

# THE MORAVIAN MISSION AND TODAY'S MULTICULTURAL COMMUNITY OUTREACH

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## Introduction

The Great Commission to go and make disciples of all nations has been taught and preached occasionally at the Church. But we often see the mission involvement of a congregation is limited to money sending, especially among denominational churches. Jesus commanded us to bring the Gospel to the whole world, and this command is yet to be fulfilled. Mission and Church are not separable. How can we face Jesus for the large unevangelized world population which still has no opportunities to hear the Gospel in the twenty-first century? Where is our love and compassion for the lost souls? Surrounded by people from all nations in multicultural communities, church members need to step out of the four walls of the church, and reach out to the internationals. This paper will mainly focus on lessons we can learn from the Moravians in the past for today's international

mission involvement in our neighborhood.

The Moravian mission movement not only has awakened Protestantism to its responsibility for cross-cultural mission, but also has great influence over several church leaders such as John and Charles Wesley, and William Carey in the eighteenth century]3: \_0 Through the centuries, these Moravians have suffered persecutions and dangers for their religious outreach, but their suffering has prepared them for the risks of their missionary efforts]4\_ The Moravian communal lifestyle and spirituality set a model for the Protestant missionary movement from their century up till now. A small church can be part of the world mission force if we learn from the Moravians by not quenching the Holy Spirit, and take action now.

## Immigrant Demographics in the U.S.

The United States is a nation of immigrants, with



the greatest ethnic-origin diversity of any nation in history. The total of 42,813,000 immigrants in 2009 represent 13.5% of the total population with an average of 1.7% annual growth rate]5\_ The immigrant population included thirty-one ethnicities that had a population over 1 million in the USA in 2010]6\_ The number of international students in the U.S. in the fall of 2012 was 819,644, a 7.2% increase since 2011/2012. 54.5% of the international students came from China, India, South Korea, and Saudi Arabia]7\_ all from the collectivistic culture. While the total U.S. population is growing, the proportion of Christian population to the total population from 2000 to 2010 declined in almost all of the large Protestant denominations]8\_

## Moravian Mission History

The most influential missionary effort of the eighteenth century was the Moravian mission. It was the fruit of Pietism under the mission founder, Count Nicolas Ludwing von Zinzendorf, who was a sought after leader for guidance by many Englishmen in his day]9\_

Count Nicolas Ludwig von Zinzendorf was born in Dresden on May 26, 1700. He was a man gifted in vision and in achievement, fully devoted to Jesus and His cause of Christian unity]: \_ His father was a Minister of the State of Saxony who died when Zinzendorf was only six weeks old. Zinzendorf was taken by his grandmother after his mother's second marriage, and his education was exclusively Pietistic. The Pietists preached Christianity as the religion of the heart, and declared one drop of love was worth more than a sea of knowledge. In Pietism, Zinzendorf found the personal and intimate devotion to Jesus which crossed all barriers, and promoted unity among Christians and churches]; \_

In 1722, Zinzendorf responded quickly after a discussion among the refugees about the oppressive situation of the Hidden Seed in Moravia. He provided his land in Herrnhut for them to build on, and trusted the Lord to provide the rest]32\_ Refugees came from Moravia, Bohemia and other parts of Germany, all seeking religious freedom in Herrnhut]33\_ The goal of forming the community was to worship Christ and advance His Kingdom in the world]34\_

Zinzendorf had a broad range of interests, and the Moravian mission was mainly formulated by him]35\_ In August, 1727, the Pentecostal experience rejuvenated the missionary fervor in Zinzendorf.

Since then Moravians were prepared to be involved in worldwide mission. In 1728, he presented plans for evangelism in the West Indies, Greenland, Turkey, and Lapland. The very next day, twenty-six Brethren responded to the call, and committed to pray and take up global mission]36\_

## The Moravian Mission Movement

The Moravian missionary outreach stemmed from Pietism, a faith to engage more the heart than the mind. It focused on a disciplined life with a relationship with Jesus, piety, and the fear of God. Mission outreach was for any one who were willing to participate under the direction of Christ and the Holy Spirit]37\_

## The Beginning of Global Mission

In 1731, during his visit to Copenhagen for the coronation of King Christian IV, Zinzendorf met Anthony, a black West Indian slave. Zinzendorf was moved by his plea to bring the gospel to his people in the Caribbean islands]38\_ The Moravian missionaries were specially devoted to work in remote, difficult, and dangerous fields. They went to Greenland, the West Indies, the Arctic Circle, North America among the Native Americans, Suriname, South Africa, Algiers, Ceylon, China, Persia, Ethiopia, and Labrador in the first twenty years of their mission. It was said that their suffering and persecution experiences gave them a heart for marginalized and neglected peoples]39\_

In the time when Protestants ignored the Great Commission command, the Moravians sent off their ambassadors for Christ into the world]3: \_ The foun-



dation of the Moravian missionary motivation and message was the sacrifice of the Lamb]3; \_ In the time qh'1732 to 1832, a total of 1,199 Moravians were sent to the fields. And in 1882, while other Protestant churches averaged one missionary for every five thousand members, the Moravian averaged one missionary for every ninety-two members. 150 years after the establishment of the mission, a total of two thousand missionaries were sent to the world]42\_.

## **Moravian Theories and Practices**

Moravianism emphasized on the Holy Spirit for the work of soul winning and guidance in both words and deeds. Christianity was more than religious talk but to connect hearts, emotion, and intellect. Their missionaries were trained lay people as evangelists, and they worked in humility at the side of ordinary people. They identified themselves with their target groups, and won them more through patience, love, and caring than through teaching and preaching]43\_.

### **The Holy Spirit**

In 1746, Zinzendorf suggested the Spirit was the Mother of all believers who brought them new birth. In early Moravian liturgy, the Spirit was Mother, and a prayer to the Holy Spirit, the *Te Matrem*, was part of regular worship for nearly thirty years]44\_. In 1770, the Moravians used the term “Comforter” instead of “Mother”]45\_. The abiding presence of Christ in the world through the Spirit qualified the Moravians being nicknamed “the Saviour’s happy people” in the eighteenth century. God used people working through the Spirit for missionary activities as part of His divine plan. The Holy Spirit found people selected by Christ for membership in the community, and the people responded to the gospel shared by the missionary]46\_.

### **Spiritual Renewal**

The Pentecostal experience in 1727 has brought the Herrnhut community together as one. Their behavior toward each other has changed from religious quarrels to celebrating in worship, prayer, the Holy Communion, foot washing, and festivals. After the Moravians were spiritually renewed by the Holy Spirit, they desired to preach the gospel to the world]47\_. They had the joy of their faith suddenly born in their souls on the day of Pentecost, and this joy made their mission so successful even among the most uncivilized places]48\_. Their ongoing encounters with Christ

were expressed in a life both committed and conformed to Him]49\_. The meaning of the spiritual experience was expressed as Christ “coming to the heart”]4: \_ It was at a Moravian-led meeting in Aldersgate Street in 1738 that John Wesley who was seeking the full power of faith finally received personal assurance]4; \_

### **The Bible**

The teaching of the Sermon on the Mount and getting to know the Bible personally was specially emphasized when they studied His Word. From 1720s, the Moravians encouraged people to come together in small groups to study and apply the Bible because Zinzendorf considered the Scripture as the first witness to the Word, but the Word was Christ Himself. The Great Commission command was not given only for a particular period of history because Jesus continues to meet people where they are]52\_.

### **Christ and the Holy Communion**

The Moravians emphasized on the blood of Christ and His wounded heart produced their intense devotion to Him. Zinzendorf believed that there was no congregation without communion, so the most important service in the Moravian worship was the communion]53\_. At Communion service, they were in touch with heavenly reality. The whole congregation might prostrate themselves at the end of the worship service, and laying of hands and foot-washing might be included in the Communion service. Intended to remind the robes in white in the book of Revelation, those assisting at Communion wore a white alb tied with a red girdle]54\_.

### **Mission Community**

The Herrnhut community was the model for missionaries to follow. Missionaries were sent out with the full support of the entire community as the concept of the whole church as mission]55\_. The vital step for Moravian mission was to plant a community, *Gemeinde*, using Herrnhut as an example, and each mission community lived as one family. Many Moravian converts were drawn to the transformational communities. The Moravian vision was to show a collective expression of Christian living through the transformed Christian lives]56\_.

### **Tentmaker**

The missionaries were expected to earn their own living to teach the people they ministered the dignity



of labor, and also for their own good. The money from the sending church was to promote the welfare of the people to whom the missionaries were sent]57\_ The most crucial contribution of the Moravians was their emphasis that every believer is a missionary, and should witness through his daily vocation. Missionary strategy was determined by economic considerations in choosing a vocation to meet the needs in the field]58\_ Their dedication to the service of Christ helped them to distinguish mission from economics, and their willingness to live with the tension between mission and economic activities]59\_

## **Lessons Learned For Multicultural Community Outreach**

The Moravian mission is full of positive lessons for churches of all times to follow. God puts people together and uses everyone to build up the church as a lighthouse to the community.

### **Prayer**

Mission mobilization begins with prayer. A missionary vision for the church sets the goal for the congregation, and we need to pray for the multicultural community outreach vision. Our multicultural neighbors are influential people on their own account. Once they accept Christ, they could be the future mission forces for both local and global missions. They are then messengers to their ethnic groups, and bring the gospel back to their homelands.

Through prayers, we are enabled by the power of the Holy Spirit. Churches in America need repentance for their sin of not impacting the society. Nonchurched people are not drawn to Christianity because of the failure of Christians' lives. We ask God to give us compassion for the lost souls around us, and we need to be transformed by the Spirit and have the passion for their eternal destiny.

### **Christocentric**

The Christocentric message is what the Good News is about. Therefore Christ should be the center of the gospel. People cannot be saved without recognizing and identifying with Christ's life, crucifixion, and resurrection, and this is the theology of the early Church. A transformed life begins with the Lordship of Jesus because He is not just a Savior, but Lord. If Christ is not our Lord, we still live and act by our flesh. Christianity is about Christ. Without relationship with

Christ, Christianity is just a religion or a ticket to enter Heaven for nominal followers so to speak.

## **Community Life**

People would like to see how we live out our Christian lives we are living. All religions have their points to win its adherents. Most people are not looking for religion but love, so we need to demonstrate the love of God to the world. The uniqueness of Christianity is in John 3:16 proclaiming God so loved the world by giving us His Son. As the majority of world population is from collectivistic culture which is relationship oriented, effective relational evangelism is to be built upon our love towards a perceived need in people everywhere. The love of God is His very nature]5: \_ The distinction of Christianity is for us to demonstrate Christ's love in homes and at Church. Non-Christians often hesitant to attend Church meetings. Home meetings definitely offer a more relaxed environment for them to meet Christians and to hear the gospel. Homes are the place for genuine fellowship outside the Church.

Take the Moravian communal life example of living with multicultural community people as one family: Older American Christians are the parents and grandparents to the multicultural families who need parental advice. And intercultural families are the children and grandchildren to the older Americans who are lonely and need to have people they are familiar with to be around. Every church member can be a help at another person's life. In order to enhance our cross-cultural communication and minimize any misunderstandings or conflicts inside and outside churches, we must equip church members with intercultural skills.

## **Intercultural Training**

Lessons for intercultural communication, relational evangelism, global and local mission, cultural and lifespan development, and multicultural leadership will improve our interaction with neighbors, build trust and relationships, identify with them by accepting them as our ingroup, and thus enhance the outreach result. To educate the congregation for the current global and local gospel needs is a mandatory task, especially in order to see the rapid change of our neighborhood is related to world mission. Church needs to teach and preach the mission messages from the Biblical perspectives on a regular basis. The relational and lifestyle evangelism is the approach which is different than the traditional one, but the methods

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Many people strive for affluence. Naturally, they consider it a goal in life and a sign of blessing. Yet, few people see the challenges of affluence. Still fewer people see affluence can be a bondage. Yet, addressing affluence can be a key to reaching the world and passing the faith to the next generation.

### **Solemn warnings**

Affluence is basically an abundance of wealth and property. Often, God gave affluence as a form of blessing. “Furthermore, as for every man to whom God has given riches and wealth, He has also empowered him to eat from them and to receive his reward and rejoice in his labor; this is the gift of God.” (Ecc 5:19)

Affluence does not doom people to hell. Yet, if we study the Scriptures carefully, we can see many warnings against affluence. Here are some of them:

**Danger of forgetting God** When God led the Israelites out of Egypt to the promise land, He did not say, “When you are hungry, do not forget God.” We see just the opposite. God warned His people many times the danger of forgetting Him while they enjoy the affluence, “...and houses full of all good things... and you eat and are satisfied, then watch yourself, that you do not forget the Lord who brought you from the land of Egypt.” (Deut 6:10-12)

**May have trouble Our Lord** Jesus said, “But woe to you who are rich, for you are receiving your comfort in full. Woe to you who are well-fed now, for you shall be hungry.” (Luke 6:24-25)

James had stronger words, “Come now, you rich, weep and howl for your miseries which are coming upon you. Your riches have rotted and your garments have become moth-eaten. Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire.” (James 5:1-3) It is interesting to note similar strong words in Magnificat, the song by Mary, “He has filled the hungry with good things; and sent away the rich empty-handed.” (Luke 1:53)

**Warning to whom?** Since there are many warnings, we need to take heed and ask the question, “To whom are these warning given?”

Jesus gave a clear warning, “Truly I say to you, it is hard for a rich man to enter the kingdom of heaven.” (Matt 19:23) We wonder how many people read these words and think that the warning is directed at them. They probably think that this warning is directed at other “rich people.”

How do we define “rich people” anyway? Do we count by annual salary, or do we consider the amount in the bank? The definition of “rich people” is quite vague. Indeed, it is very difficult to come up with a clear definition. “Rich” is relative to the time and geographical location. For instance, a hundred years ago, a million US dollars was worth a lot, but not worth as much now. Yet, 10 million Zimbabwe dollars could not buy a piece of bread.

If we want to define rich, we may try by comparing our basic needs with that of other people in the world. If we have the basics in life, i.e., food to eat,



clothes to wear, and a place to live, we are quite rich. And, if we have choices in those needs, we are indeed very rich. For instance, in the morning, if we look into our closet and have choices on what to wear, we are indeed very rich by comparison.

Now, if we indeed are rich, we have to take those warnings to heart and address the challenges.

## **The challenge of affluence**

Yes, affluence can be a form of blessing. For instance, God reminded His people that if they obeyed Him, they would receive material gifts as a sign of blessing: “And you shall again obey the Lord, and observe all His commandments which I command you today. Then the Lord your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground.” (Deut 30:8-10)

We know that the love of money is evil. (1 Tim 6:10) But how about people who do not have this problem? The Bible records that some righteous people were very rich. Affluence itself is not a bad thing. Yet, why does such a good thing warrant warnings?

The problem of too much. Wealth is not bad. It is just that too much wealth may cause problems. This is an often ignored and unique challenge of affluence.

We can illustrate this with a common example. Are calories in food good or bad? In affluent societies, many people would say they are bad. Why? Actually, we need food with calories to survive. Foods with calories enable us to keep warm, and to work. It is only an overabundance of calories that would cause problems!

I cannot forget a lesson learned in the 1960s while working on a flower plantation in North Carolina, near the Appalachian foothills. I worked from 5am to 6pm, and was paid only 70 cents an hour, less than the minimum wage. It was a labor-intensive job. For lunch, I would buy a sandwich and a soda from a little shop by the highway. One day, I felt unusually weak in late afternoon. Then, I realized my mistake. Instead of buying a regular soda, I inadvertently bought a diet soda. My body needed the calories to operate!

In North America, most people have enough food to eat, enough clothes to wear, and sufficient living space. Now, many other countries are enjoying an

improved economy. Likewise, they have to deal with a similar challenge of having too much.

I remember a pastor in China mentioned the problem of “affluenza.” With the improved economy, pastors need to change gears. After decades of dealing with famine, many Chinese believers need to deal with having too much.

Gospel receptivity Our Lord Jesus warned clearly, “Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.” (Matt 19:23-24)

One reason for this warning is that affluence often lowers gospel receptivity. I remember a related lesson in seminary. We discussed about missionaries to Japan who spoke of the “seven golden years.” During the seven years immediately after the end of the Second World War, many people became Christians. After those years, very few people became Christians, even though Japan continues to enjoy complete freedom of religion. Were missionaries in those “seven golden years” more gifted in missions? Were they more skillful and strategic in sharing the gospel? Of course not! After those seven years, people were not as open to the gospel. The lower receptivity seems to correspond to the rise in affluence.

I remember talking with pastors from Taiwan. They were sharing about how easy it was to invite people to evangelistic events in the 1950s. They lamented that it became much more difficult after 1980s, even though they had freedom of religion. Did pastors become less effective in reaching out? Again, no! The lower gospel receptivity was likely linked to affluence.

Over self-confidence People experiencing affluence have a tendency to think that they have no needs, leading to a false sense of security. How then do we learn to have faith and depend on God? Just like Proverbs 18:11 says, “A rich man’s wealth is his strong city, and like a high wall in his own imagination.”

Paul issued a similar challenge, “Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up



for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.” (1 Tim 6:17-19)

**Urgency in prayer** How does affluence affect our prayer life? Think about how we pray for our needs. Many Christians pray the Lord’s Prayer. When they pray, “Give us this day our daily bread,” what are they thinking about? When their pantries are filled with food that can last for months, is this prayer a symbolic request? On the other hand, we hear of our African brothers praying this same prayer during time of famine, and they experience the Lord’s tangible provision as an amazing answer to prayers.

In affluent lands, more people perish from eating too much. Maybe we need to pray, “Give us this day the discernment to say ‘no’ when we have had enough.” As missionaries often noticed, “Prosperity has done more damage to believers than poverty.”

### How should we confront affluence?

Since affluence comes with so many serious challenges, we need to confront it early. Prevention is better than cure!

**Stewardship** Money is a sensitive issue in many churches. Some churches invite outside speakers to speak on this topic. Nevertheless, if this issue is important, then we should be teaching on this topic.

Some churches teach “stewardship” when they need money. This practice gives people the wrong impression, equating this word with fund-raising. Actually, riches are a responsibility. Just as our Lord says, “From everyone who has been given much,

much will be demanded; and from the one who has been entrusted with much, much more will be asked.” (Luke 12:48) More responsibility comes with more riches!

To be a good steward is to know how to invest. “Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.” (2 Cor 9:6) “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.” (Matt 6:19) For those living in the lands of affluence, we need to encourage one another to address those warnings.

**Early warning** We need to teach Christians how to deal with affluence as early as possible when they are more receptive. Otherwise, when they become affluent, it will be harder for them to listen, and they may even get offended.

### Winning our next generation

We need to protect our children from the danger of affluence. We often meet Christians who discover their adult children never become Christians. Some devoted parents go through heart-wrenching moments and ask, “What went wrong?”

Well, affluence is one killing factor. They forget the effect that affluence has on gospel receptivity, which would also affect their parenting. Affluence is not wrong; it is not a sin. Yet, we must remember what our Lord says, “It is very difficult for rich people to enter the Kingdom of God.” (Matt 19:23) The more affluent we are, the more challenging it will be in winning the next generation.

One challenge is related to the feeling of happiness. Affluence reduces the opportunity to feel happy. How can that be? See, when we receive what we desire, we usually get a sense of euphoria. When we receive something that is difficult to achieve and requires waiting, we will usually get a greater sense of satisfaction and happiness.

For affluent people, they usually do not need to wait to get what they desire. What if their children like a certain toy? Since the parents can afford it, they go ahead and buy it. Sometimes, they may have



friends giving that toy as a gift. Inadvertently, they reduce the opportunities to feel happy. No wonder Sunday school teachers usually find that rewarding children from affluent homes is more difficult. Since they are already well provided for, it is more difficult to motivate them with material rewards.

Teaching children to know Jesus as Lord will foster genuine faith. Knowing that their lives belong to God will help them become better stewards. In times of poverty, they will know how to stretch their meager resources. In times of abundance, they will know how to share and invest in things of eternal significance. Some parents are amazed that their children can earn a high salary at a young age, sometimes even higher than the parents. So learning how to deal with affluence is of critical importance. Otherwise, their lives may be led by financial incentives like “golden handcuffs.”

From p.4 We often misunderstand the Parable of the Prodigal Son (Luke 15:11-32). Our Lord presented the parable, conveying realities in life. Yes, we

learn about the love of the father that led to the acceptance of the wayward son. Yet, it was not the father’s love that triggered his return. It was not sound apologetics nor moving sermons. The prodigal son came to his senses because he was starving. If the prodigal son had enough to eat, he would not have returned.

Check our heart So, how do we deal with affluence? Are we investing in temporal things or things of eternal significance? Just like our Lord says, “For where your treasure is, there your heart will be also.” (Luke 12:34)

A missionary said well, “Facing the challenge of affluence is our most exacting test of life.” Indeed, believers need to remind one another of these challenges.

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► fit well for our relationship oriented multicultural communities.

## Conclusion

The Moravians were empowered by the Holy Spirit to save the lost around the world. Their joy in the Lord and transformed lives drew people around them wanting to join their communities. The missionaries did not just evangelize people through preaching or doctrine teaching, but through connecting to people’s heart, emotion, and intellect by living out Christian lives with Christocentric and Bibliocentric messages. Every Moravian believer was a missionary, and their mission was about love, serving, and humbleness.

Church needs to grasp world mission opportunities by reaching out to the multicultural people in the neighborhood. We need to change from money sending to missionary sending, and let every member be a cross-cultural missionary. We must recognize missions are a spiritual battle, and the fulfillment of the Great Commission is through prayer.

We need to begin by loving God first and seeking spiritual renewal, then love the multicultural peoples around us with our will to learn and adapt the differences. Churches need to see the importance of

equipping her leaders and followers with intercultural outreach skills for authentic fellowship and communal life, by being the light and salt in her multicultural community and the world. Let the fire of the Moravian mission continue to inspire and motivate churches for reaching the lost both far and near. As a Moravian hymn lyric written by Count Zinzendorf says,

“Christians are not here below to enjoy earth’s fleeting treasure. After Christ they are called to go... Doing what Thou has commanded. Heart and hand we pledge Thee here; Give us grace to persevere.”]5; \_

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- <sup>8</sup> *Ibid.*, 12.
- <sup>9</sup> *Ibid.*, 21-22.
- <sup>10</sup> *Ibid.*, 45.
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- <sup>12</sup> *Ibid.*, 63.
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- <sup>18</sup> Blocher, *The Evangelization of the World*, 276.
- <sup>19</sup> Gallagher, "The Integration of Mission Theology and Practice," 190.
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- <sup>27</sup> Randall, "Recovering Evangelical Spirituality," 36.
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- <sup>29</sup> *Ibid.*, 8-9.
- <sup>30</sup> Schattschneider, "Pioneers in Mission," 65.
- <sup>31</sup> Randall, "Christ Comes to the Heart," 15-16.
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**China:** Though Bibles are available generally, in many rural areas the poor cannot afford to buy a \$5 Bible. An agency is distributing 10,000 Bibles in some of these areas. And they have an in-country partner that will match them Bible for Bible.

*<Bibles For China, [www.biblesforchina.org](http://www.biblesforchina.org), 8/20/14>*

**Zimbabwe:** An agency's outreach team visiting a village heard about their vision of building a community center for skills training, literacy classes, agricultural development, and community meetings. They joined the villagers to start a 5K run and gave \$5 for everyone who ran. 549 persons of all ages and all walks of life ran including the chief who presented trophies to the winners. Adding giving of the villagers, some of whom can give only a few cents, they raised \$3,000.

*<Operation Mobilization, [www.omusa.org](http://www.omusa.org), 8/13/14>*

**India:** A regional director of an agency joined his local staff one day in 2009 distributing 1,000 audio Bibles (the biggest distribution they had ever done) before taking them to a beautiful hill for a retreat. At the end of the whole event, he thanked the two cab drivers, who had been with them throughout, for their kindness and patience in driving safely up and down the switchback-filled mountain road, stopping often for car-sick members of the team, etc. One driver said, "Sir, no one had ever taken care of us as you did, invited us to eat with you, and joined in your activities." And then he asked for one of the Bibles. The director was haunted ever since because he had no more audio Bible to give him. He told this story to a church back in USA. An older lady gave him \$70 for 2 Bibles for the same situation. Recently, he went for a meeting, coincidentally, in the same town. He and the taxi driver recognized each other. And he gave him the Bible that he had carried with him last 5 years. The odds of this happening are astronomical given the size of the nation and how transient taxi drivers are.

*<Audio Scripture Ministries of Holland, [www.asmtoday](http://www.asmtoday), 9/2/14>*

**USA:** Students from generation Z began to enter college and university campuses all across the nation. This is the generation that grew up after 911 that has no recollection of the event itself, but knows all too well its results: a world filled with terrorism, war, and collapsing economics. They are savvy with technology, have very short attention span, and converse best through images, icons, symbols rather than text reading. So instead of asking them to spend an hour in Bible study, we need to communicate to them the gospel message in their language of images, artwork, etc.

*<InterVarsity Christian Fellowship, [www.intervarsity.org](http://www.intervarsity.org), 9/8/14>*

**Myanmar:** 3 months ago, the nation was considering a "Religious Conversion Law," that people applying for conversion, with the intent of insulting or destroying a religion, can face imprisonment up to 2 years. Political reform have not improved legal protections for religious freedom or curtailed anti-ethnic Muslim and anti-ethnic Christian violence. In the predominantly Buddhist population, becoming a Christian means literally losing almost everything. Yet, 25 people have come to Christ recently in a village and baptized.

*<World Mission, [www.worldmission.org](http://www.worldmission.org), 9/1/14>*

**Greece:** In 1938, laws were passed restricting freedom of religion. Proselytizing is illegal unless it is to convert one to Greek Orthodoxy meaning no other group has same standing in the law. The laws also require anyone wishing to build a church to get 2 permits: one from a government agency, the other from the local bishop of the Greek Orthodox Church. They are rarely granted to evangelicals. Now the Ministry of Religion has proposed a new law to grant legal standing to evangelical churches removing a lot of existing barriers.

*<AMG International, [www.amginternational.org](http://www.amginternational.org), 8/25/14>*

**Middle East:** The ISIS reign of terror has caused much human suffering and millions of people displaced. It also forced many cultural Christians to examine their core belief and Muslims to wonder about their faith. Local gospel workers, in addition to tending to their physical needs, have found them to be very open and interested in knowing who Jesus is and what He means to them.

*<Christian Aid Mission, [www.christianaid.org](http://www.christianaid.org) 9/2/14>*

**Ukraine:** An UN crisis report at the end of August showed that over 2,500 killed and 260,000 fled from the battle zone. Local churches reported that as they hosted the refugees and showing them Christ's love in the form of food, shelter, clothing, etc., they also get opportunities to study the Bible, and share the gospel with them. Many heard the gospel for the first time.

*<Send International, [www.gfa.org](http://www.gfa.org), 9/4/14>*

**Asian Nation:** At the 2010 Lausanne Congress, one Asian national delegation was notably absent. The president of an agency met some 100 top leaders from that nation in 2012, when they disclose the vision of sending 20,000 missionaries to help finish the world evangelization task by 2030. This summer he met a smaller number of the same group, where they strategized and prayed together for a week. They first will plant 2,000 churches all across the 10/40 window. Then, equip and mobilize these churches to branch out in full cooperation with worldwide evangelical community.

*<Asian Access, [www.asianaccess.org](http://www.asianaccess.org), 9/9/14>*

# Great Commission Center International

## 2015 Ministry Plan and Budget

**2015 BUDGET:**

**\$600,000**

### **I. Global Mission**

**\$150,000**

#### **A. Roma Mission**

Short-term Mission Trips to Roma in Eastern Europe  
Roma Mission Consultation for Chinese Churches in Europe

#### **B. Asia**

Theological and Mission Training  
Jordan River Project

#### **C. Post-Christian World Return to God**

#### **D. Mission Support**

### **II. Mission Mobilization**

**\$36,000**

#### **A. Mission Seminars**

1. Mission Committee Consultation
2. Topical mission seminar: Second Coming of Christ

#### **B. Mobilize English-speaking ministers for Great Commission**

#### **C. Website Design to reach next generation for mission**

### **III. Mission Education**

**\$74,000**

#### **A. Local church mission Sunday school teachers' training on the following courses:**

- World Mission Course (1) & (2)
- Eden Regain: Biblical Basis for Global Mission

#### **B. Missiology courses: 4 MA-level courses will be offered in 2015**

#### **C. Cross-Cultural Mission Preparation Training Camp (July 2015)**

#### **D. Local churches Short-term mission team training**

#### **E. Conduct prayer meetings for mission**

#### **F. Conduct Mission Conference upon invitation**

### **IV. Mission Publications**

**\$130,000**

#### **A. Periodicals**

1. Great Commission Bi-monthly, 6 issues
2. Great Commission News, 4 issues

#### **B. Mission Reference: World Mission Dictionary (Chinese version)**

#### **C. Republish Come Wind, Come Weather (Chinese version)**

#### **D. GCCI publication – convert from print to ebook**

### **V. Office Expenses**

**\$200,000**

### **VI. Contingency**

**\$10,000**

**Will you be our partner to  
fulfill the Great Commission of  
Jesus Christ our Lord?**



# Roma Mission Consultation Highlights

Budapest, Hungary, September 29<sup>th</sup> to October 3<sup>rd</sup>, 2014



Rev. Thomas Wang addressed the purpose of this consultation at the opening ceremony.



Dr. Sharon Chan welcomed all delegates.



Rev. Thomas Wang, Dr. Sharon Chan greeted Dr. George Verwer, Speaker for the opening session.



The gifted Roma praise team led the delegates into the presence of God.



The Roma people were all out into their worship.



Rev. Thomas Wang presided the Holy Communion at the last session of the consultation.



A Roma pastor prayed at the Holy Communion.



Dr. Peter Kuzmic spoke at the morning session.



Part of the Chinese delegates came from different areas of the world.



The Roma people always pray for one another.





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# ***Roma for the Nations***

**In the Grace of God  
the 2014 Roma Mission Consultation  
is sucessfully completed !**

**Next Consultation will be organized  
by the Roma ministry partners**



PLEASE FORWARD ALL ENQUIRY AND DONATION TO:

**Great Commission Center International**

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