

Making Disciples of International Students in Global Migration

Paper for Tokyo 2010, revised for 10th Anniversary for 2020

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Introduction:

Making disciples of Diaspora Peoples is both a growing opportunity and responsibility, as well as a challenge for the Church. It is a growing opportunity because of the increasing trend of migration of peoples, and also a responsibility for the people of God to welcome and love the foreign-born coming to our communities, campuses, and churches. Making disciples of international sojourners, whether they have become permanent residents or are temporarily living among us, is a challenge because they represent myriads of cultures and different kinds of groups, each with their own distinct needs. Most Internationals are immigrants or refugees, while others may be business people and other professionals, researchers, military personnel, seafarers, laborers, au-pairs, overseas domestic workers, short or long-term visitors, diplomats or government officials, academicians, etc..

The focus of this paper will be on ministry among International Students, who are a relatively small segment of the broad scope of Diaspora Peoples, but who represent a highly strategic component of the goal of “making disciples of all nations”. The immediate next generation of the world’s transformational leadership are in the world’s universities and colleges, and a steadily growing percent of students come from other countries. They may grow in professional and spiritual formation while studying abroad, and become nation-builders after they return home. Many, if not most, international students do return home, either within a year of graduation, or eventually years later as seasoned professionals, adding to the brain-gain and leadership potential for their countries and surrounding region.

Why is International Student Ministry (ISM) Highly Strategic in Relation to the Great Commission?

A. Strategic Elements.....International Students & Scholars are:

1. already among us, here and now, on our campuses, in our communities, and in our churches; we do not need to wait to go somewhere, over there, in the future; we do not need to get a visa, medical exams and vaccines, or purchase a plane ticket
2. sufficiently conversant in our language in order to study in our schools, or may be in a language institute to enhance the learning of our language, and appreciate the opportunity to practice our language with us (and while we do not need to be fluent in their native tongue, we could have them teach us some expressions of their language)
3. generally curious to learn about our culture, history, country (city, town) and may wish to have host-country friends who can be cultural mentors
4. often more open, curious, and responsive to learning about Jesus Christ while living abroad, such as has been seen among Chinese scholars and Japanese students

[“But what of the the U.S. church’s opportunity to witness to the thousands of Chinese students in the United States...these scholars and students have importance beyond their numbers. For they likely represent a large segment of China’s next generation of intellectual leadership, and perhaps much of the economic and political leadership as well”, [*Chinese Intellectuals and the Gospel*, by Ted Priscett, *Evangelical Missions Quarterly*, 1993]

5. freer to consider the gospel if they are away from a restrictive society, culture and religion that may be hostile towards Christianity

6. possibly from “unreached people-groups” where the Church does not yet exist or is in an infant stage

7. appreciative of hospitality, and welcome relationships of mutual intercultural interaction, as well as the intergenerational social context of host-families where younger children, parents, and grand-parents are valued along with peer-age adults

[“The main missiological lesson is....found in John and Edith Hayward’s hospitality to a dusky stranger back in 1929. The Haywards professed no great love for the masses, nor did they devise even a single ingenious scheme for evangelizing the world. They did love one stranger. What the church in India, Nepal, Sikkim, and Bhutan would look like today had the Haywards not welcomed Bakht Singh into their home is a matter of speculation. The fact is that without their hospitality two of the most significant movements in twentieth-century Asian church history probably would not have occurred”, *Thinking Small: Global Missions and American Churches*, by Jonathan J. Bonk, Missiology, April, 2000]

8. potential world leaders politically and in their professions, nation-builders, and transformation agents [China’s First Hundred by Thomas LaFarge recounts the profound transforming influence on China by the first group of returning Chinese students from the U.S. from 1872-1881, some of whom became Christians]

9. cultural informants or "instructors" who may advance missions awareness; Two mega-shifts in missions in the 19th and 20th century were spurred on by the informants role provided by international students:

a.) In the 3rd week of the July-long Moody student conference at Mt. Hermon, MA, 1886, a special "meeting of the ten nations" was held in which students from 10 countries shared briefly about the need for missionaries in their part of the world. Those "Macedonian calls" fueled a response that resulted in 100 of the 251 students signing a pledge of willingness and desire to be missionaries.

The missionary passion coming out of the conference was the initial thrust that led to the formation of the Student Volunteer Movement for Foreign Missions in 1888. The SVMFM produced over 20,500 missionaries on the field, and thousands more who supported the missionary movement. [Student Power in World Evangelism, by David Howard, Inter-varsity Press, 1970]

b.) Dr. Ralph D. Winter's development of the Unfinished Task of World Evangelization in relation to the "hidden peoples"/unreached peoples concept effected a paradigm-shift in mission understanding and strategic planning. What contributed to the emerging "people groups" missiological-view of Dr. Winter? He told me in effect, that the Fuller Seminary School of World Missions where he taught at, had 10 students and 100 faculty...and went on to explain that he was a “student” learning about church growth and evangelism among the world's great diversity of cultural sub-groups, from 100 "teachers" ...his international student informants.

International students have played a tremendous role in the advance of missions understanding and needs, and will continue to be valuable instructors, if we are willing to listen and learn from them.

10. potential gifts and ministers of God to the host nation and Church; an African seminary student was instrumental in the missional transformation of a veteran mainline priest, who later became a bishop and

played a significant role in the evangelical renewal within his denomination. Christian international students need to be encouraged and allowed to utilize their spiritual gifts and ministry experience while they are studying abroad

10: Ready-made Ambassadors of Christ as Returnees Impacting their Country/Region

A recent newsletter from a tentmaker friend in a restricted access country states that “more than 500 from our university have gone abroad during the last four years. Under the conditions of their scholarships, most of the students will return after graduation to take up positions at our school”. Hopefully most of the returnees will bring back positive influences to their school and society, but some may be carriers of negative baggage (which was a concern briefly touched on at the World Missionary Conference of 1910).

Certainly a book could, and should, be written about the many Christian international student returnees who were and are being used mightily by God in the service of their nation and the expansion of God’s Kingdom in their region. One of the compelling strategic components for ISM is that Christian returnees are Christ’s ambassadors to their own people and culture, and should be encouraged and equipped to return home with the conviction that God is sovereignly sending them home as His witnesses.

A survey for this paper was taken of ISM workers to list some Christian returnees who have made significant contributions in the advancement of the gospel and building of Christ’s Church in their region. Some of the returnees came to Christ while studying abroad, and others were already believers prior to their international sojourn. Here are only a few of the returnees cited in the survey:

* John Sung, who came to Christ in the US in the mid-1920's and returned to China as an apostle and revival spread like wildfire throughout the Far East.

* At about the same period that John Sung was building a ministry in China in the late 20's, Bakht Singh of India, a Sikh, was being attracted to Christ over a span of months while studying in the UK and then in Winnipeg, Manitoba, Canada. Bakht Singh received Christ and returned to be an apostle to India and the region, just like John Sung was to China and East Asia. "Bakht Singh's New Testament church planting model multiplied to over 500 congregations in India and 200 congregations in Pakistan, plus a number in Europe and North America" (*Thinking Small: Global Missions and American Churches*, Bonk, Missiology, April, 2000).

* Many recent and retiring national evangelical leaders of the Church in Malaysia and Singapore were students in Australia in the '60's and 70's. Adding to the ranks are graduates from the 80's and 90's, such as Dr. Patrick Fung, the first Asian International Director of Overseas Missionary Fellowship, who was part of the Overseas Christian Fellowship of Sydney.

* Two sisters from a highly restrictive country came to Christ as international students and returned home to have a very fruitful ministry until they were kicked out of their country. They have continued to have a highly successful ministry in other neighboring countries of the restricted region.

* Student in Portugal: In the 1980's Procel DaSilva Armando was sent by the government of Guinea-Bissau, West Africa, to study law in Portugal. He came to Christ and grew with the Christian Union of Portugal. After returning home he exercised courage and faith to decline situations that would compromise his convictions and as a result was highly promoted to serve his nation. Lindsay Brown summarizes the story in Shining Like Stars with, "...in Portugal as an overseas student, was able to

become a Daniel at court back in his home country. We should never underestimate the influence that someone with courage can bring on the whole direction of a culture”.

* Student from Portugal: a high-school exchange student trusted in Christ in the U.S. and returned home and engaged in a university ministry. Later he became the national director of the campus ministry and entered into partnership with two international mission organizations to launch an ISM at two universities in Portugal. He also is a key leader with the Portuguese Bible Society. (Lausanne Occasional Paper #55).

* A contemporary Japanese returnee has planted 70+ churches

* A contemporary Chinese returnee has planted 7 churches, a specialized ministry, and a campus fellowship

* Nijjima Shimeta (aka Joseph Hardy Neesima) stowed away to America and became a Christian in 1866. After attending Amherst College, MA, he graduated from Andover Theological Seminary and became the first Japanese ordained Protestant minister in 1874. He returned to Japan in 1875 to start a Christian school that became Doshisha University and also Doshisha Womens College of Liberal Arts.

B. International Student Ministry (ISM) Benefits Local Churches, Ministries, and Mission Agencies

Local churches and ministries are discovering how enriching it is to have a ministry among international students (some of the following excerpts are adapted from *Global Missions at Home*, by Leiton Chinn, Mission Maker Magazine 2008)

1. the benefits and significant global impact that's possible with a very modest, or no, ISM budget; high-yield but low cost or no cost

2. ISM provides a tangible dimension to a church's mission vision, with engagement options for the congregation to participate in...beyond prayer, financial support, and care of overseas missionaries and ministries

3. ISM incorporates the broad range of church members available for involvement, from children to retirees, and utilizes their varied gifts for service---hospitality, helps, administration, teaching, mercy, evangelism, leadership, etc.

4. returned or retired missionaries back home are extending their cross-cultural mission service by ministering among international students from the country or cultural-linguistic group they served overseas; we had several missionaries and other returned expatriate government, military or business people involved regularly in our church-based ISM

5. many people who have a desire to serve abroad but are not able to, are having a fruitful ministry with international students from the country or region of the world they had intended to go to; it is not unusual to hear volunteers say that they had a desire to be a missionary when they were younger, but circumstances changed their direction in life, and they are now being global missionaries at home, and sometimes in their homes.

[“before the Haywards were married, Edith wanted to go India as a missionary, but she could not. The Lord instead enabled her and her husband to host, disciple and prepare a vessel for His work in India and other parts of the world...Bakht Singh...while living with them as a newly converted international student, little did they realize that their guest would one day be the...greatest evangelist and church-planter in India

in the 20th century; [Brother Bakht Singh of India, by T.E. Koshy, 2003]; (Edith Hayward had committed herself to missionary service in India... when instead she decided to marry a businessman, her “spiritually-minded” roommate and best friend boycotted the wedding, convinced that Edith had stepped out of the will of God; [Note 19, Bonk, Missiology, April, 2000]).

6. international students are ready-made language and culture teachers and mentors for anyone going to the students' countries for long-term or short-term missions, study abroad, work, or simply a visit

7. international students may provide a critical linkage for ministry/mission in their homeland, either personally after they return home or by giving a positive introduction and endorsement of missionaries to their family, friends, and networks; returnees could be gatekeepers that open the door for ministry by foreigners in their country [my own daughter did a study-abroad in Quito, Ecuador last year (2009) and was invited to the home of a former international student who was part of our church's ISM...and now our daughter will return to Quito in a few months to do nine months of short-term missions]

[I have heard of returned students who either opened the door for missionaries or closed the door to missionaries, depending on their good or negative experiences in the missionaries' homeland]

8. ISM provides great “pre-field” cross-cultural experience for those planning to serve in another country and culture [“The most effective way workers can prepare to serve overseas is to invest one or more years ministering with international students. Ministering to international students needs to be given a stronger emphasis in the preparation of mission candidates. Workers who minister to international students long before going overseas were shown to be much more effective than their peers”, [Tentmaking: Business as Missions, by Patrick Lai, 2005]

9. the reality is that most Christians are not "called" to serve as long-term professional missionaries or to be self-supporting "tent-maker" missionaries, or engage in ‘Business As Mission’ in another country, but will remain in our homelands. Nevertheless, staying home does not mean we cannot engage in cross-cultural, global ministry....ISM is one avenue for engaging in world missions at home

Historical Context of ISM.

A. John R. Mott: Visionary Pioneer for ISM and the Committee on Friendly Relations Among Foreign Students (CFR). It is most fascinating that as Tokyo2010 commemorates and builds upon “Edinburgh 1910”, and remembers John R. Mott as the central figure associated with the World Missionary Conference of 1910, that most people do not realize that John R. Mott is the central leader in pioneering the need for International Student Ministry.

John R. Mott is well known for being an extraordinary mission mobilizer, leader, and strategist, and he saw the need for ISM. He attended that first International Student Christian Conference at Mt. Hermon, MA in 1886, heard the plea for missionaries by students from 10 nations, signed the missionary pledge, and was one of four who traveled across the country to spread the missionary challenge that gave birth to the SVMFM. "It was undoubtedly out of this conference that the idea of a student volunteer organization to assist foreign students in the US [the CFR] grew in the mind of Mott....but it was not to come to fruition for more than 25 years" [Unofficial Ambassadors: the Story of International Student Service, by Mary A. Thompson, ISS, 1982].

John R. Mott is acclaimed as the first chairman of the SVMFM, the first general secretary of the World's Student Christian Federation, the chair of the International Missionary Council, the chair of the World Missionary Conference, Edinburgh, 1910 (which is being celebrated at Tokyo2010,

Edinburgh2010, and Lausanne's Capetown2010), the national secretary of the Intercollegiate YMCA, and was a recipient of the Nobel Peace Prize. What most people do not know is that in 1911 he organized and led the US's first national organization designed to aid international students, the Committee on Friendly Relations Among Foreign Students(CFR). The CFR spawned and encouraged many programs and structures to service international students. Thus, one of the greatest missionary advocates and leaders of the last century was also the visionary to pioneer the first national ISM organization in America...100 years ago.

Even before the 1910 World Missionary Conference in Edinburgh, Mott was thinking of the growing number of Chinese students in the United States. In 1909 he helped to organize an independent service agency for Chinese students (Thompson).

As chairman and writer of the Report of Commission I, "Carrying the Gospel to all the Non-Christian World," for the 1910 WMC, John R. Mott included glimpses of his awareness of the importance of ministry among the "increasing number of travelers from non-Christian nations, especially the wonderful migration of Oriental students to Europe and America (p.24)...Effective Christian work among the Orientals in the United States will have an important bearing on carrying the gospel to the lands from which the Orientals come...No effort should be spared to reach the increasing number of the ablest young men who are coming from Oriental lands to study in American colleges"(p. 259-60). Mott also warned that, "students who go from non-Christian lands to study in the West, in many cases, on their return to their homes, oppose Christianity because of the un-Christian treatment which they have experienced"(p. 347).

Among the recorded discussions following the report of Commission I, editor Mott included the following comments, "Mr. F.S. Brockman (YMCA, Shanghai) directed attention to a [mission] field comparatively minute, but important in its relation to the vast oriental field...China is sending her young men now, not by the score but by the hundreds and even by the thousands, to every part of the world, and this is the field, these college students...who are right in our midst, to which I should like to call your attention...Here is a field not distant but at our own doors, a field that is ready, a field that is actually easy...All that is needed is not new organizations, not more money, not more men---only the illustration of our own lives and in our own homes of the outgoing love of Jesus Christ"(p. 418-19).

Within two weeks after the conclusion of the 1910 WMC, Mott's The Decisive Hour of Christian Missions was published in which he reiterated and added to the facts and missionary perspectives pertaining to international students found in the report of Commission I.

Many years after the WMC, Mott was still citing the need for ISM at mission mobilization gatherings, as seen in his address at the Student Volunteer Convention, Indianapolis, IN, 1936, "One of the most important opportunities that we shall ever have, and this is true of the colleges represented here, is that of befriending foreign students who come within our gates. Some 11,000 or more are now in the institutions of learning in North America, representing 60 or more nations. I repeat, we will never have a greater opportunity than this of exposing them to the best life of our two countries, of taking them into our homes, of making true friends of them, and of commending our religion to them by life and work." (p.256, Addresses & Papers of John R. Mott, Volume I, The Student Volunteer Movement for Foreign Missions. 1946)

There was negligible development of any other national ISM for 40 years following the establishment of the Committee on Friendly Relations among Foreign Students in 1911 by John R. Mott. The CFR changed its name to International Student Service (ISS) in 1965.

B. 1950's: Pioneering Decade of ISM

InterVarsity USA led the charge to begin to incorporate ISM into its overall campus strategy when David Adeney became the first ISM Director in 1952. (www.ivcf.org/ism). Intersity Canada also cites 1952 as its ISM start.

In 1953 International Students Inc (ISI) was established as the first national mission to focus exclusively on international students. (www.isionline.org)

The Southern Baptist Convention began its ISM in 1955.

Details of the founding process and descriptions of several early national ISMs as well as some other localized ministries are contained in the research paper written in 1979 by this author for Dr. Ralph D. Winter, *The Historical Development of the International Student Ministry Movement in the USA*. The concluding wish of the paper became prophetic, "In 30 years [from 1949 to 1979] the foreign field of international students in the USA has grown from less than 30,000 to nearly 300,000. While the increase of the international student foreign field has grown substantially, the increase in laborers and ISMs has grown moderately. During this next decade, may God grant a "great awakening" and response to the validity, vision, and mission of the ISM movement in America". Within two years of that wishful prayer, a new ISM networking mechanism was birthed to enhance the development of the ISM movement in the USA and Canada. The Association of Christian Ministries to Internationals (ACMI) was birthed in 1981 as a result of the first North American Consultation for International Student Ministry Workers. ACMI, which is now called the Association of Christians Ministering among Internationals, conducts annual equipping conferences for ISM staff and volunteers. One of the useful services of ACMI is that of linking transitioning international students with a Christian fellowship when relocating from one place to another; both ACMI-Link and a Find an ISM Contact link are on the ACMI website: <https://www.acmi-ism.org>.

It is likely that the International Fellowship of Evangelical Students had some outreach to international students in Europe during the 50's.

C. Growth in North America; Europe; Asia-Pacific

The next 30 years from the mid-50's to mid-80's saw significant growth of the emerging ISM "movement" with 11 new national or regional ISMs in the U.S., including Campus Crusade for Christ and the Navigators. Also in the mid-80's ISI loaned staff to launch two indigenous national ISMs in Canada and the UK; International Student Ministries Canada (1984) and International Students Christian Services (now called Friends International) in 1985.

The ISM movement has been developing steadily in North America, Europe, and the Asia-Pacific Region since the 1990's. The development of ISMs in Africa and Latin America needs to be cultivated.

A summary of 53 major ISMs globally, with information on starting dates, number of staff, and websites is contained in *ISM: From Blind-Spot to Vision* (produced by this author for the Lausanne Diaspora Leaders Consultation, Manila, May, 2009, and updated in 2019). The paper is available upon request from the author.

Current Status

A. The Growth of International Student Population

There is an accelerating growth of students going abroad, with nearly 3 million international students worldwide in 2007, 5 million in 2017, and 8 million projected for 2025.

Most international students are in Europe (48%), North America (21%), and East Asia/Pacific (18%).

Leading host nations are the United States, United Kingdom, France, Australia, China, Germany, Japan, Canada, South Africa, the Russian Federation and Italy. New Zealand, and South Korea are also experiencing significant increases of international students. At the time that Capetown hosted Lausanne III: Capetown2010, it is interesting to note that South Africa was the only country in Africa that received far more students (60,000) than it sent abroad.

Here is a glimpse of the global international student mobility, excerpted from my paper, *Foreign Student Mission Vision is No Longer A Blind-spot and Asia is Embracing the Vision*, that was presented at the Asia Missions Association Convention in Chiang Mai, Thailand, November 11-15, 2019:

Australia: government's goal of 500,000 by 2020 was reached with 515,000 in 2013; 693,750 in 2018.

Azerbaijan: 5,000 foreigners are enrolled in Azerbaijan today from as many as 30 to 40 countries. Many of these students come from Iran and Turkey.

Canada: In 2014 Canada launched its International Education Strategy with an expressed goal to double international enrollment to 450,000 students by 2022. The 450,000 goal by 2022 was surpassed in 2018 with over 572,000 students that represented a 16% jump from 2017.

China: 492,000 students from 196 countries came to 1,004 Chinese education institutions in 2018, nearly reaching the 500,000 goal for 2020

Egypt: The Egyptian government recently announced plans to increase the number of international students, quadrupling enrollment from 53,000 in 2017 to 200,000

Finland: hosted 20,000 international students in 2017

France: variously counted as the third (by UNESCO) or fourth (by the Institute of International Education) most-popular study destination in the world. It hosted 295,084 foreign students in 2013/14, 298,000 in 2014/15, 310,000 in 2015/16, 343,000 in 2018, and has established an ambitious goal for 500,000 by 2027.

Germany: with 359,000 international students in 2017, Germany surpassed its goal to host 350,000 students by 2020.

India: 47,500 international students in 2017; Government has instituted a Study in India Programme to attract more foreign students

Indonesia: 25,000 international students

Japan: 267,000 international students in 2017; the *Global 30 Project*, through which leading Japanese universities offer complete degree programs in English, has a broad goal to build international enrollment in the country to 300,000 students by 2020.

Korea: A government survey of 430 South Korean universities and colleges reports total international enrolment of 160,165 as of 1 April 2019, in approaching a goal of 200,000 by 2023.

Malaysia: 135,000 in 2014; changing the initial target of hosting 200,000 international students by 2020 to 250,000 by 2025

Mexico: In 2013, US President Barack Obama launched the *100,000 Strong in the Americas* program with a goal of more than doubling the number of US exchange students in the Americas by 2020. Soon after, Mexican President Enrique Peña Nieto announced *Proyecto 100,000*, an initiative designed to send 100,000 Mexican students to US universities and to enroll 50,000 US students at Mexican institutions by 2018.

Netherlands: 122,000 combined EU and non-EU international students in 2017

New Zealand: 106,000 in 2017

Norway: 10,600 in 2015

Philippines: 61,000 (a government policy change resulted in dramatic increase from 26,000 to 61,000 between 2011-12).

While visiting Manila in the mid-80's, I read on the front page of the local newspaper that the largest number of Bhutanese students outside of Bhutan, were studying in the Philippines. A strategic missions opportunity existed, as Bhutan is the only official Buddhist kingdom in the world, and Christians face restrictions and persecution there. In 2019 there were 15,000 medical students from India studying in Davao.

Russia: 220,000 in 2018; goal of 310,000 by 2020 and 710,000 by 2025

Singapore: projected growth to 150,000 in 2015

Slovakia: 11,102 international students in 2013

Taiwan: 127,000 in 2018; 150,000 students by 2020

Thailand: 22,000 international students

Turkey: Turkish International Students Department, has announced the government's intention to host 200,000 inbound students by 2023.

United Kingdom: About 458,500 int'l students in 2018, with a goal fo 600,000 by 2030. In addition there were 497,000 in 400+ English Language Training Centres in 2018.

United States: 1,094,000 in 2018; more than 82,000 international students studied in American high schools in 2016

B. The Growth of the ISM Vision globally & Networking of ISM via the Lausanne Movement and the World Evangelical Alliance Mission Commission

I was curious to see if the concept of ISM was mentioned at the 1974 International Congress on World Evangelization, the progenitor of the Lausanne Committee for World Evangelization. Among the vast array of topics and articles by 110 contributing authors contained in the Congress's compendium, Let the Earth Hear His Voice, the article most likely to address ISM is Michael Cassidy's "Evangelization Among College & University Students". The exhaustive article covering a wide range of issues and items related to collegiate ministry, contained a brief recommendation in the section on 'Christian Strategy for the Modern Campus', "*Committed Christians in a university town can use their homes in effective outreach, not just through discussion evenings, but in friendly caring. This ministry can be particularly meaningful to international Third World students studying in First World countries*". There may not have been much further mention of ISM at that historic gathering or in the compendium.

As a participant, I did not see ISM as part of the agenda or discussion groups at the Conference on World Evangelization (COWE) at Pattaya in 1980, nor do I know if ISM was talked about at Lausanne II in 1989 in Manila.

In 2001 I received a survey from Dr. Peter Brierley, Lausanne Researcher, asking for input about cutting edge evangelism for the upcoming Lausanne Forum in Thailand. I recommended the strategic reality of the growing Diaspora movement, and the need to address the matter of permanent resident peoples (immigrants and refugees) and temporary resident groups, e.g. international students. How significant that the 2004 Lausanne Forum in Pattaya, Thailand, did include the new topic and issue groups for Diaspora peoples and International Students.

As the 2004 Forum convener for the International Student Ministries Issue Group, which included 24 ISM leaders representing 12 countries, I challenged some leaders to convene a national ISM consultation. Yvonne Choo, acting General Secretary of the FES ministry in Singapore, did convene two Singapore National ISM Consultations in 2006 and 2007.

The primary issue which the 2004 ISM group wanted to address concerned the challenges of Returnees. Due to the need to focus on producing the joint Issue Group paper with the Diaspora group, (which became Lausanne Occasional Paper #55), our group did not have time to adequately discuss reentry and returnee issues. Four years later, several of the participants met at the International Consultation About Reentry/Returnees (I-CARE'08) held in conjunction with ACMI'08 in Wash DC. Reentry and Returnee Ministry continues to be a major concern and need.

In 2007 the LCWE International Student Ministry Special Interest Committee was established in Budapest, Hungary, and I was asked to chair the ISM-SIC. The purpose of the Lausanne ISM Special Interest Committee, which later became the ISM Issue

Network, is to develop a global network of ISM leaders for the mobilization, pioneering, and enhancement of ISM in their countries and region.

Two Lausanne Regional ISM Leaders Consultations in 2009 were convened to prepare the way for Cape Town 2010:

- * Lausanne Asia-Pacific Regional ISM Leaders Consultation, Singapore, September 30-October 2nd
- * Lausanne Greater European Regional ISM Leaders Consultation, co-endorsed with the European Evangelical Alliance and IFES; Amsterdam, November 17-19

There were 4 ISM Dialog Sessions at Cape Town 2010 that included regional and national reports led by ISM leaders from Europe; Asia-Pacific, North America, and South Africa.

In 2014 the World Evangelical Alliance Mission Commission received the Lausanne ISM Global Leadership Network as one of its 'docked-networks' which allows Lausanne ISM leaders to serve the WEA Mission Commission and the World Evangelical Alliance.

In 2015 another Lausanne Asia-Pacific Regional ISM Leaders Forum was held in Singapore again.

Currently in the Asia-Pacific region there are thriving ISMs in Korea, China, India, Australia, and New Zealand; continuing involvement in Singapore and Japan, and promising developments in Malaysia and the Philippines.

The first global gathering of ISM leadership met at the Lausanne ISM Global Leadership Forum: *Charlotte'17* in September, 2017. Over 100 participants from 70 organizations and about 25 countries interacted for a week to explore pioneering ISM in strategic locations where non exists, to foster ISM development among established ministries, to share resources and ideas, and to consider high-priority issues, and matters related to leadership and the intention to incorporate younger, emerging leaders in the movement.

Projections:

- A. **From Mission Field to Mission Force.** ISMs should be intentionally giving priority to discipling Christian international students to discern their calling as God's vessels of grace and the gospel, whether they return home, remain in the host country, or go to another country.
- B. **Ministry as an International Student: A Priority to Implement.** Christian college students in a host country should be encouraged to commit to a semester or year abroad as an international student and in effect, be an intentional student "tentmaker". Besides the academic and personal rewards of the study abroad experience, the student will both minister while abroad and return with a greater appreciation for and skills to engage a world of growing cultural diversity and "glocal" mission

opportunities. Returned study abroad students are a natural pool for ISM engagement. This strategy is “ISM in reverse” for host country students.

C. Need for Formal ISM Academic Training. The first generation of ISM workers of the contemporary ISM movement is at the stage of winding down their race and should be passing the baton to younger leaders. Most of us who have been involved in ISM since the 50's have not had any formal academic training in ISM because it hardly exists. There is an occasional introductory course on ISM, but no degree with any emphasis or concentration in ISM. It would be irresponsible and a failure of stewardship if this present generation of long-time veteran ISM staff does not address the need to establish some academic courses and possible Masters degree with an ISM focus, so that the next and future generation of ISM workers can at least have an option for academic training and research in ISM, to go along with non-academic training opportunities (e.g. organizational training and ISM conference workshops). This need to explore and establish some academic training in ISM has been picked up by some ISMs in North America, and a few seminaries.

This paper has not addressed the practical "how-to's" of doing ISM. There is a wealth of information on 'best-practices' and principles, as well as publications for ISM found on ISM websites, such as those listed in this paper. The ACMI website, www.acmi-ism.org has a link for Ministry Resources. The Lausanne ISM Issue Network's website is <https://www.lausanne.org/networks/issues/international-students> and the newly released *Lausanne Global Classroom* video series on ISM with accompanying study guide is found at <https://www.lausanne.org/lausanne-global-classroom/international-student-ministry-episode>. Additionally, another ISM video series is EveryInternational.com, which is developed collaboratively by major ISMs in North America.

Practical ISM training conferences are also offered by a number of ISMs, including ACMI, ISI, Friends International, International Student Ministries Canada, IFES Europe/Interaction, and other organizations listed above.

"The Great Blind-spot in Missions" has not completely yielded to full-vision, but needs the continual application of the Holy Spirit's sight-giving touch as He develops the ISM Movement world-wide. I'm grateful that the Lausanne Movement's International Student Ministry Leadership Network, along with the WEA Mission Commission, are two of the vessels through which He will work.

Conclusion: The Tokyo2010 Declaration includes a concluding Pledge that commits us to “seek to know where people are unreached, overlooked, ignored, or forgotten. We will pray for the Holy Spirit to give strength and guidance as we join with others in changing that neglect, to love and make disciples [**of International Students**] in the way of the Cross.

Amen.

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