

mission CROSSROADS

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GOD'S MISSION IN ASIA-PACIFIC

INSPIRING FAITH, SERVING IN
SOLIDARITY AND FINDING STRENGTH
IN SORROW



Peter Lim



Half a world away

Half a world away, sisters and brothers in the faith community thrive in challenging circumstances. With a rich and colorful mosaic of cultures, languages, philosophies, and spiritual traditions, Asia continues to defy attempts at easy categorizations.

Contemporary Asia is a continent of extremes. It may be home to approximately two-thirds of the world's population, but it nevertheless remains the continent with the smallest Christian population. Depending on where you go, the dominant religious expression is Buddhism, Hinduism or Muslim.

In light of this, what does mission and ministry look like in Asia-Pacific? The paradigm that engages "mission among the peoples" in Asia proposes the understanding of mutual engagement and collaborative global partnership beyond the North-South or majority-minority divide. Mission is inspired by empathy and solidarity among the peoples, along with the anguish of suffering and brokenness in daily life experiences. Mission is empowered by a practice that enables the Christian gospel to engage in the religious pluralism of Asia in a spirit of interreligious hospitality.

To say that we are living in an age of migration in Asia is an understatement. Without a doubt, migration is a contemporary global phenomenon that is deeply embedded in the lives of millions of Asians. These migratory movements of people are transforming the sociocultural, religious and economic landscapes across Asia as they contribute to the breakdown of traditional social order and to an increasing degree of fragmentation and tension, as well as to the loss of stable familial and communal structures. Today's large-scale global migration patterns are fueled by immense poverty, extreme socioeconomic imbalances, and violent ethnic strife, as well as the insatiable demand for cheap labor and products. The magnitude of this problem is especially dire in Asia, and the situation calls for a concerted response on the part of everyone to redress these problems.

Presbyterian World Mission is responding to the missional call to solidarity, empathy, sharing and mutual collaboration that is grounded in Jesus' own empathy and solidarity with all humanity. Jesus came to this world to share in the life of ordinary people, experience the tragedy of their daily life struggles, and engage fully in the ambiguities and complexities of daily living. Mission co-workers throughout Asia-Pacific stand in advocacy alongside global partners in all the ways we are invited to share in the life of that faith community. Teaching in seminaries and universities, facilitating events and discussions of reconciliation, engaging in demonstrations of peaceful protest, implementing leader development programs, engaging in spiritual care/formation, and inspiring young adults in and through creative witness are a few ways this missional call is expressed.

The Lord's Table reaches around and into every corner of the world. We invite you to join sisters and brothers and actively participate in God's mission in Asia-Pacific.

Mission Crossroads is a Presbyterian Mission Agency publication about God's mission around the world through the PC(USA) and our church partners.

Presbyterian World Mission is committed to sending mission personnel, empowering the global church, and equipping the Presbyterian Church (U.S.A.) for mission as together we address the root causes of poverty, work for reconciliation amid cultures of violence, and share the good news of God's saving love through Jesus Christ.

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On the cover:

Youth Advocates Through Theater Arts members perform in a festival in Dumaguete City, Philippines.
Photo by YATTA



Sam and Eileen Moffett's work challenges us to continue a legacy and help grow God's reign

Perhaps the most visible legacy of the Presbyterian Church (U.S.A.)'s mission in Asia is in South Korea, where 7 million people are members of Presbyterian churches. Presbyterianism is the largest Protestant tradition in South Korea, which claims more Christians per capita than any other Asian country.

While working at Princeton Theological Seminary, I was privileged to become acquainted with Sam and Eileen Moffett, a couple who helped nurture the exponential growth of Christianity on the Korean peninsula. They went to South Korea in the mid-1950s and served there into the early 1980s. After the Moffetts left Korea, Sam taught mission and ecumenics at Princeton.

Sam had retired from teaching when I joined the seminary staff, but he and Eileen lived nearby and were frequent campus visitors. Sam died last year at age 98 with Eileen at his side.

In Korea, Sam was a seminary professor, and Eileen worked in several roles including serving as director of the Bible Club Movement. This effort established church-run schools for children who could not afford public school fees. I loved the stories the Moffetts told and the insights they shared.

Sam emphasized the necessity of strong indigenous church leadership, a value he learned from his father, Samuel Austin Moffett, who was an early missionary to Korea. Sam taught at Presbyterian University and Theological Seminary in Seoul, an institution founded by the elder Moffett.

When Sam and Eileen arrived in Korea, the 1953 armistice that ended the fighting in the Korean War had been in effect for about two years. The country was reeling from poverty and homelessness, and much of its infrastructure lay in ruins. In this setting, Christianity, which had been much stronger in North Korea, gained momentum in South Korea.

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The churches our missionaries founded around the world are now our partners in mission, and they invite our church to help them address urgent needs.

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Sam engaged in mission with both his heart and his mind. One clear demonstration of his passion for mission was his founding of the mission department at the Presbyterian University and Theological Seminary. Today South Korea sends more missionaries abroad than any other country except the United States. Sam's scholarly acumen is especially evident in his work, "A History of Christianity in Asia." The two volumes, published in 1992 and 2005 respectively, are widely used by students and scholars of Asian Christianity.

The vibrant church that resulted from the work of the Moffetts and other PC(USA) missionaries in Korea now nurtures the faith of the church that sent them. A notable example is the experience

of our church's Young Adult Volunteers (YAVs) in Korea. While working with marginalized people alongside Korean Presbyterians, the YAVs experience both the deep devotion of Korean Christians and the gospel's ability to transcend cultures. Our church also is blessed by several Koreans who serve as YAVs in the United States. Their lives enrich the communities they serve and the U.S.-born YAVs who work beside them.

Certainly the role of mission has changed greatly since the 19th century, when Sam's father was appointed, and since the mid-20th century, when Sam and Eileen began mission service. Nevertheless, the legacy they and others left is worth celebrating and building on. The churches our missionaries founded around the world are now our partners in mission, and they invite our church to help them address urgent needs. As we answer this call, we perpetuate a cherished legacy, but more importantly, we help grow the reign of God. God's vision for our world is being more fully realized because of your prayers and financial support. Thank you for your faithfulness.

Rosemary Mitchell is interim senior director for Mission Engagement and Support at the Presbyterian Mission Agency. Contact her at rosemary.mitchell@pcusa.org.

REACH A HURTING WORLD

Support mission co-workers sharing God's faithful love.

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Courage under fire

Prophetic witness of the church in the Philippines

Bishop Reuel Norman O. Marigza, General Secretary, United Church of Christ in the Philippines (UCCP)

For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you (2 Cor. 4:11-12).

This passage of Scripture did not make much impact until I began to be immersed in Philippine realities and consider the implication of such to the prophetic witness and mission of the church.

From 2001 to 2010, during the term of the past Philippine president, Gloria Macapagal Arroyo, over 1,000 people were killed extrajudicially and more than 20 members of the United Church of Christ in the Philippines (UCCP) became martyrs. Behind these numbers of trumped-up charges, abductions, tortures and extrajudicial killings are human faces, human stories, heroic struggles and much sacrifice. Within President Benigno Aquino's current term, about 318 have joined the list of martyrs.

As the church lives out its calling of proclaiming life in all its fullness, it often runs counter to those in power. And as the church's prophetic voice continues to be raised, it is often met with the ire of the state and those who seek to gain from conditions of injustice, marginalization, social stratification and deep poverty.

The reality of the empire stares us in the face. It sports a new name, neocolonialism, but it spawns the same evils feeding on the hapless states that it gazes on and still supplies the rapacious and greedy empire what it desires: minerals, precious stones and metals, raw materials and slave labor.

There are those who have resisted, whose voices have not been silenced. Even at the threat of life and limb, they have taken a daring stand against the might of the empire. They have formed communities of resistance and produced numbers of martyrs whose blood, whose lives, have inspired others to take on the fight.

In our own small way, the UCCP has contributed to communities of resistance as well as martyrdom.

The impetus for prophetic witness

The UCCP Declaration of Principles is enshrined in the 1993 UCCP Constitution. I call this the "soul" of the Constitution, as it details the essence of UCCP's being.

Section 1 declares that the UCCP is an integral part of the apostolic church of Jesus Christ. As apostles were sent out as witnesses, so should the church be sent into the world.

Section 4 affirms that "at the heart of our witness to the world" are the "fundamental values of love, justice, truth and compassion."

Section 7 expresses the commitment of the church to the Filipino people. Our mission and ministry take place in the concrete realities of Filipino life, into which the gospel must be incarnated.

Article 7 further states that redemption is not only from sin but covers all areas of life where any form of bondage exists. But it is not just a salvation "from." It is also a salvation "for" the abundant life both here and hereafter, under the aegis of God's reign and realm.

All human beings are created in the image of God. Because of this, UCCP



Michael Whitman

Bishop Reuel Marigza, general secretary of the United Church of Christ in the Philippines, brings ecumenical greetings to the 220th General Assembly (2012).

affirms and upholds the 1984 Convention against "torture and other cruel, inhuman or degrading treatment or punishment, and those that relate specifically to refugees, women, youth, children, minority groups and other persons who cannot safeguard their own rights."

Legal suit

In our being, seeing and doing what matters to God, we had been hard hit by extrajudicial killings. The UCCP took legal action on behalf of six families in filing a civil case against former President Gloria Macapagal Arroyo for command responsibility of extrajudicial executions, enforced disappearances, and torture by military forces.

The legal case asserts that labeling the



Thousands of militants protest against Philippine President Benigno Aquino III during the 64th Universal Declaration of Human Rights in Manila in 2012.

UCCP as an “enemy of the state” through various counter-insurgency plans of the military establishment has led to relentless persecution and brutalization of church people.

The intensity and rapacity of human rights violations in the Philippines has fortified a climate of impunity, which persists with continuing human-rights violations under the current administration.

I am reminded that in the Old Testament, the friends of Daniel—Shadrach, Meshach and Abednego—were asked to bow the knee to the symbol of the empire and its might: the towering, golden image that Nebuchadnezzar ordered built. The three refused to bow down, which angered the emperor, who ordered them thrown to the furnace. Yet they said, “If it

be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king” (Dan. 3:17 NASV).

That is faith under fire. But that faith became more sterling when they added, “But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up” (Dan. 3:18 NASV). That is courage under fire!

The UCCP and the many Asian churches have given to the wider church community and to their own people martyrs who would rather die than succumb to the enticement or threats of the empire. These may not be the last, but as long as the call to make a stand for what is right and just is issued, there will always be people, your sisters and brothers in the

Philippines among them, who will answer, who will stand, who will face the empire with the will to resist and with courage even under fire!

Word of hope

As a community of faith, with the support of our ecumenical partners, UCCP took a stand for the victims of extrajudicial killings, of arrests on false charges, of abductions and torture, who are our very own pastors, church workers and lay leaders. These are victims and martyrs of the church whose blood had been poured out, whose bodies were broken, whose lives were snuffed.

When we filed this civil suit, I said in the prayer service held outside the courthouse: “This endeavor will not be an easy one. It may be long. It may strain our

resources. There may be actions that even weaken our will. But, we must be strong and of good courage. We must not fear or

be dismayed for the Lord God goes before us and God's light will show us the way." In reflecting on questions of what

sustains our prophetic witness in the midst of fear, I wrote this:

Living with Fear

"Subversives and leftists
Communist coddlers
Enemies of the State"
—thus we had been tagged and labelled
vilified and demonized
branded and marked

Placed on "orders of battle"
Put under surveillance
Hunted like rats
With threats, texted
To military camps, 'invited'
Dozens killed and assassinated
from the ranks of church people,
including a bishop and Conference Minister.

"How do you deal with Fear?
What do you do with it?" we were asked.

We would not be forthright and honest
if we say we are not afraid or scared.
Many times, Fear is not for our own selves
but for our loved ones:
wives
parents
children
—and their future when we are gone.

But ironic as it may sound,
Fear seems much larger when afar
than when it is near.

Fear has been a constant companion
along the pathways of struggle.
We never know when our number is called,
by motorcycle-riding men
wearing bonnets,
delivering death by bullets and guns.

We have lived with Fear for so long
and we have made a remarkable discovery—
that often Fear does not travel alone
and unaccompanied.
Not far from Fear treads Courage . . .
often hidden
often unseen
often unbidden
. . . yet it is there!

So, despite the presence of Fear,
we have learned to summon Courage
Courage brought forth by our coming together
in solidarity
in common advocacies
impelled by our Christian faith
inspired by our people's struggles.

Yes, Fear lurks
but Courage looms even much larger
as we immerse ourselves
on the ground
with our people!
(Oct. 17, 2012)

Part of what sustains us in our struggles are partners—sisters and brothers—who have been in solidarity with us, like the Presbyterian Church

(U.S.A.). What the apostle Paul wrote rings true with us:
"We are afflicted in every way, but not crushed; perplexed, but not driven

to despair; persecuted, but not forsaken; struck down, but not destroyed (2 Cor. 4:8-9).

BE COURAGEOUS

Support the work of the UCCP.
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Invisible guests in Malaysia

Hope of a better life motivates many to leave their homeland

John McCall

You may not see them, but they pick the crops, sweep the floors, care for the children and elderly, build infrastructure, labor in factories, cook and serve. They often have to leave their home countries and families to find a job. They send much of their earnings back home to their families.

I had the opportunity to teach and preach at a gathering of 20 congregations of the Presbyterian Church in Malaysia. Malaysia has three main people groups: the Malays, who are Muslim; the Chinese, who worship traditional folk gods and include a good number who are Christian; and the Indians, who are Hindu, Sikh or worship other Indian gods.

I stayed in a simple hotel in the city of Kluang for five days. Next door was a barbecue restaurant owned by a Chinese-Malaysian. There are a number of folks from other countries working at this restaurant. Each evening as I returned to the hotel, I would talk with these young men. During the week, as they were finishing their jobs of sweeping and mopping and preparing the hot pepper sauce for the next day, they would offer me a glass of tea and tell me of their lives.

I got to know Iman from Indonesia. He is a Muslim and speaks Malay. He told me how his parents cried when



PC(USA) mission co-worker John McCall says goodbye to friends from Myanmar, Nepal and Indonesia before he leaves Kluang, Malaysia, to return to Taiwan.

he prepared to leave for Malaysia. Another young man, Nini, is from Myanmar (formerly Burma), a country that is experiencing tremendous governmental change. Nini is a Buddhist and has nine brothers and sisters. The third young man, Raz, is a Hindu from Nepal. His eyes lit up when I mentioned the Himalayan mountains in his country.

These young men welcomed me to their place of work each evening. They put their mops aside and sat with me. Their boss joined us at the table several times. They told me of their dreams and lives. One showed me pictures of his Vietnamese girlfriend.

My last night in Kluang, I told them that I would be leaving the next day. Iman and Nini asked me what time I would be leaving.

The next morning, I went downstairs and saw them standing there. They

had dressed up in their finest, and Nini brought his Vietnamese girlfriend so I could meet her. We took pictures and laughed together.

I wanted to bless them in some way, but I also wanted to be sensitive to them. They knew that I was a pastor, so I asked if I could offer a prayer of blessing. We held hands, and I prayed for each of them. It was a wonderful moment of connection.

In our divided world, it was such a joy to get to know a Muslim, a Buddhist and a Hindu and to share tea together. I felt as if Christ was the unseen guest at that table.



John McCall talks with a Bunun tribal elder in Taiwan.

MAKE A DIFFERENCE

Support John McCall's work in Taiwan.
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Thank you!



Join us as we celebrate the generosity of Presbyterians and the impact you are making around the world.

In 2015, by God's grace, Presbyterian World Mission received 21,000 gifts for mission co-worker sending and support. We exceeded our goal by \$1.6 million, for a total of \$8.9 million. Thanks be to God for this wonderful blessing. We thank you for your faithful giving.

Mission co-workers are addressing poverty's root causes, sharing Christ's good news, and fostering reconciliation in more than 50 countries. Your gifts and prayers enable this expansive ministry of our church to flourish.

Join us as we keep this momentum going. Together with our global partners, we can help people around the world emerge from poverty, hopelessness and violence in the name of Jesus Christ.

Please continue your legacy of generosity. Consider giving to this vital ministry at the same or an increased level this year. Encourage your congregation or presbytery to join you!

Give by check: Make checks payable to the Presbyterian Church (U.S.A.) and mail in the tear-out envelope included in *Mission Crossroads*.

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 PRESBYTERIAN
MISSION
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Encouraging generosity

Challenge gifts help congregation raise \$13,500 for mission co-worker support

Pat Cole

The “seed money” planted by three people at First Presbyterian Church of Waverly, Ohio, resulted in a harvest of generosity directed toward Presbyterian mission co-workers.

Bruce Henderson and his wife, Karen, gave \$2,500 in support of mission co-workers, as did their friend Nel Huck. The three then invited others to join them by making gifts of any size. After a January mission emphasis, the 110-member congregation added \$8,500 to the initial \$5,000.

The result was a \$13,500 gift to Presbyterian World Mission, which is in addition to the congregation’s budgetary support for mission co-workers. Last year, it gave \$4,287 through its budget.

“Frankly, I was hoping that we would get \$7,000 to \$8,000, including the seed money,” says Bruce, a retired pastor. “When the church secretary called me and said it was \$13,500, I was speechless.”

News last year that a financial shortfall could result in the recall of up to 45 mission co-workers motivated the Hendersons and Nel to take action. “We began to talk about how churches might help solve the problem and possibly change the downward trend in mission giving,” Bruce says.

Their decision to make the challenge gifts sprang from those conversations, and Bruce, a member of the congregation’s mission committee, received the session’s approval for the offering. Leaders of the effort then worked with the congregation’s co-pastors, Bob Getty and Rick Hays, to develop a timeline to promote the offering. The Hendersons and Nel hope the offering will be repeated next year and that other congregations will follow its lead.



Gary Baker

Nel Huck (left) and Bruce and Karen Henderson made “seed gifts” that encouraged others in their congregation to give generously to mission co-worker sending and support.

“One of our goals is to encourage other churches to do what we did,” says Nel, adding that they will start with congregations in their presbytery, Scioto Valley.

In their own congregation, Nel and Bruce did not identify themselves as the people who made the original gifts, but they urged support for the offering. The congregation publicized it through bulletin inserts, posters, mission co-worker prayer cards, and “minute for mission” emphases.

During a “minute for mission,” Bruce shared that he had studied the congregation’s mission giving and found its mission co-worker support amounted to only 71 cents per member per week. “I think that was pretty eye-opening to people,” he observes.

Giving to support mission co-workers has increased not only at First Presbyterian of Waverly but also among other congregations, mid councils and individuals. Gifts in 2015 exceeded goal, but World Mission leaders, while grateful for the upsurge, stress the need to continue the momentum. “By God’s grace and the generosity of many Presbyterians,

we were not required to end the service of any mission co-workers prematurely,” says Hunter Farrell, director of Presbyterian World Mission. “But, because our mission workers make multi-year commitments to serve, we cannot look at a single year in isolation.”

Members of First Presbyterian of Waverly are mostly retired people, many of whom live at the nearby Bristol Village Retirement Center. “No arm twisting was needed to motivate giving,” Bruce and Nel say.

“In my pastorates, I learned that Presbyterians do not give according to affordability but rather accountability,” Bruce explains. “We didn’t try to put a guilt trip on people. We just told them about the needs.”

Nel agrees, saying, “When people see a need for something and have a heart for it, they will give.”

MEET CRITICAL NEEDS

Support all mission co-workers.

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Seeking unity in God's mission

Are Muslims and Christians enemies?

Bernard Adeney-Risakotta

I felt trepidation as I entered the auditorium at the Indonesian Islamic University (UII) in Yogyakarta. More than 500 students filled every seat and many sat on the floor. The women sat on the left and the men on the right. I knew I was not the main attraction. A radical Muslim cleric, who had been in and out of jail, was one of the speakers. Some of his students had been suicide bombers in Bali. Another speaker was a younger Muslim intellectual known for inflammatory, anti-Christian, anti-Western writings. Some of my Muslim colleagues and I had been the objects of his published attacks.

One of my former students from the State Islamic University, Sunan Kalijaga, was now a dean at UII. When his students requested permission to hold a panel discussion sponsored by two militant Islamist organizations (Majelis Mujahidin Indonesia and Hizbut Tahrir), the dean agreed but suggested they should invite me to be on the panel as well. The theme was, "American Hegemony and the Future of Muslim Relations with the West." I figured I was meant to represent American hegemony.

The younger firebrand spoke first. He used a sophisticated visual presentation to outline the greatest crimes of the West and of Christians, committed against Islam and humanity, over the past 1,300 years. He told a story of oppression, cruelty and injustice stretching from the Crusades and the Spanish Inquisition up to the bombings of Iraq, the oppression of the Palestinians and the war against terror. Also included was a fierce indictment of Western capitalism, economic inequality, violence, racism,



Farsiana Adeney-Risakotta

Bernard Adeney-Risakotta (left), mission co-worker and professor of religion, ethics and social sciences with the Indonesian Consortium for Religious Studies, teaches a class in Indonesia.

promiscuity, massacres of native peoples, slavery, crime, pornography, war, homosexuality, destruction of the environment, human trafficking, abortion, and the sexual victimization of women and children. In contrast with this gruesome story, he presented the noble teachings of Islam, including justice for the poor, defense of the weak, racial equality, peace, respect for women, care of the environment, sexual morality, and an ordered, law-governed society.

My presentation was next, and I was caught off guard, unprepared for such a vivid, wholesale attack on the West. Without using the term, his narrative reprised the theory of a "clash of civilizations" between Islam and the West. But unlike political scientist

Samuel Huntington, whose *Clash of Civilizations* generally portrays the West as the good guys, in this story the forces for good are in Islam, while the West is the source of all evil.

During the question and answer period, I felt strong emotions rising within me. I knew I had not effectively addressed the imagination of reality, which the other speakers had presented so passionately. Those who observed closely could see smoke beginning to seep out of my ears. The moderator invited me to speak again.

For half a minute I was silent. Then I said quietly:

"You know, brothers and sisters, America is much worse than you imagine. . . . All of the terrible

things presented by the other speakers about the West are true. There are also many other ugly realities which they did not mention. There is much in our history and present reality which grieves and shames me.

“But the West is also much better than you imagine. There is amazing goodness and beauty in the peoples, cultures and civilizations of the West. The amazing achievements of science, literature, religion, art, education, civil society, law, and social institutions are all parts of ‘the West,’ which the other speakers failed to mention. The other speakers have only compared the worst crimes and problems of the West with the noble teachings of Islam. That is not fair.

“Are there no crimes and problems in Muslim societies? Does Pakistan, Iraq, Sudan, Saudi Arabia, Bangladesh, Afghanistan or Indonesia embody the noble teachings of Islam? All countries have both beauty and ugliness in their history, including Indonesia. Every country does not live up to its brightest ideals nor sink to its lowest shame. If you must compare different countries, religious communities and civilizations, you should compare teachings with teachings, ideals with ideals, crimes with crimes, social problems with social problems. It is not fair to compare the worst crimes of one with the

best teachings of the other.

“The world is not divided into black and white, good and evil, the good guys and the bad guys. Rather there is good and evil in all of us, as well as in all of our histories. Islam is now part of the West, and the West is part of all of us in this room.”

I paused for them to think about it. Then I concluded by saying:

“Brothers and sisters, I am a Christian and an American. Am I your enemy?”

I sat down. In that large hall, you could have heard a pin drop. Finally the old Muslim cleric broke the silence. He said, “No, Professor Bernie. You are not our enemy. Only the enemies of Islam are our enemies.” When I left the campus, the dean thanked me with tears in his eyes. He said, “What you said is something we badly needed to hear.”

Today 62 percent of all Muslims live in Asia. Indonesia has the largest

Muslim population in the world, more than the whole Middle East combined. It also has over 26 million Christians. The Christian church has grown rapidly over the last century. Islam is also experiencing a renaissance in Indonesia. Muslims and Christians have lived side by side as brothers and sisters for hundreds of years in Indonesia. The government does not tolerate terrorism and most Muslims view Christians as children of Abraham, who worship the same God. The vitality of both Islam and the Church in Indonesia, and their ability to live in peace, will have a decisive influence on the future of this country, and perhaps the world.

HELP TRANSFORM LIVES

Support the work of Bernie and his wife, Farsijana, in Indonesia.

pcusa.org/donate/E200303



Farsijana Adeney-Risakotta

Bernie says he enjoys being in a position of always learning, always struggling to catch up and participate in all God is doing in Indonesia.

Transforming the future by reconciling the past

Christians in North and South Korea pray armistice agreement may become peace treaty

Kurt Esslinger

I need you to work late translating again tonight, Kurt,” Rev. Seung Min Shin told me at the end of the day. He handed me a statement written in Korean by Christians from North and South Korea in consultation. “We need the English version to send to the World Council of Churches tomorrow, and then we can use it for our peace treaty campaign,” he explained.

Rev. Shin is director of the Reconciliation and Unification Department of the National Council of Churches in Korea (NCCCK). Since the summer of 2014, I have been working for NCCCK, translating and sharing statements, letters of advocacy for peace, and joint prayers written in cooperation between the NCCCK in South Korea and the official church of North Korea, the Korean Christian Federation (KCF).

At first, the stories of all the NCCCK consultations and joint activities with the KCF surprised me. Up to that point, I’d been led me to believe reunification was impossible. Slowly, as I have become familiar with the history of the NCCCK, I have begun to learn that I had fallen into the “Danger of a Single Story,” just as in the famous TED Talk given by novelist Chimamanda Ngozi Adichie (2009).¹

Christians from the North and South have been meeting since the 1980s, when Eastern European Christians from the former Communist Bloc agreed to



Rev. Hye Min Roh

Rev. Hye Sook Kim (KCF North Korea) and Dr. Un Sunn Lee (NCCCK South Korea) read the Joint South-North Prayer for Reconciliation on the Korean Peninsula.

introduce North Korean Christians to the World Council of Churches. This led to the first, very tense meeting between South and North Korean Christians in Switzerland in 1988. In turn, that meeting led to advocacy, which the PC(USA) joined to persuade the North Korean government to ease restrictions on Christians, which it did, creating the KCF as an official church. Together, the two groups have advocated an end to the idolatry of enemy images in South and North Korea as well as in the U.S. and all countries involved in Northeast Asia conflict.

Hearing their story, I realized how little our history books and the news tell us about the creation of Korean division and the actions that led to war in 1950. With renewed interest, I read alternate histories of Korea under Japanese

occupation up to 1945 and then under competing U.S. and Soviet occupations. For example, I learned that when occupying the southern zone of Korea, the U.S. Military Government stipulated in 1946 that all Koreans who had been imprisoned by Japanese colonial police would be banned from service in the southern constabulary, which became the South Korean military.² When Koreans rose up in protest of policies such as these, the U.S. and the southern leadership cracked down with devastating force, such as in Jeju Island where the South Korean military, under command of U.S. military, killed or caused 15,000 people to disappear from 1948-1949, with an estimated 15,000 more added before it finally came to an end in 1954.³ These and other stories did not fit with the single story I had been told.

WORK FOR RECONCILIATION

Support the work of Kurt and his wife, Hyeyoung, in South Korea.
pcusa.org/donate/E200496

As I read these histories I also saw Ferguson, Missouri, rise up and ask whether our U.S. institutions believe Black Lives Matter. When riots broke out, I saw friends and leaders say our society's only problems are the violent and angry responses of the black community. They suggested we cannot speak of justice when protestors are so violent. On March 14, 1968, Martin Luther King Jr. addressed the attempt to ignore transforming a system of oppression by focusing on the violent riots of others in the Civil Rights movement: "It would be morally irresponsible for me to [condemn riots] without, at the same time, condemning the contingent, intolerable conditions that exist in our society. These conditions are the things that cause individuals to feel that they have no other alternative than to engage in violent rebellions to get attention. And I must say tonight that a riot is the language of the unheard."

I wonder now if our U.S. foreign policy continues to perpetuate hostility for over 60 years because there is something we in the U.S. have not heard. I believe there is more for me and for us as U.S. citizens to learn about our role in Korean division.

My NCKK partners want the U.S.



National Council of Churches in Korea and Korean Christian Federation celebrate communion at Bongsu Church in Pyongyang, North Korea.

to hear of the very legitimate fear of annihilation in the hearts of North Koreans. In the North they remember the utter devastation of the Korean War. Will the next president of the U.S. be willing to draw on the Bush doctrine of preemptive strike as in the 2003 invasion of Iraq? Mutually assured destruction appears to be the preferred deterrent to war for the U.S. Because North Korea currently cannot match the warfare capability of the U.S., it has no leverage to threaten mutual destruction. That

leaves North Korea with two options: try to deter a preemptive invasion from a position of vulnerability or develop its own nuclear weapons capability.

Learning this context led me to join the NCKK's attempt to transform U.S. policy, so that a peace treaty may pave the way for talks of demilitarization of the peninsula. The NCKK is bringing me with its Unification Committee to the U.S. in July for its campaign to turn the Korean Armistice Agreement into a peace treaty. I hope that you might join me in learning these histories and bringing hidden truths to the light of God.



Delegates of the NCKK (South Korea) and the KCF (North Korea) in front of Bongsu Church for the Joint South-North Worship for Reconciliation on the Korean Peninsula.

Rev. Hye Min Roh

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Passing the torch

Young Adult Volunteers find a new generation seeking justice for wartime atrocity

Alyson Kung, Emily Kent and Linda Kofler

They were handing out orange umbrellas and hand warmers with “UN End Violence Against Women” emblazoned across them. Though it was raining on the protesters, it didn’t stop camera crews from videotaping women dancing in support of the struggles of the “comfort women,” young East Asians whom historians say were forced to be sex slaves for Japanese troops during World War II. None of the surviving “grandmothers,” as the comfort women are lovingly called, were at the protest because of the cold November shower, but there were plenty of younger Koreans holding the torch for them.

The protest was at the site of the Japanese embassy in Seoul, but the building wasn’t even there—it has been torn down to make way for a new embassy building. Nonetheless, the bronze statue of a young girl was decked out in an orange scarf and umbrella, with a bouquet of flowers in the chair beside her.

During our service as Young Adult Volunteers (YAVs), we have seen many of these peace monuments across Korea. This girl is a symbol of stolen childhood and an unending pursuit of justice. This demonstration was part of a protest that holds the Guinness World Record for “longest running protest rally.” It has been held weekly since January 8, 1992.

PROVIDE PROPHETIC WITNESS

- Encourage a young adult to serve.
pcusa.org/yav
- Support the YAV program.
pcusa.org/donate/E049075



Alyson Kung

Each Wednesday protesters rally in front of the Japanese embassy in Seoul, South Korea, near the Comfort Women Peace Statue. The event remembers the struggles of women used by the Japanese military as sex slaves during World War II.

We witnessed this protest just a month before Japan “apologized” and South Korea signed a deal—without consulting the few surviving comfort women—to never speak of the incident again. Much of Korea is outraged at the current government’s disregard for these women, a tangible reminder of Korea’s own repeated invasion by outside forces. The protests sprang up across the country, with people all the more enraged at the Japan and the South Korea governments.

We also had a chance to witness a candlelight vigil protest in our own city of Daejeon. It was surreal to be a living, breathing part of this story. Not many of the grandmothers are still alive today, and those who are may not live to see the day when justice is truly served for them.

As YAVs, we have learned about the repeated massacres that have occurred in response to political uprisings since the start of the Korean War in 1950. Continuations of injustice have taken the form of textbook rewrites, tampered elections and vilification of victims of governmental neglect.

The Korean spirit remains one of fortitude and a continued pursuit of justice, despite unspeakable tragedy. And, with the same Korean heart, we have seen the next generation sit beside the bronze girl and keep her warm in the winter with hats and scarves. They keep the fight alive every Wednesday, even when the grandmothers themselves no longer can.

Japan's short-term memory and our Christian response

Thomas Goetz

Political forces in Japan, encouraged by the government of Prime Minister Shinzo Abe, are waging a campaign to deny the disgraceful chapter in World War II when the Japanese military forced thousands to serve as “comfort women” in wartime brothels. “They want to bully us into silence,” said Takashi Uemura, the reporter who wrote the Asahi Shimbun newspaper’s early story on the topic of comfort women. Uemura later became a lecturer at Hokusei Gakuen University, a small Christian college in Sapporo, Japan.

In response to a December 2, 2014, New York Times article, “Rewriting the War, Japanese Right Attacks a Newspaper,” Ian Vanderberg, (not his real name), wrote: “A few years ago, a friend brought me to Japan.... He did not know Japanese troops had killed a number of my family, nor did he know my mother had been a comfort woman. She was a Dutch colonial resident of the Netherlands East Indies. While I have no independent proof, she told me, during one of her frequent nervous breakdowns, what the Japanese Imperial Army had done to her.”

Vanderberg questioned his faith response in light of Japan’s unwillingness to acknowledge this war atrocity: “The rules of Buddhism don’t allow for the denial of one’s past bad behavior—I know this because I am a Buddhist myself,” he said. “Was I mistaken [in] visiting a country, and forgiving a people that has caused so much pain in my family?”

Placed in our Christian context, the key word is “forgiveness.” But forgiveness is second to another word, repentance.



Thomas Goetz with retired journalist Takashi Uemura (right) in Sapporo, Japan.

How can a group of people move forward unless admitting wrongdoing, and then seeking and accepting forgiveness from others? Conversely, how can a victim learn to forgive when her perpetrators are unrepentant?

Nearly 2,000 years ago, Jesus of Nazareth saw the heaviness of life under Imperial Roman forces. The phrase “all roads lead to Rome” referred to Roman taxation and the hard economic times it created. Jesus’ teaching and miracles challenged the inequities and led religious leadership to believe that killing him was the only solution. That plan failed. Though Jesus died on the cross, he rose from the grave on the third day, victorious over death. In that victory, the call to repentance was not silenced. Yet Jesus offered forgiveness and reconciliation even though his tormentors remained unrepentant.

Our Christian response today to persecution of people under government regimes shares this twofold approach: a

call to repentance, and forgiveness even in the absence of repentance. We see the result.

Under criticism from China and South Korea and frustration in the United States, Mr. Abe said that he would uphold the status quo apology of 1993. In it, Japan admits that tens of thousands of women from South Korea and elsewhere were coerced into sexual slavery. It is one step toward repentance.

In turn, we are called to hold on to our resolve for truth and accountability, while extending grace to our neighbor, a grace freely given in God’s promise of salvation and eternal life through Jesus Christ.

TAKE ACTION

Support the work of long-term volunteer Thomas Goetz in Japan.
pcusa.org/donate/E074285

Offering at Presbyterian Youth Triennium will help build 'calamity resilient' shelters

Shipping containers to become Philippine churches and schools

Paul Seebeck

In 2014, an email in the Philippines was sent out that contained an idea from Silliman University President Dr. Ben Malayang, who'd seen his country suffer through two deadly natural disasters. A 7.2 magnitude earthquake had shaken Bohol in October 2013, destroying many churches. A month later the strongest storm ever recorded at landfall, Typhoon Haiyan/Yolanda, hit the islands at 180 mph, killing more than 6,000 people and causing catastrophic damage, especially on the island of Leyte.

Malayang proposed having Silliman engineers build "calamity resilient" classrooms and churches out of shipping containers.

Mienda Uriarte, Presbyterian World Mission Asia-Pacific area coordinator, was in the Philippines visiting partners in the aftermath of the typhoon when Malayang's idea was proposed.

At Silliman University and Divinity School, which is a World Mission partner, Uriarte heard countless stories from people in the villages who had no place to go as high winds and rising waters were destroying their homes. Uriarte returned home and began sharing with the wider church what she'd seen and heard in the Philippines.

By fall of 2014, the Presbyterian Youth Triennium director, Gina Yeager-Buckley, had heard about the Silliman mission project and was intrigued.

BUILD A SHELTER

Help build a calamity-resistant classroom, school or church in Asia.

pcusa.org/donate/E052070



Frank Dimmock

There is no shortage of shipping containers parked near landfills in the Philippines.

Triennium had been looking for a project to support with an offering. Yeager-Buckley saw how it might fit with this year's Triennium theme of "GO." She took it to the Triennium team who agreed; here was an opportunity for youth to make a difference in people's lives affected by climate change, which scientists point to as a factor in the recent increase of super storms like Typhoon Haiyan.

As engineers presented designs of what these churches and classrooms might look like, people began to see it was a very workable idea. They were both creative and functional.

"They showed how these shelters

could be available and retrofitted over a shorter period of time than a more traditional structure," says Jane Annette Bellarmino, Silliman's vice president for development.

Using standard measurements of shipping containers, engineers worked to keep as much of their fundamental materials as possible. The steel used to build the cargo containers contribute to the shelters being calamity-resilient.

"We fit it into a design that would make the structure essentially a classroom or church . . . infusing practicality and calamity-resiliency into it," says Bellarmino.

Receipts from the Triennium offering



This illustration shows a classroom to be built from shipping containers.

will contribute to a calamity-resistant classroom and shelter at the National Heroes Institute, part of the United Church of Christ in the Philippines. The institute is committed to providing quality Christian education in Leyte, especially for poor children in grades 1-12.

“This project helps us celebrate our Filipino spirit,” says Bellarmino. “It reminds us how our resilience is like a shipping container—solid in the purpose, yet flexible in terms of the conditions it finds itself in.”



An illustration depicts a new calamity-resistant church—built out of shipping containers.

Volunteers: The lifeblood of the church

Short-term mission assignments provide long-term perspective

Sharon Bryant

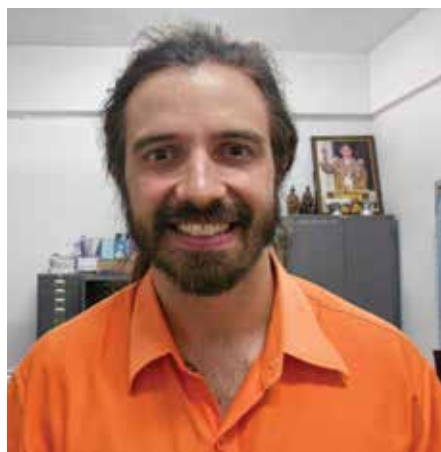
Christian Volunteers in Thailand (CVT), a joint ministry of the Presbyterian Church (U.S.A.) and the Church of Christ in Thailand has been working to change lives in Thailand and around the world for more than 50 years. Yet God is also doing a new thing in the lives of those who come to serve as volunteers in Thailand.



Andréa plays a game with a student at Klongtoey Community Center in Bangkok.

Andréa Nascimento do Espírito Santo traveled to Thailand from her home in Brazil. When she arrived, she knew only a few “tourist phrases” in the complicated Thai language—enough to find her way home each day. Through CVT, Andréa worked in

a child protection program to educate individuals in 30 schools, eight hospitals, two universities and more than 15 ministries of the Church of Christ in Thailand about advocacy to stop human trafficking. The program provided safety training and resources for children at risk of being trafficked. As the end of her term drew near, Andréa realized God was calling her to continue to work on human trafficking in Thailand. Now she is working with “bar girls” who are seeking a better life. Andréa is focused on learning Thai, because she desperately



Lucas Peters

wants to communicate with these women and share their struggles.

Lucas Peters, the wandering son of a pastor from Iowa, served in Malaysia as a Young Adult in Global Mission before coming to Thailand. One of his goals was to spend time in as many countries as possible, hoping to live and work on every continent in his lifetime. After two years with CVT, God called Lucas to be a full-time teacher at the Thai Christian school where he’s been volunteering. And to our delight, Lou also has enrolled in



James Riggins

seminary, studying online.

James Riggins, a seminary graduate from Pennsylvania, always wondered why God gave him a passion for all things Asian. James discovered his passion for Asia was not a “passing phase.” In June 2015, God called James to be the pastor of the first international church planted by a Thai congregation to serve expats in Thailand. For Thai Christians, James demonstrates that the church in Thailand has come full circle. Established by foreigners for the Thai people, the Thai church and Thai Christians now serve people from many lands living and working in Thailand.

These are a few of the stories of more than 40 people who have come to Thailand with CVT in the past five years. They range in age from 21 to 77 years old, come from all walks of life, countries and Christian denominations. They stay for six weeks to two years or more. They share God’s love with everyone in their path, and their lives are transformed by the volunteer experience.

ACCEPT THE CHALLENGE

Learn more and apply or support education in Thailand.

- Visit teachingenglishinthailand.org
- Support mission co-worker Sharon Bryant in Thailand.
pcusa.org/donate/E200484
- Support the ‘Educate a Child’ campaign.
pcusa.org/donate/E052143



MISSION TOOLKIT

Ellen Sherby

Bringing mission home

Is mission a vital part of your congregation? Have you established close connections between congregational mission involvement, weekly worship and Christian education? Bring mission alive by learning how to tell a mission story well and by bringing mission workers' stories into the weekly service and Sunday school.

Fine-tune the story

The World Mission 2016 Guidebook includes practical information and resources for mission involvement. Use Appendix C to craft a compelling story about how your church is already involved in mission. Download the Guidebook at pcusa.org/missionresources.

Share mission letters and read blogs

Mission co-workers provide updates on their work through letters and blogs.

Their stories open our eyes to the human faces behind global issues and invite us to pray and engage in mission. Find letters by country to connect with the places in which your church is already involved. Encourage church leaders to share letters in session meetings, mission and outreach meetings, in church newsletters and on bulletin boards. Visit pcusa.org/missionconnections to read mission co-worker profiles and letters.

Read Young Adult Volunteer blogs

The Young Adult Volunteer program (YAV) provides young adults ages 19-30 with the opportunity to serve for a year in more than 20 locations in the U.S. and countries around the world. The volunteers keep blogs chronicling their day-to-day experiences. Read them by visiting YAV blogs at pcusa.org/yav.

Use lectionary mission stories for worship and Sunday school

Looking for a sermon illustration or a story related to the lectionary to use in Sunday school? Visit "Mission in education and worship" at pcusa.org/missionresources to find mission stories for every Sunday of the year.

Invite a mission co-worker to preach and teach

Bring mission alive with face-to-face or online visits from PC(USA) mission co-workers. Congregations can invite a mission co-worker to preach and teach. Don't limit a speaking engagement to Sunday; get creative and find times throughout the week for the mission co-worker to share with others. For information write to mission.live@pcusa.org or call 800-728-7228 ext. 5826.

Mission is a two-way street

Are you bringing mission into your church or your church into mission? Both are needed and either can come first. Here are a few tips.

Bring mission into your church

- **Place prayer cards in worship bulletins.** Prayer cards for PC(USA) mission co-workers are free. Contact Rebecca Johnson,

800-728-7228 ext. 5065 or rebecca.johnson@pcusa.org to order.

- **Skype with a mission co-worker** during Sunday school or worship. Contact Anne Blair, anne.blair@pcusa.org or 800-728-7228 ext. 5272.

Bring your church into mission

Find out how Presbyterians are making a difference by collaborating to address poverty, share the gospel and work for reconciliation. Visit pcusa.org/calltominion to learn more.



Presbyterian World Mission brings God's global family together to address the root causes of poverty, work toward reconciliation and proclaim God's saving love in Jesus Christ.

God's mission in Asia

Sharing a spirit of reconciliation and resilience in the Philippines



PC(USA) mission co-workers **Cobbie** and **Dessa Palm** work alongside The United Church of Christ in the Philippines (UCCP). Cobbie has served in mission for more than 20 years while Dessa accepted mission appointment in 2012.

Both Cobbie and Dessa were born in the Philippines. While Dessa is of Filipino descent, Cobbie is the son of longtime Presbyterian missionaries who have a deep understanding of the struggles of the Filipino people.

Dessa works as artistic director of Youth Advocates Through Theater Arts (YATTA), which partners with local UCCP churches who use theater for evangelism and advocacy. Through YATTA young artists-teachers-advocates use theater arts to address challenging subjects such as human trafficking, gender-based violence, children's rights, teen pregnancy and speaking out against sexual abuse.

Cobbie facilitates several UCCP mission priorities. He leads church development seminars for pastors and spiritual formation for seminary students. He also coordinates projects related to clean water, waste and sanitation and develops curriculum and church training programs to promote peace and reconciliation for the Philippine Ecumenical Peace Platform. Cobbie appreciates the Asian proverb "To hear is to forget, to see is to remember, but to feel is to understand."

Cobbie and Dessa serve as site coordinators for the PC(USA)'s Young Adult Volunteer (YAV) program in the Philippines.

Support Cobbie and Dessa in the Philippines.

pcusa.org/donate/E200393

God's mission in Africa

Educating and empowering Malagasy people

PC(USA) mission co-worker **Jan Heckler** feels as though the Lord has been preparing her for her work her whole life. That work is with the 5 million member Church of Jesus Christ in Madagascar (FJKM).

Jan was invited to help FJKM's leadership heighten the effectiveness of its wide-ranging ministries. FJKM's programs include health, rural development, environmental conservation, HIV/AIDS prevention and more. In addition to her work in sharing effective teaching technology, Jan facilitates programs for women and assists FJKM with program planning and management.

In training trainers for the Evidence-Based Methods of Instruction Project (EBMI), teachers in three FJKM primary schools in Antananarivo, Madagascar's capital, have learned to use EBMI. In their implementation of EBMI with 300 children over 11 semesters, average scores improved from 60 to 95 percent.

Jan worked in Africa before entering PC(USA) mission service in 2012. From 2002-09, she was a teacher educator in Ethiopia, Namibia and Malawi. Before that she co-facilitated adult Sunday school at her church in Decatur, Georgia.

Jan also has worked in education, public health, mental health and social services positions in Georgia, Florida and Virginia.

"I realized I wanted to do more," Jan says of God's calling of her to Africa. Many, including Presbyterian World Mission and the United Nations, see education as a stepping stone for overcoming extreme poverty.



Support Jan in Madagascar.

pcusa.org/donate/E200490

God's mission in South America

Training leaders for transformation in Colombia



Since he was a boy, PC(USA) mission co-worker **César Carhuachín** has been sharing the good news of Jesus Christ.

"I received the call of the Lord to the Christian ministry when I was 15 years old," César says.

Not only did César spend his childhood going on mission trips far beyond his native city of Lima, Peru, he also moved to Argentina where

he earned a doctoral degree in theology from the Pontifical Catholic University of Argentina. César then moved to Charlotte, North Carolina, where he began a Hispanic ministry and later served as coordinator of Hispanic/Latino Ministries at the Presbytery of Charlotte.

César teaches biblical studies in the School of Theology at the Reformed University of Colombia. The school is the country's first Protestant university, receiving official government accreditation in 2002. The School of Theology stresses the study of the Bible in its original languages. César's classes are filled with men and women who will become the future leaders of the Presbyterian Church of Colombia and other Protestant churches in Colombia. In addition to teaching at the university, César often preaches at local churches.

In his ministry, César says he has been inspired by Mark 10:45: "For the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

.....
Support César in Colombia.

pcusa.org/donate/E200425

God's mission in the Middle East

Seeking peace in the land of Jesus' birth

After 20 years in Louisville as the PC(USA)'s area coordinator for the Middle East, **Victor Makari** and his wife, **Sara**, began serving Christ in a new way in 2014.

Victor and Sara both work with the Diyar Consortium, an ecumenically oriented organization, part of the Christmas Lutheran Church of Bethlehem. Victor serves as regional consultant for the Diyar's Religion and State Program, which studies the relationship between religion and governments in the Arab World. He also serves as a partnership liaison, facilitating the work of the PC(USA) in Israel-Palestine and supporting the ministries of Presbyterian associates for ecumenical partnerships. Sara edits English language publications produced by the Diyar Consortium.

Both Victor and Sara have strong roots in the Middle East. Victor is a native of Egypt and says his sense of call came early in life. "My vocation to mission was awakened through the study of Scripture pointing to the use of the word 'go' as a key word in the vocabulary of Christ and throughout the New Testament." Sara grew up in Egypt and Lebanon as the daughter of Presbyterian missionaries. She is fluent in Arabic and developed a deep love for Middle Eastern people, both of which helped prepare her to follow God's call to Israel-Palestine.



.....
Support Victor and Sara in the Middle East.

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For more information, visit presbyterianmission.org/peace-global