would accept. Upon Rev. Wang's immediate acceptance, a brief ceremony was held to make it official.

Pastor Li Xu(徐立) got up 4 o'clock in the morning in Germany through telecommunication to tell his story of how his participating in the GCCI short-term mission has formed and consolidated his present ministry. Also, Xuan Li(李瑄), an early fruit of the GCCI mission work in St Petersburg, told her story of full-time Christian service.

The evening concluded with Dr. Sharon Chan, President of GCCI, sharing some of the future plans and vision of GCCI ministry. She also thanked the past and present co-workers and many volunteers who contributed to the ministry. (Reported by a GCCI co-worker)

Seminar on "How to Bring Jews and Muslim to Christ" February 16, 2013

As part of 20th anniversary celebration activities, Great Commission Center International invited the pastors, missionaries, seminary students, and the leaders from the churches/organizations to attend a special mission seminar to learn "How to bring Jews and Muslim to Christ" on February 16th, 2013. The four-hour seminar was held at Lord's Grace Christian Church in Mountain View, California. Due to the sensibility of the nature of the content, all the attendees were either recommended by the churches/organizations or directly invited by GCCI.

The seminar was divided into two sessions. The first session's speaker was Dr. Richard Robinson, a senior Jewish researcher from Jews for Christ International organization. The organization was founded with headquarters in San Francisco in 1973 by Moishe Rosen, a veteran missionary to the Jewish people and believed to be the foremost strategist and tactician in the field of Jewish evangelism. Dr. Robinson gave the biblical accounts on God's plan, God's promise, God's plea, and finally God's power; he pointed out that Jews, being the chosen people is part of God's salvation plan even though they were the most "Gospel resistant" group today. He also listed the reasons why most Jewish people do not believe in Jesus from historical, cultural and theological point of views. Then, he provided some general guidelines to the audience on how to share the faith with Jewish friends. He, in fact, brought over a Jewish gentleman, Steve, who was married to a Chinese woman and was led to Christ by their Korean friend. The audience was stunned and deeply touched by his fluent mandarin without any accent, in telling his story. Finally, Dr. Robinson showed some video clips from their spring/fall outreach campaigns, "Behold your God Israel," that his organization had conducted over the past few years targeting Israelis in Israel declaring that "Y'shua is the Messiah." He encouraged the Chinese people to utilize the resources from this organization to reach out to their Jewish friends.

Rev. Kamil Navai, an Iranian pastor from Iranian Christian Church in Sunnyvale, California presented "Islam, Muslim, and the Gospel" in the second session. He came to the States to study when he was 23 years old and was saved when he came back to US at the age of 33. Then he dedicated himself to lead Muslim people to Christ for the past 26 years. He provided a glimpse of the history of Islam, how Muhammad created his man-made religion and used it to control people, and how Muslims view their fearful God. Rev. Navai proclaimed that "the author of Islam is Satan." The key message was "Islam is not from God, but Satan." To bring Muslim to Jesus, we need to know the lies they have been taught and use the Bible to undo Satan's work. He also gave a very concise way of taking twenty steps to evangelize Muslim people.

It has been a very rare opportunity for Chinese believers to learn about the ministry of two missions, each targeting a distinct people group in one morning. Today, God is working both in the Jewish community and among the Muslim people. Just as Rev. Navai said, the conflict between Muslims and Jews as recorded in Genesis has always been a spiritual warfare. Unless Jesus comes among them, the war will never end. Chinese Christians can contribute to the ministry by bringing their Jewish or Muslim friends to Jesus. Overall, the seminar was well received and the responses from the participants were very positive and encouraging. (Reported by a GCCI co-worker.)



Rescue Our Younger Generation Prayer Rallies

San Francisco Bay Area, May 4-5, 2013

America is in a crisis of moral decline. Use of illegal guns is on the rise and even the law enforcement personnel are being targeted. The federal government is abandoning the traditional marriage. Where is America heading? What should Christians do to stem the downward trend of our country?

The America Return to God Prayer Movement is organizing regional prayer rallies in May in the San Francisco Bay Area. The theme of these prayer rallies will be Rescuing Our Younger Generation.

You are welcome to join any one of the following prayer events:

San Francisco

— Cantonese

May 5 (Sunday)

2:00pm - 4:00pm

**Cumberland Presbyterian
Chinese Church**

865 Jackson Street,
San Francisco, CA 94133

East Bay

— Cantonese/Mandarin

May 4 (Saturday)

10:00am - 12:00pm

**East Bay Chinese Alliance
Church**

3755 13th Ave.,
Oakland, CA 94610

Peninsula

— Cantonese/Mandarin

May 5 (Sunday)

2:00pm - 4:00pm

**Peninsula Chinese Alliance
Church**

256 N. El Camino Real,
San Mateo, CA 94401

South Bay

— Mandarin

May 5 (Saturday)

4:00 - 6:00pm

**Chinese Church in Christ,
North Valley**

399 S. Main St.
Milpitas, CA 95035

For detail information, please contact Rev. Hansel Lo at (415) 221-5330