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The Blessing of a Multicultural Church

Rev. Marcus Givens



There were about 50,000 men in the Oakland Coliseum that day in 1995, and we were excited! Latino, White, Black, Asian, Pacific Islander and Native American men, from all over California and a few other states, had gathered there at 9:00 AM. We were not there for a football game or a baseball game however; we were there for a Christian men's conference called Promise Keepers. I had come with brothers of various races from our church, a multicultural church, and our Lord had many blessings in store for all of us that day.

We heard teaching on various subjects like how to walk in financial integrity, and how to love our wives; but one of the most powerful presentations was about how to honor the Lord even more when interacting with anyone of a different race. Two pastors, one White and one Black, stood on stage and confessed how they had

harbored uncaring, suspicious, or at least unloving feelings about the race of the other for years. One, a famous Southern California pastor, admitted that he had always had the impression, when shaking the hand of people of this other pastor's race, that his hand had come away "dirty". "I have no idea where I got that," he said. He asked forgiveness for his pride, as did the second pastor on the stage. Forgiveness was granted of course, and then these two pastors hugged. What a cheer arose in that stadium!

Another Christian leader then challenged all of us find someone of another race, confess our sins (such as negative prejudices, the pride of telling ethnic jokes about that person's race, or inappropriate anger) to that brother, and beg his forgiveness. We had 2 minutes, the pastor on stage told us. We did so, and then the brother we were talking to had to confess his sins.

This went on, confession and forgiveness, pair by pair, for about 20-30 minutes, and once we were finished, I don't think there was a dry eye anywhere at this gathering of Christian men. Why? I can speak for myself: God was teaching me, and all of us, several lessons about being God-honoring in our interactions with people of a different ethnic background: unity is costly, but it honors God, unity shows a central truth about the Gospel—that it's for everyone, and unity is a reflection of what heaven will be like. Let's begin with the first lesson.

It is embarrassing to realize, for any of us, that we have held ungodly or unkind thoughts or feelings in our hearts toward any other race. At that conference, I learned, as I confessed my own sins, that a man I'd been in ministry with for years—on a multicultural ministry team, by the way—was part Native American. I remembered how, as a child, I'd participated in what was called the Indian Guides. It is a father-son organization similar to the Boy Scouts. But all of us participants—none of us Native American—had worn feathers, walked around in moccasins, and in some ways mocked the Native American culture, all while sitting on land that had once belonged to the indigenous people of North America. I asked and received forgiveness, from my Native American brother, for this pride on my part, and he confessed his sins (mostly about ethnic jokes) against the Black race, as he'd grown up in the South. We both wept and embraced one another. I know that I will forever be a better ministry team member and pastor to anyone who is Native American. How much better I can honor God, now that I've repented of this pride! I also experienced reconciliation with men of virtually every other race. Loving people of another race, in a God-honoring way, is costly and difficult in some ways, but it honors the Lord.

Also learning to love people of another race reminds us of a central truth found in Scripture: that the Gospel of Jesus Christ is literally for everyone. In Ephesians 3: 6-7, Paul tells us of a mystery:

“to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow

partakers of the promise in Christ Jesus through the gospel, of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power.”

What is this mystery? It is that both non-Jews (Gentiles), and Jews are partakers of the promise in Jesus Christ through the Gospel. That's a New Testament way of saying that people of all races, not just people of one race, are heirs of the blessings of salvation. Is this obvious to everyone? Not necessarily.

Once I was preaching at a predominantly Asian-American church (Chinese and Taiwanese) in Northern California. I invited a friend who is not Asian and probably knows very little about Asian-American culture. After the service, she said how excited she was to have had the opportunity to worship with a large number of Asian Americans. Then she turned serious and asked me, “So, how many of the people there were Christians?” I asked her which people she meant, since we'd been at church, after all. She said she was wondering about the people who'd attended that day, so I told her that nearly all had been Christians, since most of the attendees were members. She was stunned and said, with a broad smile, “Wow! That's great! I would have thought they would have been almost all Buddhist or something!” I had to explain to her that any Christian church, even one where most people there are not her race, would naturally have mostly believers attending!

My sister in Christ had forgotten a fundamental truth of the Gospel: The Good News of Jesus Christ is for everyone. In New Testament times, Paul would say it is for the Jew and the Gentile; but today, we would say the Good News is for Asians, Native Americans, Latinos, Whites, Pacific Islanders, and African Americans —people of every race! It is in ministering in, or visiting, multicultural Christian ministries that we can see the beauty of this truth anew. Thank God the Gospel is for everyone!

One other lesson we learned at Promise Keepers in 1995 that I believe is relevant for all believers today is this: heaven will not be a place divided by ethnicity, as so many of our



churches are today. I certainly believe that God uses (nearly) all-White, all-Asian, or all-Latino churches, to name a few, but I believe it's easy to miss one's blessing if that is the only church one has ever known.

I grew up in churches that were nearly all African American. I never thought much about it, until one day, when I was in a suburb of Boston—one of the most racially divided cities in America. A friend invited me to a worship service held by a nationally known youth organization. I walked in and saw something that literally stopped me in my tracks. I stood in the doorway, watching people of all different races milling about, fellowshiping & laughing. There did not seem to be any groups of people, all of one race, separating themselves—even unintentionally—from others. I began to cry, and I am not the most emotional person in the world; most of us mathematics majors are not particularly emotional. It took a while for me to realize why I was crying: I had never seen this particular kind of unity before in my life, and I found it beautiful.

Here is one reason it was beautiful to me: heaven will be like this, as John tells us in Revelation 5: 8-9:

“When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the

prayers of the saints. And they sang a new song, saying,

‘Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation....’”

When we are in heaven, we will worship with people “from every tribe and tongue and people and nation.” What a beautiful and wonderful sight that will be! It will be very much like what I experienced, and never will forget, when I worshiped with 50,000 men of every race at Promise Keepers in 1995.

I cannot wait for heaven, and that is why I truly value serving in a multicultural church, or at least visiting one every now and then. I encourage you to visit such a church, if you haven't done so recently. The unity in such churches honors the Lord, reminds us that the Gospel is for everyone, and gives us a picture of that wonderful place to which we are all headed—heaven. May we bring more and more honor to our Lord, Jesus Christ. For He is worthy: He is the Lamb Who was slain for us and has redeemed us to God the Father, by His precious Blood!

(Rev. Marcus Givens, is planting a multicultural, multiethnic, and multilingual church.)



The Challenge of Multiculturalism in a Bilingual Church

Rev. Harrison Chang

“**A**nd who is my Neighbor?” These are the words in Luke 10, spoken by an expert of the law to Jesus, seeking to justify himself for not loving all people. Jesus answered the expert’s question with the parable of the Good Samaritan. By using a “Samaritan”, Jesus brought an ethnically charged element into his spiritual lesson. The simple principle was this: Followers of Jesus must love all people, we must be neighbor to all. A few years ago MSN reported that California now has a majority of minorities. Less than half of Californians are White (43%), 36% of the population is Hispanic or Latino, followed by 13% Asian, 7% African American and 1% Native American. Simply look around and you will see in our schools, our workplaces, and our neighborhoods there is an increasing diversity of cultural identities. In light of these shifts in culture and ethnic diversity, multicultural ministry and churches are not just a phase, they are here to stay, and are perhaps the future trend of the ministry in North America.

What is a Multicultural Church?

But what is a Multicultural Church? In His book *One New People*, Manuel Ortiz identifies two important elements that make a church truly multicultural: The Quantitative and Qualitative Dimensions of Multiculturalism:

The Quantitative Dimension is the actual demography of the church. A rule of thumb is that a successful multicultural church is a church in which at least 20% of its membership is of a second ethnic group. Unfortunately by this definition, only 8% of churches in the United States are presently multicultural.

The Qualitative Dimension refers to the organization of the church. It is not enough to simply have different ethnic groups present in the worship service: the leadership, ministry, and organization of the multicultural church must represent the diversity of its members. No single ethnic group should dominate the leadership or ministry of the church.

Ortiz makes it clear that multiculturalism is not just about simple numbers; it is about how ministry itself is done. It is about a transformation of the entire ministry culture in the church, starting from the top- the leadership itself.

English Ministry in Chinese Churches in North America:

In the past decade there has been a dramatic increase in the number of multicultural churches being planted in the Bay Area, and these churches are growing very rapidly. I find that many of these churches are being filled with “churched” believers, including those who have left bilingual Chinese churches. As these ministries continue to increase, Chinese churches are having increasing difficulty in growing and in establishing consistent leadership in English ministries. I believe that there are 3 main factors that are contributing to this trend:

Issue #1: The Issue of Relevance: As the ABC(American Born Chinese) population continues to grow, they are developing their own style of ministry distinct from the traditional Chinese model. As a result, ABCs are being attracted to churches with ministries that they find more relevant to their own spiritual life and ministry style. The typical bilingual Chinese church, quite frankly, is often designed to attract the Chinese-speaking parent with English-speaking children. Limiting ourselves to this very narrow target group will prove to be detrimental to the long term survival of the bilingual church.

This model has worked well in previous decades, because many English-speaking Chinese adults remained in bilingual churches simply because there was no viable alternative. Now with the emergence of the multicultural church there is a choice, and many are leaving the bilingual Chinese church at alarming rates, particularly in the college and young adult demography (which is the backbone of the future of the church). It is challenging for English-speaking Chinese Christians to find a compelling reason to remain in a bilingual Chinese Church now that there are more relevant choices available.

Issue #2: The Issue of Evangelism: The Great Commission of the Church is to reach all

people for the Gospel of Jesus Christ and make disciples. The bilingual Chinese Church is very effective in ministering to Chinese speaking people because, directly or indirectly, it has clearly defined its primary target group: Ethnic Chinese. For those who are primarily English-speaking this makes evangelism very difficult. The simple word “Chinese” may be a term of endearment for those inside the church, but for those outside the church who are not of Chinese descent it is a stumbling block for the Gospel. In our country and our community there is a recognizable trend towards multiculturalism. People no longer congregate by race or culture; rather, you see more and more mixing of different races, and cultural backgrounds. Many English-speaking Chinese are surrounded by friends, co-workers, and neighbors who are not ethnic Chinese. There are also more and more mixed marriages between Asians and other ethnicities. The strongest element of any church is going to be those with a heart for evangelism. In the Chinese bilingual church, because of our limited target group, we are inadvertently breaking that heart of evangelism among ABC’s.

Issue #3: The Issue of Leadership: The most serious issue, in my opinion, is that of Leadership. In the past few years there has been an alarming attrition of English pastors and ministers away from the Chinese church. The existing number is already very few, and most of the new leadership coming out of theological seminaries have little desire or burden to minister in a Chinese church. Most Chinese churches have been searching for years to find an ABC English Pastor with little or no success. With more and more multicultural churches being planted, the situation will only get worse as time goes on. The bilingual Chinese church is getting hit both ways: more English-speaking pastors are leaving Chinese churches, and fewer English speaking pastors are entering Chinese churches.

The Essential Role of Leadership in Change:

So where do we begin? I believe that the key is not strategy; rather it is leadership. There are many models, ideas, and strategies out there,



but all will have one thing in common: a leadership (both Chinese and English) that is truly committed to take the lead in this effort. For any effort to gain the traction that is needed the entire leadership must be committed to the following...

Commitment to Vision

Pastors and deacons must be the ones who really carry the vision, as most congregational members will be more concerned about their own comfort zone, and more anxious about change. The leadership is not called to actually transform the church into a multicultural church, rather they are called to keep the vision before the people, and enhance the movement of the congregation towards a new identity founded, not in culture, but in Christ. What has often been missing in most efforts is the Chinese leadership's commitment to this vision. It is essential that the entire leadership be fully committed to this vision.

Commitment to Scripture

The one unifying factor in all that is done in the church is the Word of God. All traditions, cultural norms, and personal preferences must ultimately be subservient to God's Word. A multicultural church must have a strong commitment to God's word as the authority and guide to everything that is done in the church. This is particularly important when different cultures bring different ideas and practices into the church ministry.

Commitment to Evangelism

Multicultural ministries are built on conversion growth rather than transfer growth. There must be strong sense of reaching all people for Christ, and an active practice of evangelism and world missions in the church. New Christians are the most powerful agent for further outreach

and growth. New Christians are highly motivated towards change and the greatest motivation for established Christians to stay the course towards change. When people are coming to Jesus, it reminds the entire church: "This is why we do what we do."

Commitment to Prayer and the Holy Spirit

The leadership of a multicultural church must rely heavily upon prayer. Prayer must be well organized and all-encompassing. The leadership needs to be known as people of prayer. The multicultural ministry is the work of God through the Spirit, and the pastors and deacons must be devoted constantly to prayer.

Conclusion:

Any form of change is difficult, it is a stretching of our faith and a call for personal sacrifice; however, when it is clear that change is needed for the sake of God's glory and the furthering of His Kingdom, then change is not only worthwhile, it is necessary. To refrain because of fear or discomfort would be disobedient to God's calling. The church cannot conform to our image of what we would like; rather, the church must conform to God's vision, will and what He wants to do in us and through us as a church. Though structural changes may occur relatively quickly, the spiritual changes will progress slowly over time. When we broaden our ministry by faith, God will broaden his power among us, and reach more for his kingdom and glory. Every step of faith requires God's people to seek and depend upon the Lord with all our might. And every step of faith provides an opportunity for God to reveal His inestimable power and grace in the church.

(Rev. Harrison Chang is the senior pastor of Living Hope Community Church in Silicon Valley, California.)

How Should Christians Prepare for Christ's Second Coming?

Rev. Walter Leung



As we can see either from the teaching of the scriptures or the trends of the world, the day of our Lord's second coming is inevitably drawing nearer and nearer. However, what does our Lord's return mean to Christians? Is there anything that we should take care of or prepare? In my thirty years of service, I am astonished by many Christians' ignorance on this matter! May this article help us to have a closer look at our situation and responsibility.

1. Be Cautious

First of all, our problem is obviously the lack of cautiousness. Apostle Peter reminded the believers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia to be holy and also to "prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed." (1 Peter 1:13) Although the early churches were not far from the Lord's resurrection and ascension, even when the Apostle Peter was still among them, they began to lose their cautiousness. Likewise, we might be easily losing faith and the

sensitivity to the commands of our Lord's second appearance while being two thousand years away from His ascension.

2. Beware of False Teachers

Both Lord Jesus and Peter issued stark warning that in the last days, many would come in His name and deceive the believers (Matt 24:4-5; 2 Peter 3:3). These people come to cast doubt on Christians' faith of the end times, the returning of Christ and judgment; leading believers to love the world and things in the world, lose sight on the eternal hope and moral persistence.

One of the tactics of the false teachers is scoffing; they will scoff at Christians' faith. Nowadays, the ridicule towards Christians may not be life threatening, but the embarrassment, humiliation and injustice are no less than two thousand years ago; in the end times, the anti-Christ will rampantly prosecute the believers. The secret to be able to stand firm is to have knowledge in the God's word, understand the Bible's teaching on the wrongs and tactics of the false teachers, and set our faith on the promises

of God, not be beaten or moved.

3. Be Alert of Worldly Pattern

The early churches were situated in the crossroads of culture, religion, morality and politics. Christianity, which is originated from the Jewish culture, highly stresses on morality, behavior and ethics. However, the Greek philosophy of life, the gnostic, the Romans politics, and the Sadducees did not believe in resurrection and judgment. Together they shook the faith of the believers of that time and led them to immorality, accepting moral relativism. As mentioned in the book of Jude, the individuals “secretly slipped in” to the believers and brought in the acts of “immorality” (Jude 2-4).

Christianity of the present age is also suffering from shocks and ordeals. The relative morality of homosexuality, marriage, materialism and pop culture are obviously the great enemy of Christians. Facing the mighty torrent of the world, believers are not finding it easy to stand firm and preserve one’s purity, but struggling to survive in adversity, let alone acting as salt and light of the world. The Bible never take lightly the dangers of secularization. In daily life, Christians should not drift and muddle along nor turn a blind eye on evil deeds. We should adhere to the principle of faith, speak for ethics and fight for truth.

4. Be Holy

When Apostle Peter talked about the last days, he reminds the believers that “as obedient children, do not conform to the evil desires you had when you lived in ignorance.” God requests His believers to be holy because He is holy. (1 Peter 1:14-15) However, a Christian’s own strength is not sufficient to help one to stay holy; the church does play an important role. If the church preaches only the “cheap grace,” fills itself with luke-warm believers, and does not work with vision, this spiritual group will be defeated.

Perhaps, Paul’s reminder to Timothy also vividly describes the impurity of the believers now: “There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient

to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its power.” (2 Timothy 3:1-5)

Flee the impurity is Peter’s suggestion to the believers: constantly acknowledge that the days on earth as aliens is transient to eternity. Moreover, it is important to fix one’s thoughts on the returning of the Lord Jesus Christ who will judge the wicked. Holiness protects us from falling and keeps us from the judgment to come. (1 Peter 3:14)

5. Be Zealous for the Lord

After Jesus prophesied the signs of the end of the age, He talked about the kingdom of heaven by telling three parables, two of which are on being a faithful servant. The Parable of the three servants stressed proactivity, wisdom and diligence; the parable of the sheep and the goats on the relationship between love for God and for people. Moreover, Lord Jesus emphasized that diligently spreading the gospel is most closely related to the returning of the Lord: “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.” (Matthew 24:14)

Doubtlessly, believers nowadays are lacking of enthusiasm in spreading the good news, and the church’s negligence is to blame. Would any church rearrange their ministries and even cut back some ministries to prioritize the Great Commission? Would any church invest heavily their financial and material resources to well equip their congregation to be ready to share their faith? Would any church arrange small groups and spiritual development ministries to follow up with the seekers and the new believers so that these new grapes would grow strong and healthy?

(Rev. Walter Leung, Pastor of Sunset Baptist Church, San Francisco, CA)



CHINA: Chinese pastors have taken the lead in organizing an event for 100 pastors from more than 28 cities, and 20 provinces and 8 organizations who came together for the first Chinese 4/14 Forum. 20 youth leaders led the worship and participated in the event providing input and powerful testimonies of their own faith journey.

<Transform World 2020, www.transform-world.net, 5/14/15>

CHINA: Increasing numbers of people are choosing Christianity over Buddhism and Taoism. When the Communist Party came to power in 1949, all Western missionaries were kicked out of the country. Harvard's renowned Chinese historian John K. Fairbank declared that few Chinese people were likely to become Christians and therefore the missionaries' work had failed. But in 2007 there were about 60 million Christians in Communist China. In a 2011 survey of students at Beijing's Renmin University, a whopping 61.5 percent of the students said they were "interested" in Christianity. Now, it is noted, more than 40 new Christian churches (not including underground churches) are starting up every week. "If this trend were to hold for even another decade, there would be more Christians in China than any other nation in the world."

<U.S. News, www.usnews, 5/14/15>

IRAQ: The Assyrian Christians of northern Iraq are among the people who have been massacred and kidnapped by ISIS militants in recent months. Such accounts are depressingly familiar to anyone who knows the region's history. In fact, this year marks a grim centennial. Besides being the centennial of the Armenian Genocide, it's the centennial of the year that the Ottoman Turkish regime struck at other Christian minorities whom it suspected of being sympathetic to Russia. The Assyrians call 1915 Sayfo, the Year of the Sword.

<Christian Century, www.questia.com, 5/14/2015>

SUDAN: Two Christian pastors from South Sudan were arrested on charges of spying and could face the death penalty when their trial begins next week, according to their attorneys. They are being held by Sudan's National Intelligence and Security Services on charges of undermining the constitution and espionage. Their supporters say their arrest and pending trial is just the latest effort by the militant Islamist government in Khartoum to stamp out Christianity.

<Fox News, www.foxnews.com, 5/26/15>

USA: When a girl was 16 years old, her Muslim parents found out she had renounced Islam and had become a

Christian. That's when she ran away from home in Ohio and took refuge with Christians in Florida she had met on Facebook. She feared that if she returned home, her father would try to kill her. "This is not just some threat; this is reality. This is truth," she said, referring to the so-called honor killings for those who renounce Islam. Today, the 22-year-old college student tells her remarkable story in a new book, *Hiding in the Light: Why I Risked Everything to Leave Islam and Follow Jesus*.

<CBN, www.cbn.com, 5/26/15>

ISLAMIC UNIVERSITY: Zaytuna College, a five-year-old institution in Berkeley, California, is now the first fully accredited Islamic university in America. It was recognized in March and the accreditation means that Zaytuna is officially an institution of higher learning. Zaytuna's students are both U.S.-born and foreign-born and come from Pakistani, Arabic, Turkish, African-American, and Latino backgrounds. All Zaytuna's current students identify as Muslims, but there is no religious requirement for admission. However, Zaytuna—the Arabic word for the olive tree—remains unique among American colleges and universities in that it requires students to learn Arabic so they can study Islamic texts, including the Qur'an, in their original forms.

<Christian Century, www.questia.com, 5/14/2015>

WORLD RELIGIONS: Worldwide, the number of Christians has quadrupled in the past century and is still growing robustly – it is predicted to increase from the current 2.17 billion to 2.92 billion in 2050. Meanwhile the worldwide religious profile is rapidly changing, driven primarily by differences in fertility rates and the size of youth populations among the world's major religions, as well as by people switching faiths. Over the next four decades, Christians will remain the largest religious group, but Islam will be the fastest growing religion. If current trends continue, by 2050 the number of Muslims will nearly equal the number of Christians around the world. Atheists, agnostics and other people who do not affiliate with any religion will make up a declining share of the world's total population. The global Buddhist population will be about the same size it was in 2010, while the Hindu and Jewish populations will be larger than they are today. In Europe, Muslims will make up 10% of the overall population. India will retain a Hindu majority but also will have the largest Muslim population of any country in the world, surpassing Indonesia. Four out of every 10 Christians in the world will live in sub-Saharan Africa.

<Pew Research Center, www.pewforum.org, 04/02/2015>

Jesus is Coming, Are You Ready?

In April, 2015, the Great Commission Center International, USA, co-hosted a conference on “The Second Coming of the Lord End Time Prophecy” with the Chinese Christian Herald Crusade (North California), Chinese Christian Mission and Sacred Logos Resource Center. It is also co-sponsored by a total of 37 Chinese churches and many Korean Churches from the San Francisco Bay Area.

The first conference was held on 3 different dates in Northern California using 3 separate languages: Cantonese, Mandarin and English (translated into Korean). In addition to the main sessions, each time there were about 10 workshops offering various topics related to the end times and the returning of our Lord Jesus Christ. All workshop speakers are pastors and seminary teachers leading attendants to focus on the issues surrounding the second coming of Jesus Christ at the consummation of the earth and the current life issues of believers.

Over a thousand people attended the 3 sessions which tells the serious attitude of believers toward the second coming of the Lord. Rev. Wang also had 2 altar calls to those willing to offer themselves to the Lord for full time Christian ministry. There were 22 Chinese Christians and about equal number of Korean believers answered the call. May God continue His leading and equipping them to the blessed service of ministry.

First Session in Cantonese

On April 11 at Cornerstone Baptist Church, Rev. Johann Lai delivered his lecture on “Revelation and the End Time Disasters.”

Rev. Lai spoke in Cantonese



A full house at the Cantonese session.

Second Session in Mandarin

On April 18 at San Jose Korean Emmanuel Presbyterian Church, Rev. Thomas Wang delivered his lecture on “End Time at Hand, The Lord is Coming!”

Rev. Wang spoke in Mandarin



Hundreds attended the Mandarin session.



Rev. Joshua Law led singspiration





Q & A session with all workshop speakers



Raising their hands praising the Lord



Rev. Wang exhorted those who offered themselves to the Lord for full time ministry

Third Session in English and Korean

In the evening of April 18, many Korean churches joined the Great Commission Center International to host the “The Second Coming of the Lord Revival Meeting.” Rev. Thomas Wang preached in English with Korean translation. Several hundred Korean Christians attended with a significant presence of young adults.

Rev. Wang and Korean pastors



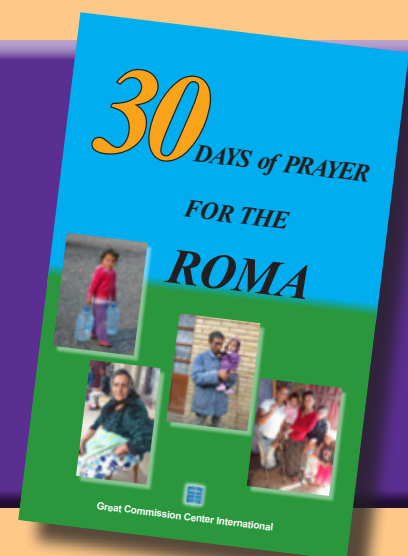
Korean praise team



Rev. Wang spoke in English with Korean translation



30 Days of Prayer Handbook for the Roma People



COMING EVENTS:

Jesus is Coming, Are You Ready?

Lectures in Greater Los Angeles

Venue:

Chinese Evangelical Free Church,
1111 south Atlantic Blvd.,
Monterey Park, CA 91754.

Date:

(1) August 15 (Saturday), 2015

Time: 9:30am – 13:00pm

Language: Mandarin

Speaker: Rev. Thomas Wang

(2) August 22 (Saturday), 2015

Time: 9:30am – 13:00pm

Language: Cantonese

Speaker: Rev. Johann Lai

“Reaching the Roma People in Eastern Europe” Mission Conference

Date:

September 29 (Tuesday) –
October 2 (Friday), 2015

Venue:

Hungary Chinese Christian Church
Budapest, Hungary.

Theme:

From Roma to the Nations

Languages:

Mandarin and English

Objectives:

- (1) Encourage churches to care for unreached People groups
- (2) Understand the Roma People in Eastern Europe and their needs
- (3) Explore mission strategies and cooperation plans to reach the Roma for Christ

Fees:

Registration Fee: US\$25

Room and Board: Euro €130

For more details and application form, please visit www.gcciusa.org

Reverend Thomas Wang,
Founder of the Great
Commission Center International,
will celebrate his 90th birthday
later this year. You are invited to
attend a Thanksgiving Service
on October 25, 2015 for his over
60 years of global ministries.



The International Board of the Great Commission Center International
Requests your presence at the 90th Birthday Thanksgiving Service of

The Reverend Thomas Yung-Hsin Wang

On October 25 (Sunday) 2015, 5:30pm

At the Emmanuel Presbyterian Church

4435 Fortran Drive, San Jose, CA 95134

Dinner will be served at church cafeteria after the Service.



RSVP by October 1st at 1-408-636-0030 or info@gcciusa.org
GCCII Address: 848 Stewart Drive, Suite 200, Sunnyvale, CA 94085, U.S.A.