

The Philippine Missions Movement c. 2010 and 2020: An Evangelical Perspective

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PART I. Tokyo 2010 Presentation (A Backgrounder)

A. Introduction

The founding of the Philippine Council of Evangelical Churches could be considered a landmark in the growth of evangelicalism, as well as the missions movement, in the country. Prior to 1995, there were only a few Filipino missionaries serving locally—primarily among Muslims—and also overseas. With the increasing missions awareness that began in the mid-1990s, a greater number of evangelicals started to consider missions cross-culturally.

B. Background: A Brief Mission History and Key Players

The writer will now focus on the missions movement involving the evangelicals belonging to the Philippine Council of Evangelical Churches (PCEC), starting with what has been the state evangelical churches and mission organizations that created an environment conducive to the rise of incidental missions. It had been said that one can find Filipinos in any part of the world as a result of the Filipino migration. Starting in the mid-70s, Filipinos began migrating due to employment opportunities in the Middle East. Pushed by the lack of employment at home, coupled with job openings abroad—particularly in Saudi Arabia and other neighboring Arab countries—skilled professional and technical workers started the Overseas Filipino Workers (OFW) phenomenon.

As a result of this migration, Filipinos are now settled in more than 180 countries. The number of Filipino workers is approaching 10 million, the bulk of whom are found in North America, the Middle East, Southeast Asia, Australia and New Zealand. Filipino labor migration began with 36,035 workers in 1975 and swelled to 598,760 in 1990. By 1998, it had grown to 831,643, and by 2003, Filipino labor migration numbered 867,964 workers. According to former Philippine Overseas Employment Administration head Rosalinda Baldoz, the number could have been higher were it not for the Iraq war and the SARS epidemic threat.

The National Census and Statistics Office (NCSO) reported that between April and September 2008, there were two million OFWs working abroad. This figure represented an increase of 14.6 percent compared to the same period in 2007. Of this figure, 51.7 percent are males and 48.3 percent are females. Almost one-fourth of OFWs (25.7 percent) deployed during this period were in the 25-29 age group. Another third (32.4 percent) were laborers and unskilled workers. This category of OFWs includes domestic helpers, cleaners and manufacturing laborers.

B.1 Historical background and how church and para-church organizations were involved in missions

In July 2009, this writer participated in a consultation of missions' practitioners, teachers and mobilizers held in Butuan City. The event was organized by Living Springs International, the producer of the Kairos Course mentioned earlier. In one of the sessions, the participants identified some trends and outcomes the Philippine church had experienced within a forty-year timeframe. We wanted to know what had happened during those decades that had hindered the church from effectively fulfilling her mission. Here is an outline of what we discovered.

B.2 From 1970 to 1989

Trends noted during this time include: The introduction of the charismatic movement, the formation of ministerial fellowships, and the recognition of the gifts of the Holy Spirit together with the phenomenon of signs and wonders. A number of leadership training seminars conducted large open-air evangelistic meetings took place. Evangelicals experienced a renewal movement similar to that in the Catholic Church. It seems the church's focus was on herself rather than outside of her fellowship at this time. Because of these trends, new and independent churches arose. There was also a loosening of theological suspicions of the supernatural. This resulted in lively worship beginning to appear in churches. Many Catholics were won over to evangelicalism because of the phenomenon of spiritual gifts, healings and miracles. Unity and cooperation among pastors and churches took place, which led to the breakdown of denominational barriers. Believers and churches experienced a deeper understanding of the Bible that resulted in growth and spiritual maturity.

It was during this period, and perhaps influenced by the trends of the time, that the Philippine Missions Association (PMA) and the Philippine Council of Evangelical Churches (PCEC) were founded. While the church experienced growth and maturity during this time, some things were still lacking. Among these were intentional discipleship, community impact, missions training, emphasis on the Word, spiritual fruitfulness and character development. The church's efforts to reach influential community members and to train and develop leaders were also inadequate, and there was an absence of strong prophetic and apostolic leadership in the church.

B.3 From 1990 to 2009

In this time period, the Philippine church started to receive modular training on missions awareness, mobilization and education. The idea of community development was slowly introduced into the churches. A number of evangelicals began to be visible in some sectors of society. Churches also began campus ministries. Cell groups, small groups, and house churches became more acceptable. Several churches also participated in the government's moral recovery program. The prophetic and apostolic movement gained inroads. The Philippine church also started to gain a global mind-set.

There was cross-pollination of theology and churches started working together on holding large-scale seminars and conferences, particularly in the areas of missions and

leadership training. Many local churches established schools starting at the pre-school and kindergarten levels. After several years, some churches were able to open high schools and even a few college level programs. What were the positive outcomes from this period? Many local churches became “senders” and their members “goers” in missions.

The concept of sodality became accepted in the larger body of Christ. Missionaries who went out as OFWs or tentmakers became more numerous. Lay people were released into ministry and new and emerging church leaders were raised up. The need for intentional discipleship within the churches was addressed. Many in the government and military sectors became open to the gospel. The churches opened up to the idea of engaging the community. Many began to get involved in community development. A few pastors and churches became wealthy. Growth within the church was structured, and the phenomenon called “bapticalism” appeared. More young people were coming to church and a number of new churches were established on campuses.

The involvement of church members was very noticeable, perhaps due to a greater awareness of the concept of the “ministry of all believers.” Yet in this period, the church lacked significant dialogue among church leaders, a biblical worldview among pastors and an in-depth understanding of the Bible to keep pace with the multiplication of churches. Many pastors experienced woundedness and failings and there was no ministry to meet their particular needs. The church on the whole had no standards for installing bishops and pastors. The “spirit of conquest” of the nations based on the Great Commission was also lacking. In the area of missions, the church did not have the means to address global migration.

Also absent From Edinburgh 1910 to TOKYO 2010 were the tools needed for effective engagement with unreached people groups. Coaches and mentors at the pastoral level were also lacking. In terms of reaching the community, the church did a poor job of equipping lay workers or pastors to do ministry in government circles and the marketplace. The church did not have the means to equip members to address the needs of the next generation, and there was a gap in understanding of her role in society. A kingdom mindset to disciple whole communities and nations was conspicuously absent. The church was also unaware of the emerging shift in global culture from modern to post-modern. Lastly, she was not addressing the needs of the overseas Filipino workers, particularly the needs of the families they left behind.

B.4 2010 and Beyond

If the Philippine church is to move forward, she needs to have a paradigm shift. She must address the issues and implications of the emerging post-modern culture. She must instill among her members a kingdom conquest mind-set. She also needs to focus attention on the next generation and wrestle with environmental concerns. As a whole, the church must live out the spirit of 2 Chronicles 7:14 and come to a deeper repentance regarding what she is called to be and to do in the Philippines.

PART II. Tokyo 2020 Presentation

C. Establishing a Framework to Understanding the Missions Movement in the Philippines

The missions movement in the Philippines can best be understood by looking at what has happened and what's happening among three significant movements in the Philippines. These are movements (1) within the Philippine Missions Association, (2) the Kairos and mobilizing movements of Living Springs, now Simply Mobilizing, and the (3) Lausanne Partnership Philippines.

In this regard this write up will present some noteworthy highlights from these three missions organizations to provide the reader with a more comprehensive framework of how the these different missions streams are moving towards a common bigger stream, that of mobilizing the church of Jesus towards participating in completing the Great Commission.

C1. The Philippine Missions Association



Philippine Missions Association was organized in 1983, thanks to the encouragement of Dr. David Cho who was then the president of Asia Missions Association (AMA). Thus, next to South Korea, PMA is one of the earliest missions association to be established in Southeast Asia.

C.1a Dr. Met Castillo, Founder and first Secretary-General of PMA



Dr. Metosalem “Met” Castillo is the acknowledged founder of the Philippine Missions Association (PMA) and its first General Secretary. Because of his advocacy for missions, he was given the title “Mr. Missions”. Even in his 80s he continues to serve the bigger Body of Christ in the Philippines and Asia. Currently he serves as Field Director of Philippine Crusades (now Philippine Challenge). Together with his son-in-law, Dr. Jason Tan, he helps oversee the Great Commission Missionary Training Center which he founded in 1994. Dr. Met, as he is fondly called, also founded the Alliance Graduate School in Quezon City, a seminary run by the Christian and Missionary Alliance of the Philippines.

A graduate of Ebenezer Bible College, Dr. Met has earned a Th.M. degree from Asbury Theological Seminary, and an M.A. and Doctor of Missiology (D.Miss) degrees from the School

of World Mission at Fuller Theological Seminary, California, USA. Among the first initiatives of Dr. Met in the Philippines, to promote mission, was to organize what was then called as “Missions Fest” conferences. He also conducted Missions Education Seminars

According to Dr. David Lim, in his article on the history of PMA, “The growth across the next few years (of missions in the Philippines) was remarkable, and clearly parallels OFW (Overseas Filipino Workers) expansion, as well as the birth of PMA”.ⁱ Before he turned over the leadership of PMA to his successor, Pastor Rey Corpuz, Dr. Met has also presided over the First National Consultation for Tentmaker Missions, held in September 14-16, 1994. The goal of the consultation was to plant the idea of training some 5,000 Filipino tentmaker missionaries and deploy 2,000 of them by the year 2000.

C.1b PMA under Rev. Rey Corpuz



After serving as PMA national director for 10 years Ptr. Rey and his wife Menchie have now become missionaries based in Abu Dhabi in the United Arab Emeritates. He provided this writer the following as highlights of his involvement with PMA from 1993 to 2002:

- From having just 30 members in 1995, member bodies of PMA have increased to more than 130 in 2002;
- There had been an increase in the mobilization of churches for mission, particularly ministry to Muslims;
- There also had been an increase in recruitment of Filipino missionaries serving among Muslims both within and outside the Philippines;
- Through the biennial National Youth Missions Congress, thousands of young people in the Philippines had been mobilized for missions;
- The Tentmakers Taskforce and Ministry to Overseas Filipino Workers (OFWs) was established;
- The UMMAH Fellowship, a fellowship focused on ministering to Muslims, was birthed;
- The Institute for Ministries to All Muslims or IMAM was launched;
- PMA also provided leadership to the Biennial Consultation on Ethnic Religions;
- The research manual on the Unreached Peoples Group in the Philippines was also completed;
- PMA likewise entered into partnership with the ministry of Adopt-A-People, and

- Finally, PMA became a key influencer in the formation of various groups engaged in serving Muslim communities.

C.1c PMA under Rev. Bob Lopez



Before becoming PMA’s third General-Secretary or national director, from 2002 to 2008, Pastor Bob Lopez was a church pastor and head and CEO of the Asian Center for Mission in the Philippines. During his stint as head of PMA, through the support and participation of other missions agencies and member bodies, the Philippine Missions Association, among many others, has had the following as major accomplishments:

- Challenged and facilitated the training in missions of some 5, 307 church members. The figure is broken down as follows: 4,431 in the Arabian Peninsula, 465 in the U.S. and 411 in the Philippines. The number of non-Filipinos trained or challenged, on the other hand, totaled 3,532; 300 of whom were from Cambodia, 65 from Malaysia, 415 from Colombia and 2,762 from Korea;
- Participated in international conferences of SEALINK, M World, GNCWM, IPA, Ethne and other partner organizations;
- Within the Philippines, PMA likewise hosted missions conferences related to Security and Persecution Issues, Global Crisis in Mission, Philippine Missions Mobilization Movement or PM3, Ministry to Muslims or M2M, Higher Purpose, Reaching the Muslim World and several others.ⁱⁱ

C.1d PMA under Dr. Rey Taniajura



Dr. Rey Taniajura was serving as a member of the board of PMA when he was asked to serve as transitional National Director of the association while the board was searching for a

permanent head. For many years, he was the missions director of his denomination, Grace Communion International. He is an academician having served and currently serving as adjunct faculty of several seminaries and as academic dean of a graduate school.

During his watch, Dr. Taniajura initiated a board level review of PMA's strategic direction for 2010 and beyond which resulted in the board's adopting a revitalized vision and mission statements as follows:

Vision: Local and global Filipino churches discipling nations (Matthew 28:18-20) to the glory of God.

Mission: To mobilize the global the global Filipino church in evangelizing the world's unreached peoples, including our own.

The board also adopted as core values of PMA the following:

1. *Partnering with the Body of Christ:*
We value the diverse roles of each member of the Body and partners working together to fulfil the Great Commission;
2. *Mobilizing for Mission:*
We value the significance of getting the churches actively engaged in local and global missions; and
3. *Aligning to God's Agenda:*
We value the supremacy of Christ in missions.

And as strategic directions, the following were adopted:

1. *Institutional and Leadership Development:*
Steward PMA towards becoming a premier missions institution where future missions leaders are trained and developed.
2. *Partnership Development:*
Catalyze local and global stakeholders towards synergy in missions efforts;
3. *Adoption of Unreached Peoples Groups:*
Advocate and challenge the local and global Filipino churches to adopt Unreached Peoples Groups;

4. **Community Transformation:**
Facilitate the transformation of communities through missions;
5. **Tentmaking Ministry:**
Raise tentmakers (businessmen, overseas Filipino workers, professional, diplomats and others) who will reach the nations for Christ.

In 2010, the 28th year of the existence, at PMA's annual General Assembly, the following accomplishments were also reported:

Mobilizers Network:

PMA co-organized a missions mobilizers' network through a consultation of key mission leaders in the Philippines to reassess and review what we have accomplished for the last 25 years in the area of general and specific missions mobilization. In the consultation, PMA and its partners have examined trends, events and developments in mission. The mobilizers' network has covenanted to continue the consultations and work together towards the goal of finishing the Great Commission through mobilization.

Beyond Missions and Missions Post:

A news magazine called **Beyond Missions** was also launched by PMA in 2010. It is hoped that this publication will serve as one other missions mobilization tool for the Body of Christ in the Philippines.

PMA has also continued the publication of a newsletter called **Missions Post** informing the member bodies of the activities that the Association has been involved in on a regular basis.

Dialogue among PMA Member-bodies:

PMA has also initiated among its member bodies a program to dialogue with each other on a regular basis. By conducting a regular dialogue with its member bodies PMA seeks to address strengths, weaknesses, opportunities, and threats that the Philippine missions movement faces in the coming years

Equipping and Training Resource Center:

In the area of equipping and missionary training, PMA continues to conduct the Kairos Course, Use of Evange Cube as an evangelism tool, Higher Purpose for Your Overseas Job, and Worker to Witness. During the year, PMA has also added among its equipping resources, the training materials of Accelerating International Mission Strategies (AIMS).

Globalization and Missions:

In the area of globalization of missions, PMA has also taken active roles through its participation in international and national conferences and fora. Some of the international conferences that PMA participated in recent years, until 2010, are (1) Tokyo 2010 in Japan, (2)

IMPACT Missions Conference in the U.S., (3) Lausanne Conference in South Africa, (4) Missions Korea in South Korea, (5) the Missions Commission meeting of the Asia Evangelical Association, in Bali, Indonesia and the (6) AMA Triennial Convention in Jakarta, Indonesia

Through these international fora and seminars, PMA has contributed papers and presentations related to missions. Such papers were oftentimes incorporated in international publications which are read by the international community. For instance, the paper presented by the national director in the Asian Evangelical Alliance missions commission in a forum held by the organization in Bali, Indonesia was made a part of the book, **“Emerging Missions Movement”** published by Compassion International. Other papers presented in a number of international conferences found their way into international publications as well.

C.1e PMA under Dr. David Lim



The fifth to serve PMA as its national director is Dr. David Sun Lim. He considers his profession as theological and missiological educator, missionary trainer and missions executive. Currently, he serves as president Asian School for Development & Cross-cultural Studies (ASDECS), president China Ministries International-Philippines, Inc. (CMI-Phil.), and board chairman of Lausanne Philippines Partnership, Inc. (LPP). He has a doctoral degree in New Testament Theology from Fuller Theological Seminary.

Dr. Lim's stint as PMA national director was also short, it being transitional too, while PMA was looking for a permanent head. He served from 2011 to 2014. A prolific writer and a visionary he has contributed a number of articles on missions in national and international publications. He was also one the leading figure in launching and promoting the Philippine Missions Mobilization Movement or PM3.

Dr. Lim has mentioned the following as the significant highlight of his administration, as national director, for the period 2011 to 2014:

- PMA continued the implementation of its flagship program, the Philippine Missions Mobilization Movement or PM3. The goal of the movement is to mobilize some one million overseas Filipino workers and equip them as tentmaker-missionaries by the year 2020. The movement was given impetus in 2014 when Ptr. Lalano Badoy Jr. was appointed as its executive director;
- One other significant initiative under Dr. Lim's administration was the forging of a missions partnership between Philippines for Jesus Movement and Philippine

Missions Association, with a representative from the former serving as co-chair of the PMA board;

- During this period PMA continued to publish the Mission Post as the association's flagship publication;
- PMA also launched the "Insider Movements" approach in reaching Muslims. In launching this initiative seminars were organized and hosted by PMA; and lastly
- The National Youth Mission Movement was revived by forming a NYMM Youth Committee and organizing mission camps. Potential mission mobilizers were sent to Thailand to be trained in SVM2 Training Center in Chiangmai.

Ministering to Filipino Migrant Workers and their Families:

As leading advocate of the PM3 movement, Dr. Lim likewise introduced a number of initiatives related to ministering not just to Filipino migrant workers or OFWs but also to their families left behind in the Philippines.

To carry out said initiatives a group of missions leaders under the guidance of PMA came up with the following proposals:

1. For those considering becoming OFWs

- a. PEOS (Pre-Employment Orientation Seminars of Philippine Overseas Employment Administration)

Designing of training syllabi for the community, schools and churches, to supplement the topics covered in PEOS. These were meant to be used by pastors or lay church leaders as they participate in promoting PEOS in their respective local churches.

- b. OFW Seminars.

These seminars include career planning and financial preparation for OFWs. Seminars on cross-cultural considerations, OFW spirituality, and missions awareness were also designed.

2. For those preparing to become OFWs

- a. Missions Education

They were to be provided with missions education such as the G3 (Cat & Dog), Higher Purpose, Impact Eternity, Kairos Course, E-Cube. Other missionary training modules which are church based and program based (CT, ACM, GCMT, etc.) were also suggested to train those who are already preparing to become OFWs

b. Advance Mission Studies

The same were people were also encouraged avail of graduate programs such as the Master in Development Management and Master in Intercultural Studies of ASDECS (Asian School of Development and Cross-Cultural Studies).

3. For those already deployed as OFWs

They were be provided with further missions education and missionary training which could overlap with the above listed depending on need. These could be seminars or courses on cross-cultural evangelism and church planting, cooperatives, and wise stewardship including a graduate program in entrepreneurship.

4. For OFW families left behind

They were to be encouraged to attend seminars on establishing & maintaining cooperatives, savings & business, fellowships & support groups, youth programs, etc. which can be provided to families left behind by OFWs in the Philippines.

5. For churches with OFWs

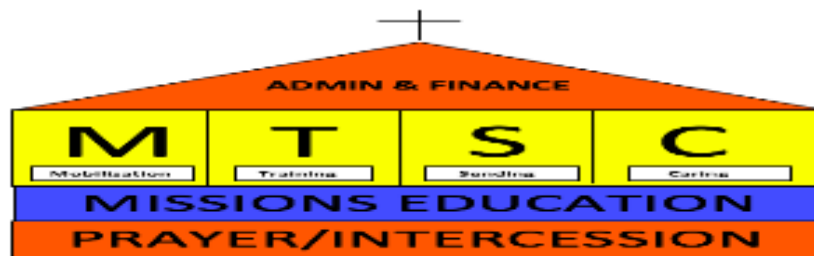
- a. Local churches can hold seminars on ministering to OFWs & their families; and
- b. They can also establish & maintain an OFW desk.

C.1d PMA under Rev. Lalano Badoy, Jr.



An engineer by profession, the current national director, Rev. Lalano Badoy, Jr. took over leadership of PMA from Dr. Lim in 2015. Before becoming national director of PMA, Ptr. Nono was also serving as pastor of a local church. As guiding principle of his administration, he adopted the catch phrase, “Engaging the Global Filipino Church in the Global Harvest”. Under this theme he has come up with the following programs for PMA, with the goal, “Every (believer) member of the church will know and fulfill his/her role in the global harvest – the fulfillment of the Great Commission (Matthew 28:18-20; Acts 1:8; Matthew 24:14 and Revelation 7:9-10).

The framework for this current initiative is illustrated by the diagram below:³ⁱⁱⁱ



A more elaborate explanation of this framework is provided by the following, where under each segment of the framework are listed possible action points to be carried out:

1. PRAYER & INTERCESSION (Matthew 9:37-38)
 - Church Members Engagement in the Global Harvest
 - Unreached People Groups
 - Philippine Churches (Mobilized 30,000 by 2025)
 - Filipino Congregations in Host Countries
 - Missions Organizations
 - OFWs
 - OFW Tentmakers
 - OFW Families
 - Host Countries
 - Career Missionaries
 - Missions Resources
 - Ministry Partners
2. MISSIONS EDUCATION (On-going)
 - General Missions Education
 - Higher Purpose

- Harvest Connection
- Kairos
- Revealing His Glory
- Missions Studies for Sunday School & Small Groups
- Missions Sermons with Focus Regular (Reached Nations) & Frontier (UPGs) Missions

3. MOBILIZATION

- Vision Casting/ Missions Awareness
- Vision Trips
- Mission Trips
- Missions Events

4. TRAINING

- Missions Equipping Trainings
 - Engaging Your Church in the Global Harvest
 - OMD (How to Set Up an OFW Ministry Desk)
 - Good Soil
 - Neighbors Evangelism Training (NET)
 - CAMEL
 - Appropriate & Specialized Evangelism & Discipleship Trainings
- Helpdesk Trainings
 - Migration Awareness
 - RA 10022 & related laws
 - OWWA Programs and Services
 - Partnership with LGUs & other NGOs/FBOs doing Helpdesk
- Ministry Trainings
 - Financial Literacy
 - Marriage Enrichment
 - Biblical Parenting
 - Livelihood

5. SENDING (Partnership Development)

- Missions Training Organizations
- Sending Agencies
 - Missions Sending Organizations (Career Missionaries)

- Recruitment & Placement Agencies (OFW Tentmakers)

6. CARING

- *MCare Philippines – Missionary Care or Member Care*
- *Communications (for the OFWs and Families using Skype, FB, Email, Text etc.)*
- *Visitation (for OFWs and Families)*
 - Men
 - Women
 - Children
 - Parents
- *Counseling and Debriefing*
- *Helpdesk*
 - *Legal & Paralegal assistance for OFW-related cases*
 - *Illegal termination*
 - *Abuse by employers*
 - *Unpaid salaries & delayed salaries*
 - *No day-off & no holidays*
 - *No medical benefits*
 - *No assistance during times of crisis, death at the host country*
 - *Imprisonment*
 - *Repatriation*
 - *Missing whereabouts*
 - *Halfway houses*

7. ADMIN & FINANCE

- *Admin*
- *Resource Development*
- *Finance*
- *Logistics*
- *Database*
- *Communications (Missions Promos & Updates)*



In another document submitted to this writer, Ptr. Nono outlined a number of reasons why the Filipinos have a strategic advantage in developing a missionary mindset as well as in being deployed as overseas missionaries.

^{iv} Some of these reasons as follows:

- The Philippines was named as the world's best country in business English proficiency, even beating the US, according to a recent study by Global English Corporation;
- The Philippines as the Call Center capital of the world, overtook India. Over 400,000 Filipinos are employed in call centers (2015), roughly 50,000 more than in India with 350,000 (February 2015), according to the study. This is particularly interesting because the Philippines is only one tenth of the population of India. To date, Filipino call center agents grew to 1-million+;
- Filipino seafarers comprise more than 25% of the 1.5 million mariners worldwide making the "single biggest nationality bloc" in the global shipping industry according to the Department of Labor & Employment (DOLE) as of April 2016;
- A local Saudi Arabia newspaper had a headline "Imagine a world without Filipinos";
- The Overseas Filipino Workers (OFW) 2018 Remittances hit the all-time high US\$ 31.29 billion exceeding the expectation of the Central Bank of the Philippines;
- Hong Kong Shanghai Banking Corporation (HSBC) projected the Philippines to rank #34 in world's top economies & #19 by 2050;
- The Philippines from an International Monetary Fund (IMF) borrower became a lender in 2011 when it lent over US\$125 million to the ailing economies in Europe through IMF;
- The Benham Rise is a 13-million-hectare territory. In 2012, the United Nations Commission on Limits of the Continental Shelf (UNCLCS) confirmed Benham Rise as part of the Philippines continental shelf; and,
- The Philippine money is the only currency in the world with a Bible verse, Psalm 33:12 "Blessed is the Nation whose God is the Lord"

Two Other Missions "Streams" in the Philippines

Before concluding this paper, there are two other "streams" that one should consider in better understanding the current missions movement in the Philippines. These are (1) the

Kairos movement (of Living Springs International) and (2) the Lausanne Philippine Partnership, Inc. Both streams are worth looking into as the first stream has been instrumental in equipping thousands of church leaders and members in the basics of missions; and, the second presents a considerable potential in mobilizing key leaders and professionals in the country to become influencers, and perhaps even practitioners, in the field of missions.

In studying the first stream one has to study the beginnings and the current ministry of Living Springs International based in Butuan City in Mindanao, Philippines while in looking at the second, one has to do an in-depth study and research of the writings of Dr. David Lim, a key player and leader of this movement.

C.2 Living Springs, Kairos and Simply Mobilizing

Living Springs International is a ministry and organization founded by a missionary to the Philippines from New Zealand, Rev. Max Chismon. A significant contribution of this ministry is the production of a missions course that is taken from Perspectives of U.S. Center for World Mission (now Frontier Ventures), Pasadena, California. The missions course was initially called World Missions Course, later changed to Condensed World Missions Course. Still later the course name was changed to Kairos. The leaders and staff of Living Springs have always recognized the course as a “daughter” of Perspectives as a significant portion of the content of the course was derived from Perspectives. Likewise, the manner by the which the course is taught was also highly influenced by Perspectives.

Initially, the course was offered to pastors and leaders of churches in the Philippines. Later it has become so successful that it became the principal means of equipping churches and members in the Philippines about missions. Still later because of the enthusiasm and zeal of those who took the course, a good number of them became advocates and champions in introducing the course in countries outside the Philippines. In a few short years this resulted in the course being taught in close to a hundred countries by nationals who formed themselves into a national ministry of Kairos. Graduates of the Kairos course all over the world now number by the thousands.

In the middle of the decade, Max Chismon shifted his focus from teaching and equipping churches for missions to that of mobilizing. To highlight this significant shift, he dissolved Living Springs International and established a new organization called Simply Mobilizing. The main reason for such a radical shift is the idea that it is not enough to create awareness and teach missions. For the churches to really participate in fulfilling the Great Commission they simply have to be mobilized. And it is not enough to just mobilize individual church members. It must be the churches themselves, as representative outposts of the Kingdom of God on earth at this time, that must be mobilized for the whole world to be reached by the Kingdom message.

For a more comprehensive history of the beginnings and development of Kairos as a global missions equipping course of Living Springs International and the shift made by the

ministry from that of equipping to mobilizing the churches, one can access its website at www.simplymobilizing.com.

C.3 Lausanne Partnership Philippines

Another missions movement “stream” that bears watching in the Philippines is the Lausanne Philippines Partnership, Inc. (LPPI). From what seems to be coming out of hibernation, Lausanne Partnership Philippines has reconstituted itself in a meeting in November of last year, 2019, in preparation for the 500th year of Christianization of the Philippines on March, 2021. In 2017 there was an attempt to revive the movement but apparently the leadership was distracted with other missions concerns that no follow up happened.

However, late last year upon the initiative of Dr. David Lim, Lausanne Philippines Partnership chairman and its executive director, Ptr. Art Medina a reorganization of the board and crafting of a new vision and mission statements were undertaken. This movement bears watching as in its effort to again join the bandwagon of mobilizing the Philippines for missions, there seems to be a very intentional and determined effort this time by the organization to reach the key influencers of the country, in business and industry, government and other key and important sectors of society, to get involved.

Below are the newly re-crafted vision and mission statements for the re-emerging missions movement:

Vision: The whole Philippine church sharing the whole Gospel with the whole world effectively.

Mission: To mobilize the Filipino church to actualize the Kingdom of God¹ through Disciple Multiplication Movements (DMM)² in all communities and all sectors in our localities, towns/cities, workplaces, unreached people groups here and abroad (Acts 1:8).

Immediate goal: To get fully organized for our mission by March 31, 2021 (500th year of Christianity among our people), with strategic and operational plans in place.

D. Conclusion: Current Assessment of the Philippine Missions Movement and Recommendations

In the light of what had been presented above, there is no question that the Philippines has a key and significant role in the mobilization of the global church and in raising up and sending missionaries all over the world. The Philippines was divinely prepared by God for 500 years for this purpose. God's field in the Philippines producing missions workers and missionaries is indeed ripe for the harvest. However, there is an urgent need to send in the harvesters – those who are engaged in mobilizing, equipping and deploying the “soldiers” of Jesus for the final thrust of fulfilling the Great Commission.

What is needed perhaps is for church in the Philippines, particularly its leaders, to covenant together to move as an army of Jesus unitedly focused and motivated by Jesus' prayer in John 17 to be a witness to the whole world that the love of God and the Kingdom message are what the church offers abundantly to the world.

The Philippines is strategically located to reach most nations in the world via air travel. Her people has been endowed with the kind of talent that enable them to relate and interact so well with most of this world's ethnic groups. Lastly, the country had been exposed and immersed in the Christian message for so long a time, such that the majority of her people subscribe and embrace freely the Christian religion. Only very few countries in the world has had this kind of divine preparation.

Lastly, in view of the upcoming celebration of the 500th year of Christianization of the Philippines, it is the desire of this writer that an in-depth and well-researched study be undertaken in the area of how the Philippines had been divinely prepared for mission. Such study, should it be published, could bless, benefit and perhaps inspire Christian communities all over the world to participate in the over-all mobilization of God's people towards completing the Great Commission.

May God stir up the hearts of Filipinos to take the role that they were meant to fulfill in God's master plan of extending His Kingdom rule in all the world!

ⁱ From Dr. David Lim's undated article, "History and Ministry of Philippine Missions Association: Leading the Global Shift to Tent Makers Mission".

ⁱⁱ Statistics and information came from Ptr. Bob Lopez in an email dated March 30, 2010 which he provided Dr. Taniajura for inclusion in the ND report for the PMA General Assembly in 2010.

ⁱⁱⁱ The framework and other items following were provided to the writer by Ptr. Nono in a document entitled, "Engaging the Global Filipino Church in the Global Harvest."

^{iv} From a document submitted to the writer by the current PMA national director entitled, "The Filipino Missionary Mandate".