



## NATIONAL DIRECTOR PRESENTS PAPER ON THE CHURCH AND MISSION

In a mission forum organized by the General Council of Korean Missionaries in the Philippines (KMP), Dr. Rey Taniajura presented a paper entitled "Missions: The Church and Transformation". The forum was held at the Great Eastern Hotel in Quezon City on August 12, 2009. Other paper presenters were Dr. David Lim (Church Planting Movements: The Only Way to Disciple All Nations), Gerardo Kim (CAR Ministry: An Outreach Program for Asian Missionaries), and Dr. Timothy Park of Fuller Theological Seminary, (Empowering National to Become Missional Church).



Elder Jae Jung Jang, Chairman of the Board of the United Korean Community Association of the Philippines and president of Korea Food for the Hungry International in the Philippines, gave a response to Dr. Taniajura's paper. He cited several examples of Food for the Hungry's involvement in community transformation in the Philippines. He also highlighted the importance of establishing good relationship with community leaders if Korean missionaries were to have more impact in the communities where they do mission.

Some Korean missionaries who attended the forum expressed optimism in doing missions work in the Philippines, in partnership with Philippine Missions Association. An animated question and answer session followed the presentations of Drs. Lim and Taniajura. With a stronger partnership between Korean missionaries and the national church, a more productive mission work in the Philippines is expected in the days ahead.

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#### **PMA on the Move...**

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## PMA PARTICIPATES IN CONSULTATION ON THE 'PERSPECTIVES' COURSE

The Philippine Missions Association, represented by Dr. Rey Taniajura and Ptr. Andy Ducay, participated in a consultation on how the Perspectives Course of the U.S. Center for World Mission can be promoted in the Philippines. The meeting was held at the Summer Institute of Linguistics (SIL) in San Juan, Metro Manila on August 8, 2009. KJ Kenfield of SIL coordinated the consultation on behalf of Steven Hawthorne and his team from the Center.

While in the Philippines, the team also conducted the Perspectives Course for two weeks, from July 27 to August 7, at Living Springs International in Butuan City. At the consultation two seminaries in Metro Manila were represented, the International Graduate School of Leadership by Dr. Frank Pardue, and Asian Theological Seminary by Dr. Jojo Manzano.

Steven Hawthorne, editor of Perspectives and director of Waymakers ministries based in Austin, Texas, gave an overview of most of the session chapters included in the course. Bruce Koch and two other team members introduced the remainder of the session chapters. Kairos of Living Springs International came out of the Perspectives Course and is recognized to be a "member" of the Perspectives family of courses on mission.

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### Feature Article:

## **MISSION: THE CHURCH AND COMMUNITY TRANSFORMATION**

Part 1

By

**Dr. Rey Taniajura**



## PMA on the Move...

### PMA PARTICIPATES IN CONSULTATION ON THE 'PERSPECTIVES' COURSE *[from p.1]*

Hawthorne presented a brief history of the 'Perspectives' program spanning from 1973 to the present. He also talked about the Urbana Mission Conference of 1973 and about the first course they offered which they called 'SIIS' (Summer Institute of International Studies) held in Wheaton Illinois. Moreover, he gave a backgrounder on the founding of U.S. course on World Mission.

The first 'Perspectives' Reader was published in 1981 and became a widely used mission text, according to Hawthorne. In 1983 the Perspectives became popular which led to the training of Course Coordinators. In 1986 the name of the program was changed to 'Perspectives Study Program. Perspectives had gone through several revisions with the 4th edition published in 2009. Consultation participants envisioned a bright prospect for 'Perspectives' as a mission program here in the Philippines in the months ahead.

### MORE RHG SEMINAR SESSIONS IN OZ!

By Terese Magsalin

The LORD opened doors for me to facilitate three more RHG sessions among Filipino Christian groups just two weeks before I returned to Manila from my OZ (short for Australia) vacation.

August 05, 2009 – RHG Session 1 in the prayer meeting of New Life Christian Church, an independent church in Prospect, NSW, Australia. The RHG message was well appreciated by the church members. There was interest about the next RHG sessions but my schedule then was already full since it was already close to my departure and prior commitments were already set. One of their pastors had actually gone through the entire RHG seminar in the Middle East when he was working there before coming to OZ.

August 07, 2009 – RHG Session 1 in one of the cell groups of the Love of Jesus Church (LOJ). LOJ is an Assemblies of God Church based in Glendenning, NSW, Australia headed by Ptr. Nick Rodriguez. The cell group is hosted by Ms. Maila I. M., a close family friend and her cell leader is Ms. Aleli Grace C. Their cell group meets Friday nights at Mt. Druitt, NSW. Maila, together with his brother Jerald, are both part of the Bible study group I facilitated way back in the early 1990's at Seven Hills High School during my first ever visit in OZ. What a joy to do RHG with the cell group of one of the youth then that I disciplined many years back! Also, my sister and her husband who also lives in Mt. Druitt joined us. That sister of mine was able to attend all my RHG sessions with my immediate family. Unfortunately, her husband missed it. She was so moved and challenged by the message that she requested that if ever I do an RHG session 1 she would like to make arrangements for her husband to come and join. Praise God my brother-in-law made it and also liked the message! Another couple also joined the cell group—my sister's close friend with her husband. Everyone in the group had positive responses to the message! I was also humbled and moved when the cell leader, Tita Grace led prayers for me together with one of LOJ's pastor, Ptr. Noel.

August 09, 2009 - Attended an Assemblies of God Church or AOG (multi-racial one) in Sutherland, NSW, Australia. It is actually a church birthed by a very noted AOG church in Australia known for its worship songs worldwide. One of my sisters goes to that church and she made arrangements for me to meet their missions pastor who heads their Global Missions.

*[continued on p.7]*



Steven Hawthorne with Ptr. Andy Ducay



Steven Hawthorne addressing consultation participants



At LOJ's cell group in Mt. Druitt after RHG session 1



Terese Magsalin conducting Revealing His Glory Seminar in Oz

# MISSION: THE CHURCH AND COMMUNITY TRANSFORMATION 3

*Dr. Reynaldo S. Taniajura, Ph.D., D.Min.*

## INTRODUCTION

Is there a connection between mission and the transformation of communities and nations? Should the Church of Jesus Christ engage herself in such “earthly concerns” as the development of communities or nations? Ought the Church to instead just limit herself on “soul saving”, and do missions with the goal of “reaping the harvest” for heaven? And, perhaps a more important question to ask is, has the Church correctly interpreted the true meaning of the Great Commission?

These are but some of the more fundamental questions that have confronted the Church in ages past and perhaps more so at present, as she diligently obey her calling to disciple the nations, through mission. While the Church has had good success in the task of converting souls, it seems that she has not had the same success in this aspect of transforming the world. We see a lot of churches established or planted, but we see very little transformation taking place among the communities and nations where those churches had been planted. What happened in Rwanda several years back is a good case in point.

This is one fundamental question asked by Darrow Miller and Bob Moffitt, co-founders of Disciple Nations Alliance movement concerning mission, “With so many Christian churches, why don’t we see so much transformation?”

Is there a link between mission and the Church as God’s instrument for transformation? Why does the Church engage in mission in the first place? Have the different members of the Body of Christ been one in seeing what’s the biblical (1) goal and (2) end-product or result of mission? The author is intentional in treating the words “goal” and “end-product” as entirely separate concepts and aspects in this task of doing mission.

This paper will address then the subject, “Mission: The Church and Community Transformation”. From a biblical perspective, the paper aims to establish a connection between mission and transforming communities and nations. The purpose of this paper is to show the reader that salvation alone is not the target or goal of the Great Commission. Instead, the aim, target or goal of the Great Commission is for the people of God to manifest or express His glory resulting in the transformation of communities and nation, as the end-product of missions. This end-product of fulfilling the Great Commission seems to be implied in the phrase “make disciples of all nations” (Matthew 28:19). In presenting these constructs, the author then hopes to challenge the reader/audience to consider re-defining mission in the light of these suppositions and thus, make the task of mission relevant and effective to a radically fast-changing world.

## THE JOURNEY: ON MISSION WITH GOD

The leaders and members of the Body of Christ, as a whole, are agreed that we are on mission with God. The Great Commission has always been central to the life of the Church. And mission has always been a motivation for the Church since the outpouring of the Holy Spirit on Pentecost in Acts 2, and since mission was given intentionality by the Church through the sending of her first so-named cross-cultural missionaries, Barnabas and Paul in Acts 13.

Speaking of mission, the author has always been attracted by the way John Piper introduces the subject. In his book “Let the Nations Be Glad! The Supremacy of God in Mission”, Piper has this to say about mission,

*“Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn’t. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever” (Piper, p. 11).*

Missions, according to Piper, is a “temporary necessity”. It is not the goal. Something else is the correct and biblical goal of mission. According to Piper, worship is the goal of mission. And peoples of the world are only led to worship the true God when they see His glory.

*[continued on p.4]*

## 4 Mobilizing Filipino Churches Part 1 *[from p.3]*

At least two instances in the Bible will provide us evidence that this concept is biblical. In the Old Testament, the people of Israel worshipped God whenever they saw His glory (Exodus 24:1-18, in particular verses 1, 16-18, and compare with Isaiah 6:1-8). This is likewise true in the New Testament where we find people prostrating before Jesus as they are convicted of His holiness and divinity (see Matthew 2:11, 8:2, 9:18, 14:33, 18:26 and 28:9, for just a few sample passages). Worship and the Glory of God go together.

Whenever God's glory appears people worship. And people worship because they sense the presence of the Glory of God. And so Piper's goal of mission as worship can also be re-articulated as follows: *The goal of mission is to manifest the Glory of God which results in people worshipping Him.*

If the goal of mission is the Glory of God resulting in worship, it becomes a challenge therefore for the Church to re-visit the task of mission as expressed in the Great Commission passage (Matthew 28:19-20). If this passage contains the "marching order" of the Church in doing mission, it is of great import that she, the Church, interprets the passage correctly.

Once the right goal and end-product of missions had been set, the next question to ask is, "Does the passage support the construct that transforming communities and nations is part and parcel of doing mission?" If, initially, we assume that there is indeed a link between mission and transformation, then the Church has been mandated by the Lord, through the Great Commission passage, to engage herself in the task of transforming communities and nations!

Should we adopt, initially, that this view has a biblical basis then the journey that we have with God in doing mission is one that involves the transformation of communities and nations. Furthermore, if the observation offered by missiologists that while there is much conversions taking place in missions, we see less transformation, can we therefore opine that the Church as a whole may have misinterpreted and thus misunderstood the Great Commission passage?

### THE OBJECT OR TARGET OF MISSION: TO MANIFEST GOD'S GLORY

Has the Church been correct in her goal of doing mission? Can she rest in the fact that since many of the unreached peoples of the world have already been reached by the gospel, the Great Commission has already been almost finished? If we are to base the target on the number of people groups that the Church has already reached, perhaps the Church can claim that the task of doing the Great Commission is almost complete. But with so many people groups already reached, why is it that Christianity appears to be not making much headway in transforming peoples and cultures of those who have already embraced the Gospel? Could it be that the Church has missed the mark in doing mission? What should really be the object or target of mission?

Thankfully, number of contemporary missiologists and theologians are now beginning to address this topic and bring the Church to a proper understanding of the object or target of mission. Among them, just to name a few, are John Piper, (cited earlier), Christopher J. H. Wright, Robert Moffitt, Darrow Miller, Vishal Mangalwadi, Stephen Hawthorne, Avery T. Willis Jr., Henry Blackaby, Ralph Winter and others. All appear to be one in saying that the goal or target of mission is the Glory of God! But what should the end-product of mission also be?

While many are already agreed on the primary goal and motivation why we do mission should we not also identify what the end-result of mission also be among the peoples and cultures reached by the gospel? Mission should not only be for the purpose of evangelizing and saving souls for heaven. Although this has been the traditional reason and assumption for doing the Great Commission, mission as expressed in the Great Commission passage implies more than just that.

A case in point for instance is Bob Moffitt's observation in his article "Our Target – God's Glory", who reminds us that, ". . . our efforts at evangelism and church planting have not achieved the transformation we expect from the Gospel we proclaim.

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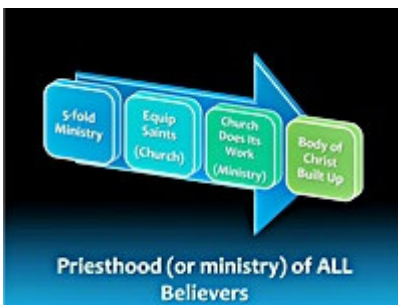
## Mobilizing Filipino Churches Part 1 [from p.4]

I proposed that we haven't seen the transformation we hope for in individuals, families, and communities – when we have succeeded with evangelism and church planting – is that we have misunderstood the target of the task Christ has given us. The target is God's glory" (page 1).



Do these mission leaders, who I will label as “transformationists” or “transformation missiologists”, have sufficient biblical basis for saying this? Do we have enough biblical justification for linking mission with transformation? Firstly, it would be in order to prove that in doing mission, God's goal or target is His glory. It is essential that a sound theology of missions be first established before the practice of mission. I believe that two of the fundamental passages that would show us that God's purpose for mission is His glory are the following: (1) Colossians 1:24-29, and (2) Ephesians 3:1-11. I have marked these two critical sections of the Word of God as (1) the Mystery of God, and (2) the Mystery of Christ passages. Before proceeding to describe what these two mysteries are all about, let me define what I mean by biblical mystery.

A biblical mystery is a biblical truism that has not been before heard or known by the people of God, but through the revelation received by the apostles has now been shared, expressed or taught to the Church. For example, the Church is a mystery. The concept of Church has not been revealed in the Old Testament dispensation. But beginning with Jesus (Matthew 16:18) and on through the time of the Apostle Paul, God has revealed that there is such an organism as a Church and that it is God's intent to establish or form one (see Colossians 1:26-27, as the author's basis for this definition, see also Ephesians 3:5).



The Mystery of God passage simply states that God's mystery is none other but Jesus Christ. Christ is God's mystery. The incarnation of the Son of God in the person of Jesus is a mystery that has not been clearly understood by the people of God in the Old Testament. But when the time came for God to reveal Himself in the Son, (Galatians 4:4, Galatians 1:15, 16 and Hebrews 1:1-2, Luke 2:1-7), then we have the Incarnation.

*“...the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory”* (Colossians 1:26-27).

The mystery of God is Christ because in Christ we see God unveiled. Jesus said that whoever sees Him sees the Father. He and the Father are one; therefore, Jesus is the expression and manifestation of the God, the Father. God's purpose from the very beginning is to manifest or express Him. In Jesus, we see the fullness of the expression of God. Whenever God is expressed or manifested, we see or experience His glory. Thus, Christ as the mystery of God is God's glory expressed and manifested in Christ (Hebrews 1:1-2).

The mystery of Christ, on the other hand, is the Church (Ephesians 3:1-11).

*“...and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; to the intent that now the manifold wisdom of God might be known by the church to the principalities and powers in the heavenly places,....”* (Ephesians 3:9-10)

Through the Church, God planned to manifest or express Christ, thus reflecting His glory. It is through the Church, therefore, that the whole cosmos, including the angelic world, will come to know who and what is God, in the person of Christ. This makes the Church very significant in God's over-all plan or economy. Apart from the Church God has not designed any other option through which He is going to manifest or reflect His glory. This reality is made even more pronounced or evident in Ephesians 3:14-19 and 4:11-13.

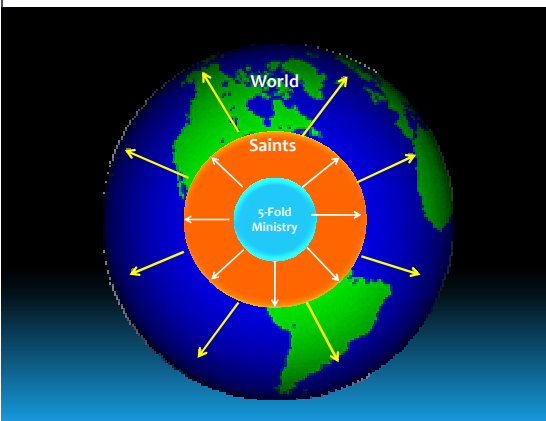
In Ephesians 3:19, we see that God's intention is to fill the Church with His fullness. The same message is repeated in Ephesians 4:13, where, in the context of God's providing the Church with the so-called five-fold ministry (Ephesians 4:11)

*[continued on p.6]*

## 6 Mobilizing Filipino Churches Part 1 [from p.5]

He intends to complete the building up of the new man unto the fullness of Christ, which is another way of saying, the fullness of God. Christ is the fullness of God. And the fullness of Christ is supposed to be end-goal of completing or perfecting the Church.

In summary, God's purpose is to manifest or express Himself to man, thus reflecting His glory. In reflecting His glory He has chosen to express that in Christ. In turn, God in Christ has planned to reflect or express His glory through the Church. The Church's role in mission therefore is to unveil God's glory! Expressing God's glory is the target or goal of mission. The Church engages in mission for the purpose of manifesting God's glory!



And then again Paul wrote in Romans 15:16 that he had this call to *“be a minister of Jesus Christ to the Gentiles (nations of the world), that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.”*

This explains why Jesus had to tell that disciples in Matthew 16 that one of the reasons why He came was to “build His Church” (Matthew 16:18-19). Jesus needs the Church to be His agent for “discipling the nations”, thus manifesting God's glory to the world resulting in

communities and nations transformed. But the question that must be asked at this stage is, “Do we have the biblical basis for saying that the end-result or product of the Church's task in mission is transformation?”

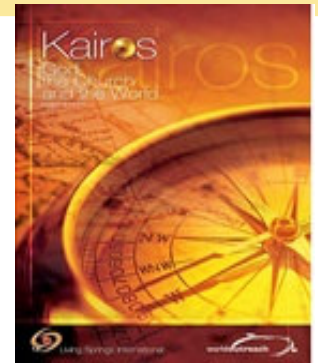
Perhaps one way to address this question is to look at church history and re-discover the real motivation of the Church in doing evangelism and mission. An excellent article that provides a good synopsis of what happened to the Church throughout the centuries, and why the Church at present seems to be focused mainly on the salvation of souls is Dr. Bong Rin Ro's, *“The Perspectives of Church History from New Testament Times to 1960.”* In his article Dr. Ro shows that the Church in the early apostolic period has always concerned herself with the poor and social justice. That there has been a close connection between evangelism and social concern and action in the history of the Church since the New Testament period is the central thesis of his article.

Why is the concern for the poor and social justice essential to the fulfillment of the mandate to “disciple the nations”? Let's remember that the goal of mission is neither for the salvation of souls only nor the betterment of status of the nations today. Rather, the goal of mission is to manifest God's glory to the nations. And how is God's glory manifested? It is through the good works or deeds of His human agent, the Church. This is attested to by the following passages of Scripture,

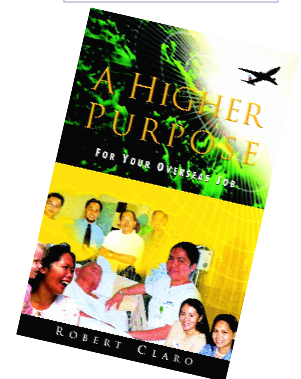
*Let your light so shine before men, that they may see your good works and glorify your Father in heaven  
(Matthew 5:16),*

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PMA in partnership  
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Kairos  
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accredited Head  
Facilitator or  
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The book “A Higher Purpose for your Overseas Job” gives OFW believers an understanding of becoming successful tentmaker missionaries. With very easy and reproducible approaches to witnessing and discipling, an OFW believer may be a potent cross-cultural witness and church planter.

And then again in 1 Peter 1:11-12, it says,

*Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.*

While in one sense, God does not need us to do His work because of His great power, in another sense, God needs us to fulfill His divine purpose on earth. He has decreed that He needs man, who is in Christ, to bring about the reconciliation and restoration of His fallen creation. This is one other way of articulating why the Church goes into mission. Man has been mandated by God to “tend and keep the garden” (Genesis 2:15) which has fallen into decay, and needs restoration. And so “*creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not*

*willingly, but because of Him who subjected it in hope; because the creation itself will be delivered from the bondage of corruption into the glorious liberty of the children of God*” (Romans 8:19-21). This mandate has now fallen unto the Church for her to fulfill. And such mandate can actually be seen in the Great Commission passage and in Colossians 1:19-20 as well.

***The Concluding Part is to be continued on the next issue of PMA Missions Post this September 2009.***

## **MORE RHG SEMINAR SESSIONS IN OZ!** [from p.2]

It was a privilege from GOD to get the chance to talk to the key pastor assigned to oversee the missions efforts of the National AOG of Australia (and not just their church) to the Philippines and other Asian countries. I was able to give him a brief overview of PMA and our God-given mandate as the missions commission of the Phil. Council of Evangelical Churches. We also discussed about the various local unreached people groups (upgs) in the Philippines. The pastor was very glad when I gave him our laminated prayer cards which feature our local upgs for prayers and intercessory purpose. We also talked about resources and trainings we have and the rising number of OFWs which we plan to impact as Outstanding Filipino/ Faithful Witnesses for God’s glory! It was a great meeting and the pastor extended an invitation for our PMA National Director, Dr. Rey Taniajura and myself as the Mobilization Ministry Coordinator to join the AOG International Summit in May 2010 in Cebu City to discuss how we can partner together in helping reach the upgs. I was really blessed by this meeting which was so fruitful and had God’s favor!

August 14, 2009 – The night before my departure in OZ, we had continuation of RHG seminar in LOJ’s cell group in Mt. Druitt (cell group cited in August 07 above). This time we advanced to Session 2. The cell group indeed lives up to their church’s name “Love of Jesus”, because they showered me with so much love and appreciation. We are hoping that Lord-willing, should He bring me back again in OZ, we can finish off all of the remaining RHG sessions in this cell group. There is even interest to have RHG conducted in bigger groups in LOJ someday, Lord-willing.

Jim Thurber, International Director of UnveilinGlory (our international partner for RHG seminars) sent me an email message that he is willing to come to OZ possibly this January 2010 to conduct RHG facilitators’ training should there be likely candidates. We are now praying for that possibility and also for me to return to OZ to help coordinate. Also, Lord-willing, for me to finish off remaining RHG sessions for groups that I have started conducting RHG sessions 1 and 2. Then also to conduct more RHG sessions in various groups---both among the Filipino diaspora and the multi-racial church groups. Australia, being a melting pot of nations where many from the major unreached people groups (in a non-restricted environment unlike in their home countries where restrictions for the spread of the Gospel abound) are nearly everywhere, is a very strategic place to cast out visions for missions. Praying that God’s glory will indeed be revealed among the “ethnes” in the land of Oz!

[continued on p.8]

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Your feedback and contributions are most welcome!

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**Philippine Missions Association** is a partnership of evangelical mission agencies, local churches, denominational missions commissions, and cross-cultural missions training organizations.

We invite you to PARTNER, NETWORK, COOPERATE WITH and SUPPORT, PRAY FOR and ENCOURAGE these missions bodies in completing the task of making disciples of all nations across this country and the world.

**Our Vision:**

Filipino Christians are contributing significantly to the evangelization of the whole world in the most effective, strategic way possible, focusing on tentmaking, transformational development, and multiplication of churches.

**Our Mission:**

The Philippine Missions Association exists to mobilize the global Filipino Church in evangelizing the world's unreached peoples, including our own.

UnveilinGLORY is expanding overseas, producing more worship and more worshippers worldwide!

UnveilinGlory partners with PMA in conducting seminars.



**Evange-cube**

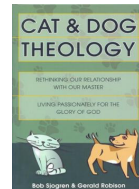


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**Cat & Dog Theology**



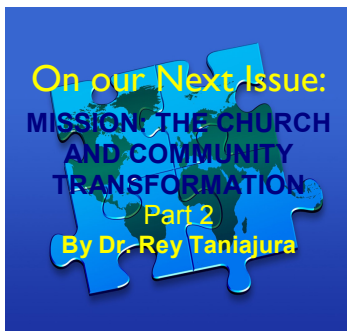
This book points out differences on cat and dog attitudes and compares it with some theological attitudes we have of God.

It aims for a reevaluation of one's relationship and view of God, so that we can live passionately for His glory.

**MORE RHG SEMINAR SESSIONS IN OZ!** [from p.7]

This visit to Oz has been indeed the best visit so far for me! Thanking God and giving Him all the praises for how He orchestrated everything for this visit—for times of refreshing with family and friends and also for many fruitful ministries along the way! Looking forward to a possible return “down under” in OZ soon to conduct more RHG seminars and challenge various groups for upg ministry partnerships.

I am now back in Manila having returned last August 15. Thanks for all who prayed for that OZ visit. I request your prayers now as I prepare to go down south in Mindanao this Sept. 7 to 29 for more RHGs this time locally and as we conduct the 1<sup>st</sup> ever BTM (Bless Our Ethnic brethren Prayer Day in combined three areas in Mindanao. We have called the region the SMM or SM<sup>2</sup> Region). To God be all the glory! Wishing everyone grace and good cheer in CHRIST! — Terese



For more details about PMA events, trainings and seminars, contact Roselyn Kuizon or Terese Magsalin at (+632) 911 2491 / (+632) 913 4469 or email them at [roselyнкуizon@yahoo.com](mailto:roselyнкуizon@yahoo.com) or [tsmagsalin@yahoo.com](mailto:tsmagsalin@yahoo.com).