

# **FILIPINO INTERNATIONAL NETWORK: A STRATEGIC MODEL FOR FILIPINO DIASPORA GLOCAL<sup>®</sup> MISSIONS**

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## **Introduction**

This paper presents a missiological strategy for reaching the world for Christ through the mobilization of the Filipino Christians in diaspora.<sup>1</sup> It will focus on the Filipino International Network as a model of missiological strategy presented to the Filipino diaspora.

When mapping out a missions strategy, the basic question is: how will we begin? The answer is: we must begin by seeking and discovering God's plan. Missions strategists must discern God's agenda and recognize what He is doing to accomplish His plan. Our mission is, in fact, God's mission as missions originates from His heart. This is "Missio Dei" (Vicedom 1965: 4-11). As missions strategists, we must understand that "we begin... where missions begins, with God" (Webster 1965: 1), and so our strategies must be found in His "blue print" and what He is already doing in the world. We must then align ourselves with His plan and direction.

The scattering or dispersion of nations, and their gathering, is a major biblical theme (see Genesis 11, Revelation 7, 22). In the case of the Filipino diaspora (i.e. dispersion), though the dispersion is primarily economical, it being used by God to gather other nations to worship Him.

The Filipino International Network (hereafter referred to as FIN) is a *kairos* movement, *kairos* referring to a divinely appointed window of opportunity. This is because God raised the movement to respond to unprecedented opportunities to reach the nations through the Filipinos in diaspora. In God's providence and sovereignty, Filipinos have been widely dispersed for a divine purpose. It is a tremendous opportunity for Filipinos to engage and participate in the fulfilment of the Great Commission and the achievement of the ultimate goal of missions. The ultimate goal of missions is not church planting, the building of hospitals, nor literature distribution; rather it is the gathering and worshipping of the nations around the Triune God's throne as described in Revelations 7, and the healing of the nations from the pain resulting from their sins, as illustrated in Revelations 22.

The FIN vision took shape as men and women of God around the globe started to take notice of the mass dispersion of Filipinos, in what I refer to as Limited Access Regions (LAR)<sup>2</sup>, and as they started to recognize a divinely-planned "strategy" already in place. These visionary individuals later formed a strategic partnership in the form of FIN to help fulfill the goal of missions. They embraced the Matthean Great Commission (Matthew 28:18-20), and acted on the Lukan mandate which I call "glocal<sup>®</sup> missions." Glocal<sup>®</sup> missions means "thinking and acting locally and globally simultaneously."<sup>3</sup>

## **A Brief History Of FIN**

## **Coffee Connections**

Ground –breaking movements often start out as ideas passed back and forth between like-minded individuals. Sometimes over a cup of coffee or a cup of tea. Often times the unstructured ideas collect and take root in the ‘mind and heart’ to form a singular vision. In the case of FIN, the initial ‘brainstorming’ took place in a tiny restaurant over breakfast, coffee, bacon and eggs.

An Edmonton businessman, let’s call him, John and I had casually met on several occasions previous to one catalytic meeting. I had then expressed that we needed the Jesus Film video cassettes for the First Filipino Alliance Church’ upcoming New Immigrants and New Citizens Sunday. Enthusiastic to participate in reaching out to the new immigrants John agreed to provide us with the Jesus Film video cassettes.

This initial meeting was soon followed by a series of meetings during which we interacted over early morning breakfast or cups of coffee, and discussed the acceleration of the fulfillment of the Great Commission. At one point in our conversation I wondered out loud about Socrates. And asked John: ‘What did they say about Socrates and his wisdom again?’ To which John responded ‘Didn’t Socrates acquire wisdom not because he knew the answers, but because he asks the right questions at the right time.

Not to outsmart Socrates, my friend and I had many questions. In one of these meetings, we talked about the millions of Filipino nationals living and working outside their homeland as a result of the growing poverty and political instability in the Philippines. We had both heard of the rise of the Filipino ‘Overseas Contract Workers’ (hereafter referred to as Overseas Filipino Workers, or OFWs) – Filipino expatriates working under contract in countries outside the Philippines such as Hong Kong, Singapore, Japan, Saudi Arabia and the Gulf States, and in many other countries; there are also thousands of Filipino sailors or seamen. Both of us wondered how many Christians there were out of the millions of Filipinos living and working in the ‘10/40 Window’.<sup>4</sup>

We also wondered how many OFWs were leaving their homeland everyday. To answer our question, we researched the OFW presence across the globe and found, for example, over a million Filipino OFWs in Saudi Arabia alone! We also heard that there were over 400,000 in Hong Kong, 50,000 in Singapore, 40,000 in North Africa, and 25,000 in Israel. There were also Filipinos in South Asia. There are thousands of Filipinos in the Islamic, Buddhist, Jewish, Hindu, and Western worlds. With the coming turn over of the British Colony to Peoples Republic of China (in 1997) we wondered (in 1993) what would happen to the Filipinos in Hong Kong. How many Filipinos would remain to work in Hong Kong under the Chinese rule?

The presence of the Filipinos OFWs in the 10/40 Window gave us the idea to motivate, equip and mobilize Filipinos in the Middle East, North Africa, Far East and North East Asia. We continued to meet for interaction and prayer meetings over breakfast at the Edmonton Inn. Then in 1994, a whole new door of opportunity was opened for the vision that had taken root in our hearts and minds.

Simultaneously the Lord had been working in the hearts of a handful of men, (e.g. He was also moving in the hearts of several Campus Crusade for Christ (CCC) leaders in USA, Europe, and the Philippines. The late Dr. Bill Bright, founder and former President of CCC International himself, endorsed this vision when he met with us in Edmonton in May 1996.

During the first five years of the 1990's God's Spirit was also stirring hearts of the Filipino Believers in Europe (with the formation of the European Filipino Christian Workers Network), in Japan (Filipino Japanese Network), in Singapore and Hong Kong. In these countries Filipino church leaders formed their respective ministerial associations. Over the years I have had the privilege of interfacing with these diaspora leaders at their conferences. Evidently, God was moving among the Filipino diaspora.

### **A Gathering of Like Minds**

A handful of CCC leaders and I met from April 11-14, 1994 in Amman, Jordan. One day, these men were traveling in a bus from Amman to the ancient city of Petra (Jordan). On their way to Petra, they huddled at the back seat of the tourist bus for casual conversation but with a specific agenda. The topic of discussion was the "possible outreach and mobilization strategies" and "discipleship models" for Filipino ministries in LAR of the world. During the Amman consultation, the group reached a consensus that there [was] an urgent need of ministering (i.e. evangelism, discipleship resourcing and lay leadership training) to the OFW. They also agreed that Filipinos and other ethnic groups (i.e. Koreans, South Asians and Africans) have a great potential to impact regions with limited access to the Gospel recognizing that God [had] providentially placed these people... in these regions for a specific reason in His plan of saving the nations. Hence, the mobilizing strategy should not be limited to OFWs only.

Further research in the following months and trips to "pind da pinoy,"<sup>5</sup> would further show us what God was doing in various regions of the world; our vision expanded when we saw the potential ministry presence that the Filipinos had all over the world. At the same time, God was moving the President's Cabinet of the Christian and Missionary Alliance (C&MA) in Canada with the vision I had shared with them after doing more research on the Filipinos in the 10/40 Window. The leadership of the C&MA Canada at that time was ready to launch into non-traditional C&MA missions strategy.

Around the same time God was placing in the hearts of FFAC members a strong desire to become more actively involved in global missions. During their Extended Night of Prayers, held monthly, members would pray that God would raise up workers from their midst and that God would open new doors for them to play a strategic role in the fulfillment of the Great Commission. Between January and April 1995, the leadership of FFAC prayed and waited for God's direction. A passage from the second chapter of the book of Habakkuk captivated their hearts. We read in Habakkuk 2:1-3 :

<sup>1</sup>I will stand at my watch and station myself on the ramparts; I will look to see what he will say to me, and what answer I am to give to this complaint. <sup>2</sup>Then the LORD replied: "Write down the revelation and make it plain on tablets so that a herald <sup>12</sup>may run with it. <sup>3</sup>For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay.

They pondered the vision that God had given them, and like Habakkuk they wrote down the vision, submitted it to those who would play a strategic role in its fulfillment, and waited for the appointed time in which the vision would be realized.

### **Cyprus Baby**

In the process of waiting, and “running” with the vision, a consultation was organized to take place in Larnaca, Cyprus, from May 3-6, 1995. Dr. Brian Fargher, a CCC staff member based in Edmonton, coined an apt title for this consultation, naming it the ‘First Filipino International Networking Consultation ’95.’ This term would be neutral denominationally, encouraging a strategic synergy of various like-minded organizations and local churches, and connoted religious neutrality, appropriate for the religious communication sensitivity required in LAR. At the consultation, the connections that started over coffee would give birth to a relational (that is a relationship-run) movement that would multiply and mature over time. The term ‘Filipino International Network’ became the name given to the “movement” that emerged from this ’95 Consultation. It soon reached far beyond Larnaca, spreading across the 10/40 Window and the western world, particularly North America.

Thirty-one delegates from Europe, various Limited Access Nations (LAN), the Philippines, and North America gathered at the Henipa Hotel, a site that would be used again in the future. Evangelical leaders with a strategic ministry involving Filipino expatriates, and several missions consultants, were invited, as well as visionary OFWs whom I had met on my research travels.

The goals of the consultation were to (a) remind participants of the mandate to fulfill the Great Commission; (b) to encourage and motivate Christian OFWs in the 10/40 Window; (c) to remind the participants of the priority of evangelism and discipleship; (d) to share the vision of the Filipino diaspora’s role in global missions; (e) to gather strategic information from the participants; (f) to share available resources with the participants.

As the delegates interacted and sought God’s face together, they identified several critical issues that needed to be addressed to make ‘Operation Trojan Horse’<sup>6</sup> an effective reality. These vital issues were: the need for prayer mobilization; the need for a communication tool such as a prayer bulletin or newsletter to link the network; leadership conferences for church leaders in strategic limited access regions; the need to minister and strengthen Filipino expatriate families<sup>7</sup> through Family Conferences; the recruitment of teachers and trainers to conduct evangelistic and discipleship training in the 10/40 Window; and the need to expand the network into other countries where there is a high number of Filipino OFWs.

The three-day consultation culminated in the signing and adoption of the ‘Larnaca Covenant.’ The Larnaca Covenant affirmed (a) ‘the Lordship of Jesus Christ in His Church and over the nations’; (b) ‘the Great Commission as a mandate to all believers for the 10/40 window and the world’; (c) ‘the sovereignty of God in placing Filipino believers in the 10/40 window and the world.’ The delegates committed to ‘pray for one another,’ ‘to share resources for greater effectiveness in reaching the 10/40 window and the world,’ and ‘to recruit, train and mobilize Filipino believers as tentmakers and career ministers to the 10/40 window and the world’ while ‘continuing dialogue and strategy meetings.’ The signing of the ‘Larnaca Covenant’ signified the official birth of FIN and became its guiding document.

Before leaving Henipa Hotel two important decisions were made by the participants: (1) Rev. Sadiri Joy Tira was given the mandate to implement the newly signed “covenant” (2) A new partnership was forged during the concluding communion service when Dr. Valmike Apuzen an evangelical leader from the Philippines reminded the delegates of the missiological implications of the Last Supper. I vividly recall Dr. Apuzen’s exhortation: “We can not partake in communion without embracing the Great Commission of our Lord (Jesus.) Paul understood this when he wrote: ‘For as

often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes' (I Corinthians 11:26)." Apuzen's remark became the commissioning words for everyone as they returned to where God had "planted them." As a result of the Larnaca Consultation a new movement was born.

### **'Glocal'<sup>®</sup> Collaborations**

Soon after the consultation in Cyprus, a new partnership of "glocal<sup>®</sup>" proportions was set in place with four initial partners. In FIN's case it refers to the likeminded people in Edmonton who forged a partnership having global implications. The consultative partnership was set into place to oversee and provide accountability to the newly-hatched FIN initiative. The major partners of the FIN partnership were: First Filipino Alliance Church, Klemke Foundation, the C&MA in Canada, and CCC in Canada. These partners represented a local church, a Christian foundation, an evangelical denomination and a para-church organization.

These collaborative organizations provided FIN with initial funding and logistics for the network. A simple Memorandum of Agreement (MOA) was signed to seal their respective commitments to the movement. As the vision of FIN was introduced to other local congregations, mission agencies, and like-minded individuals, the network of "partners" grew, and eventually regional committees were established in several limited access regions, Far East Asia, and North America. Partners would cast the vision to other Christians committed to glocal<sup>®</sup> missions in places where Filipino Christians were located as FIN extended its partnerships across the globe.

First Filipino Alliance Church is a prime example of glocal<sup>®</sup> partnership, as it ministers locally, nationally, and as it extends its ministry around the globe by partnering with FIN. FFAC formed the prayer base for FIN's ministries, embracing FIN as an extension of their own ministry, and praying fervently for FIN just as a mother prays for her child. Frequently throughout the year, the congregation releases their Senior Pastor to represent them, ministering to Filipinos all over the world. They also provide FIN with international headquarter in Edmonton. In recent years, FFAC would commission some of its members to partner with FIN internationally as Christian workers. Certainly, a local congregation that releases its resources, including many of their members, and their pastor, for a global ministry is "thinking and acting locally and globally simultaneously."

### **Growing and Going**

The FIN movement would be fueled by four key components, that is trusting relationships between partners; networking of individuals and organizations committed to the Great Commission and FIN's vision of seeing Filipinos actively participating in this task; communication making likeminded people aware of God's work in and through the Filipino diaspora Christians; and the gathering of workers who would play strategically influence others to take part in the task at hand. Consultations would play a significant role in keeping the movement growing and going.

Five more significant consultations would be held after the historical consultation in Cyprus. From September 19-20, 1996, Filipino evangelical leaders from several denominations and para-church organizations met in Puerto Azul, Philippines, with representatives from the FIN partnership, and Philippine government officials, for a "Ministry and Missions Consultation regarding "The Church and the Filipino Overseas Contract Workers". Having been made aware of the needs and missions potential of the millions of Filipino OFWs or OCWs, the delegates would present and sign the

‘Puerto Azul Declaration,’ committing to partner in “extend[ing] beyond the Filipino OCWs to include all Filipinos, whether in the Philippines or abroad, and to make disciples among all nations.” The delegates of the Puerto Azul Consultation would “officially endorse FIN as a networking movement that [would] facilitate the delivery of related ministries and services” to the Filipino diaspora. This consultation held in the Philippines would result in a spreading awareness among Filipino Evangelical leaders of the necessity to strategically train and prepare Filipino OFWs for their service in other lands, and would further connect Filipino Christians for a joint effort in fulfilling the Great Commission. For the first time, FIN was represented at the Second National Tentmaking Conference sponsored by the Philippine Mission Association in Tagaytay, Philippines in December 1996. Furthermore, the consultation would bring the participants to the realization that the Philippine Overseas Employment Administration could play a significantly strategic role in deploying Filipino “tentmakers”. The POEA was indirectly becoming “the largest sending agency” of Filipino “tentmakers”. The consultation participants would start praying for a greater Christian influence in POEA so that a greater mobilizing of the “tentmaking” force could be achieved.

The Puerto Azul Consultation in 1996 would be followed by the ‘Filipino North American Prayer Advance ‘97’ held in Midland, Texas. There, Filipino Christian leaders from across North America gathered with FIN consultants and partners to pray and fast “for revival among the millions of Filipinos dispersed worldwide.” Affirming The Larnaca Covenant and The Puerto Azul Declaration, the delegates at Midland would endorse FIN “as a catalyst movement that [would] facilitate concerted prayer networks among the Filipino diaspora.” The participants committed themselves “to pray for one another; to mobilize [their] respective congregations and contacts for extra-ordinary prayer and to seek God’s face; to initiate, encourage, and influence other Filipino North American believers to participate actively in future regional and national Prayer Advances” and “to help the Filipino Christian diaspora to go beyond cultural lines and seek ways to love, serve and share the Gospel to the people of their host country and to other internationals residing in their midst.” The Midland Prayer Advance would challenge Filipino North American pastors and congregations to participate in global missions, through prayer, and active involvement in motivating and mobilizing the Filipino Christian diaspora.

In 1998 three more consultations were sponsored by FIN for regional Filipino leaders in Far East Asia held in Singapore; Middle East and North Africa in Manama, Bahrain; and the historical International diaspora Leaders Consultation in Camp Nakamun, Alberta (Canada). These consultations broaden the FIN network not only among Filipinos in the diaspora but also with other ethno-cultural diaspora networks (e.g. South Asians, Chinese, Vietnamese, Black, Persians, Japanese, Spanish-Latinos, Koreans, etc.).

Seven years after the FIN birth in Cyprus, a network of 54 participants from five continents including LAR, and 11 key countries including the USA, Canada, Israel, Korea, Hong Kong, Germany, converged in Singapore to celebrate God’s work through His Filipino children, and to pray and plan for FIN’s next steps. The keynote speaker, Dr. Thomas Wang, founding general secretary of the Chinese Congress on World Evangelization (CCOWE) and chairman of the time-specific AD2000 Movement, reminded the participants of God’s sovereignty in placing them where they were at that given time. He urged them to be active participants in the fulfillment of the Great Commission, and he expressed his dream of one day seeing a second (after the Chinese with CCOWE) world-wide diaspora group deliberately and strategically organize for world missions; the Filipinos and FIN being an answer to prayer.

The consultation would culminate in the calling and organizing of a ‘FIN Global Committee’ that would aid in the future initiatives and planning of FIN. Before leaving, the consultation would also reword its mission statement, from the original:

FIN “*is committed to motivating, equipping, and mobilizing Christian Overseas Filipino Workers (OFWs) around the world to help accomplish the Great Commission*” to the revised: *FIN “is a catalytic movement of Christians committed to motivate and mobilize Filipinos globally to partner for worldwide mission.”*

## **Ministry Channels**

FIN has five primary channels of ministry. These are: Prayer Advance, New Life Training Curriculum, Family Life Ministry, Jesus Film distribution, and the organizing of regional and international strategic consultations.

### **Prayer Advance**

FIN founders hold that at the heart of missions strategy is seeking God’s heartbeat and work in the world. Prayer, therefore is crucial, and actually the “back -bone” of missions strategy. To build a network of prayer, Prayer Advances<sup>8</sup> (a new spin on the traditional term ‘Prayer Retreat’ to suggest a forward action and results) are conducted in cities worldwide with a significant Filipino population, particularly in the 10/40 window. At Prayer Advance, participants bring brief reports from their area of the globe to lift up their “area” together. In an article published in the Alliance Life Magazine (no date), Dr. Brian Fargher, one of the visionary men who was instrumental in launching FIN describes the very first Prayer Advance held in Edmonton in 1996 as a “role model,” explaining that Prayer Advance was “implicitly base on Jesus’ words in Matthew 9:36 -38: His compassion, the opportunities and the exhortation to pray for harvesters.” Prayer Advance continues to be organized by FIN’s regional committees in each region on an ongoing basis throughout the year.

### **New Life Training Curriculum**

FIN plans and sponsors an ongoing number of strategically conducted discipleship training seminars throughout the year and around the globe, using CCC’s five -level New Life Training Curriculum in regions where access to discipleship training is needed by the Filipino tentmakers. NLTC is a curriculum that trains disciples of Jesus to become “multiplying disciples” continuing on the cycle of evangelism and discipleship. NLTC has been organized in Japan, Canada, and mostly in Limited Access Regions where it is difficult to access training. Over a thousand “trainees” have been trained how to effectively become “multiplying disciples” and their numbers have increased tremendously in recent years.

### **Family Life Conference**

Further, in response to the high rate of broken marriages and families in OFW communities, FIN’s Family Life Ministry conducts conferences (also using CCC material) in cities where there is a large OFW presence to aid in strengthening marriages. Family Life conferences are designed to help people build godly homes by teaching God’s blueprint for marriage and family. This is done by providing practical, biblical resources on marriage. It encourages couples, in FIN’s case,

particularly OFWs and mixed-marriage (when one spouse is Filipino and the other of a different culture) to keep their marriage vows, build up their family relationships, and teach their children about the meaning, purpose and responsibilities of marriage.

## **Jesus Film**

FIN has also been involved in providing Filipino congregations and individuals with the Jesus Film for evangelistic purposes. The Jesus Film is the life story of Jesus Christ based on the Gospel of Luke. The Jesus Film is available in over 700 languages, and FIN aids in distributing these to OFWs for the Filipino community and often times for their hosts. During the past seven years close to 50,000 Jesus Film in video and DVD formats were distributed through the FIN networks.

## **Strategic Consultations**

Finally, FIN organizes and sponsors both regional and international “strategic consultations.” (This consultation in Seoul, South Korea is example of these strategic consultations). These consultations provide the Filipino leaders who participate with a special time to brainstorm for more creative ways to mobilize the Filipino diaspora, to network with each other and to build trans-denominational connections for the advance of the Gospel. Participants are encouraged to expand the vision of God’s work through the Filipino diaspora.

## **Conclusion**

Evidently, FIN is a *Kairos* strategic movement to help fulfil the Great Commission and the achievement of the ultimate goal of ever-present Christian missions. The unseen but ever-present architect of FIN is none other than the Holy Spirit who is the administrator of Christian missions.

As a strategy for glocal<sup>®</sup> missions, FIN is one of the most cost effective missions strategies. It is a proven partnership model between local churches, denominations, Christian organisation, para-church groups, and missions enthusiasts.

FIN is a story of strategic connections between the Filipino diaspora congregations and their counterparts in the homeland -- the Philippines. FIN is also a story of visionary men and women committed to the cause of Jesus Christ. It is a story of modern day children of Isachar. Moreover, it is a story of people who took courage because of their faith in God (c.f. Hebrew 11).

Finally, FIN is a story of the Filipino diaspora impacting other nations for the glory of God. Let me close this paper with these first-hand observations:

- In Bahrain OFWs connected with FIN helped launch a Sri Lankan congregation. Also in Qatar OFWs connected with FIN are reaching out to their fellow expatriate workers from Nepal. I had the privilege of meeting and ministering to these Brethren. In Northern UAE a group of Chinese from mainland China came to Christ and were baptised and for several years have worship God with Filipinos. Who can orchestrate the gathering of foreign workers in a third country?
- In Hong Kong FIN distributed the Jesus Film in video cassettes to Filipino Care Givers (FCG). One of the recipients showed it to the Chinese children under her care. The children



saw in the film how Jesus calmed the storm. In turn they asked their maid to pray and ask Jesus to stop the rain so that they will be able to go to school. The maid prayed and the rain “stopped”! Amazed of what happened, the children invited Jesus to come into their lives as the Maid led them to prayer. Consequently, the children showed the film to their parents who later became followers of Jesus themselves. In almost every high rise building in Hong Kong there are many OFWs who are Christ servants.

- In Japan, FIN sponsored an NLTC among OFW ladies married to Japanese men. Some of these women brought their husband during the training sessions and in turn heard the Good News. They accepted the message and surrendered their lives to Jesus Christ. Several of them were baptized by FIN trainers before the end of the training sessions. It must be reported that some of these men were notorious gangsters --- members of Japanese mafia! Some of the greatest miracles that are happening today are hardened lives changed by the gentle Holy Spirit. Indeed, miracles happen today! Who are best to penetrate the Japanese society with the gospel of Christ but Filipina wives married to Japanese men?

It has been observed that anti-western sentiment has increased significantly in many regions of the world in the recent years following 9/11, or the September 11, 2001 bombing of the World Trade Centre in New York City (USA). In the face of spreading fear of violence and growing alienation between people, the Church must be the primary model of how the gospel gathers all people together. The Church must take on the role of “peacemaker.” In a world transformed by migration, often due to violence and strife, Filipino Christians have been prepared by God to broker reconciliation and peace among alienated individuals and groups. The Filipinos, in their loving and humble spirit have won the hearts of many. They have become bearers of the Good News and their message has been accepted by many of their peers, employers, and hosts. They have in fact become peace makers and gatherers.

FIN is an unprecedented movement among the Filipino diaspora. It is a movement that emerged from a divinely-inspired vision to make disciples of the thousands of Filipinos scattered across the globe. This vision, given to people committed to the fulfilment of the Great Commission, is being used to challenge a new generation of men and women to become multiplying disciples, gatherers and peacemakers to the nations. Let us pray that more will be inspired and embrace FIN’s mission and vision. May the dispersion of the Filipino nation will result to the gathering of many.

## ENDNOTES

Diaspora is the scattering or dispersion of a specific people group due to "religious or political persecution or to seek economic opportunities and political freedom" (Pierson cited in Moreau, 2000, 275).

<sup>2</sup> Limited Access Nation/s (LAN) is a Christian & Missionary Alliance (C&MA) term for the more commonly used term, Creative Access Nations (CAN). CAN is "a country which limits or forbids the entry of Christian missionaries and for which alternative legal means of entry are required to enable Christians to live for Christ" (Johnstone and Mandryk, 2001, 755). LAN and CAN are synonymous. Limited Access Region (LAR) is a cluster of LAN or CAN specifically located in the 10/40 Window, (e.g. Islamic world, Jewish world, Hindu world, and Buddhist world).

<sup>3</sup> I understand the Great Commission according to Matthew in Matthew 28:18-20 and Christ’s commissioning his disciples to be his witnesses in Acts 1:8 as “glocal<sup>®</sup> missions.” This is making

disciples of all nations in our increasingly “globalized” and “borderless” world; this may include preaching and teaching, training, church planting, compassionate-ministries, and other strategies to make disciples of Jesus Christ. The making of disciples must be conducted in all places at the same time for all people. Hence, the Matthean-Lukan missions agenda is “glocal<sup>®</sup> missions.” An example of a New Testament church practicing glocal<sup>®</sup> missions is the church in Antioch as described in Acts 11:19-30 and Acts 13:1-3. The Antioch congregation was reaching out to the local people, but they were also extending their ministry beyond their geographical region by commissioning missionaries Barnabas and Saul. This is a biblical model of what I call “glocal<sup>®</sup> congregation” doing “glocal<sup>®</sup> missions” that is “thinking and acting locally and globally simultaneously.”

<sup>4</sup> 10/40 Window -- Louis Bush, former Executive Director of A.D. 2000 & Beyond, coined the term “10/40 Window” referring to the “window” extending from ten degrees north to forty degrees north of the equator. This region extending from West Africa to East Asia is home to the majority of the world’s unreached people groups, including the Muslims, Hindus, and Buddhists.

<sup>5</sup> “pind da pinoy” -- is a play on the Filipino accent which would often pronounce the sound for the letter ‘f’ as ‘p’, so ‘find’ as ‘pind,’ and ‘th’ as ‘d,’ hence ‘the’ as ‘da’. Pinoys is slang for ‘Filipinos.’

<sup>6</sup> Operation Trojan Horse was the initial project embraced by the C&MA Canada to help launch FIN. It was coined by Wally Albrecht, former Vice-President for Global Ministries

<sup>7</sup> Most OFW are geographically separated from their loved-ones who are left behind in their homeland. Effective Kingdom workers need to have healthy marriages and relationships.

<sup>8</sup> During the pre-planning of the first Prayer Advance in Edmonton in April 1996, Dr. TV Thomas (Director of Centre for Evangelism and World Missions in Regina, Saskatchewan, Canada) suggested to me not to use Prayer Retreat, Prayer Summit, or Prayer and Fasting, but Prayer Advance. The late Rev. John Bearg, national prayer coordinator for CCC Canada, endorsed this event. The main features of Prayer Advances are the gathering of participants around the Lord’s table for the “breaking of bread,” followed by prayer for unity among Filipinos in the community before intercessory prayer is offered for the host countries and other needs of Filipinos in diaspora. Most Prayer Advances, if not all, result in greater networking and cooperative evangelism among Filipinos. In many occasions, Filipino pastors and congregations reconcile and forgive each other after being divided and deeply wounded. Prayer Advances in LAR, for example, have been used by God to bring revival among Filipino congregations.

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## APPENDIX I

### Filipino International Network Guiding Documents

#### Larnaca Covenant

We, the participants of the Filipino International Networking Consultation '95, representing various Filipino believing communities in the Middle East, Gulf States, North Africa, North America, and the Philippines affirm:

- the Lordship of Jesus Christ in His church and over the nations,
- the Great Commission as a mandate to all believers in the 10/40 window and the world,
- the sovereignty of God in placing Filipino believers in the 10/40 window and the world.

Therefore, we commit:

- to pray for one another,
- to share our resources (information, personnel, infrastructures, materials, finances, strategies) for greater effectiveness in reaching the 10/40 window and the world,
- to recruit, train, and mobilize Filipino believers as tentmakers and career ministers for the 10/40 window and the world,
- to continuing dialogue and strategy meetings.

We, the participants of FIN Consultation '95 covenant ourselves to this declaration on this day, May 6, 1995.

#### The Puerto Azul Declaration

Believing that the Triune God has revealed Himself and His will in the inerrant Bible consisting of sixty six canonical books, and has commissioned us as members of His church to make disciples of all nations by preaching the good news of salvation solely by grace through faith in Jesus Christ until He returns bodily to usher in the eternal order,

And having met for a Ministry and Missions Consultation regarding "The Church and the Filipino Overseas Contract Workers (OCWs)" on September 19 and 20, 1996 at Puerto Azul, Cavite, Philippines,

And having been made aware of the needs as well as the missions potential of the Filipino OCWs, we hereby commit ourselves to partnership intended to enhance the ministry effectiveness of agencies and individuals to assist in the efficient deliver of services to OCWs.

Furthermore, we agree:

- to widen our focus and extend beyond the Filipino OCWs to include all Filipinos whether in the Philippines or abroad, and to make disciples among all countries; and
- to establish the standards of biblical and theological evangelicalism and to maintain a high level of professionalism in the delivery of such services;

In recognition therefore of the need for a coordinated international effort, we officially endorse the Filipino International Network as a networking movement that will facilitate the delivery of related ministries and services.

### **Midland Affirmation**

We, the participants of the historic Filipino North American Prayer Advance '97 in Midland, Texas recognize the urgent call for Filipino Christian leaders in North America and around the world to gather for prayer and fasting for revival amongst the millions of Filipinos who are scattered all over the world.

We affirm the Larnaca Covenant and the Puerto Azul Declaration endorsing the Filipino International Network as a catalyst movement that will facilitate concerted prayer networks among the global Filipino Diaspora.

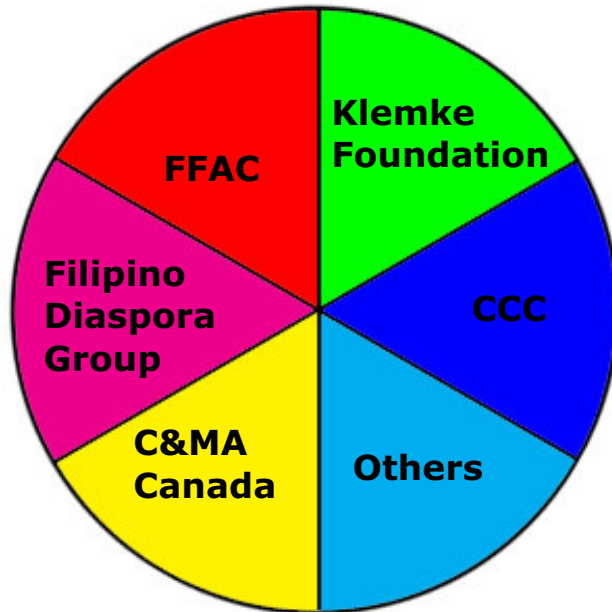
Therefore we commit ourselves to the following:

- to pray for one another
- to mobilize our respective congregations and contacts for extra-ordinary prayer and seeking God's face
- to initiate, encourage, and influence other Filipino North American believers to participate actively in future regional and national Prayer Advances,
- to help the Filipino Christian Diaspora to go beyond cultural lines and seek ways to love, serve, and share the Gospel to the people of their host country and to other international residing in their midst.

We, the participants of the Filipino-North American Prayer Advance '97 make this statement of affirmation on this day, November 16, 1997.

## APPENDIX II

### FIN Sodality Partnership Diagram



- The **Christian and Missionary Alliance (C&MA) Canada** provide funding for FIN's administration expenses.
- **FFAC** releases their Senior Pastor to serve as FIN's international coordinator; releases some of their members to conduct NLTC trainings, provide office space, and communication equipment.
- The **Klemke Foundation** provide funding for evangelistic and discipleship trainings (NLTC and Jesus Film); sponsor strategic FIN consultations.
- **Campus Crusade for Christ (CCC)** provides evangelistic tools and discipleship materials; release personnel to conduct NTC training; release International School of Theology/Asia (ISOT) staff.
- **Filipino Diaspora Groups** provide local hospitality to FIN training teams and local coordination for FIN sponsored events.
- **Others:**
  - Dr. Benzon Professional Corporation provide funding for strategic consultation
  - Kryptor Management Consulting provides professional assistance (financial accounting and audit).
  - Individual sponsors for FIN projects (e.g. Prayer Advance, Family Life Conference)

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- visit the website <http://www.fin-online.org>
- read the recent book review – [Scattered: the Filipino Global Presence](#)