

A Generation Gap: Discipling, Evangelism, and Spiritual Discipline Among Indonesian Christians



Bambang Budijanto, Ph.D.
(Indonesia)

General Secretary, Asia Evangelical Alliance

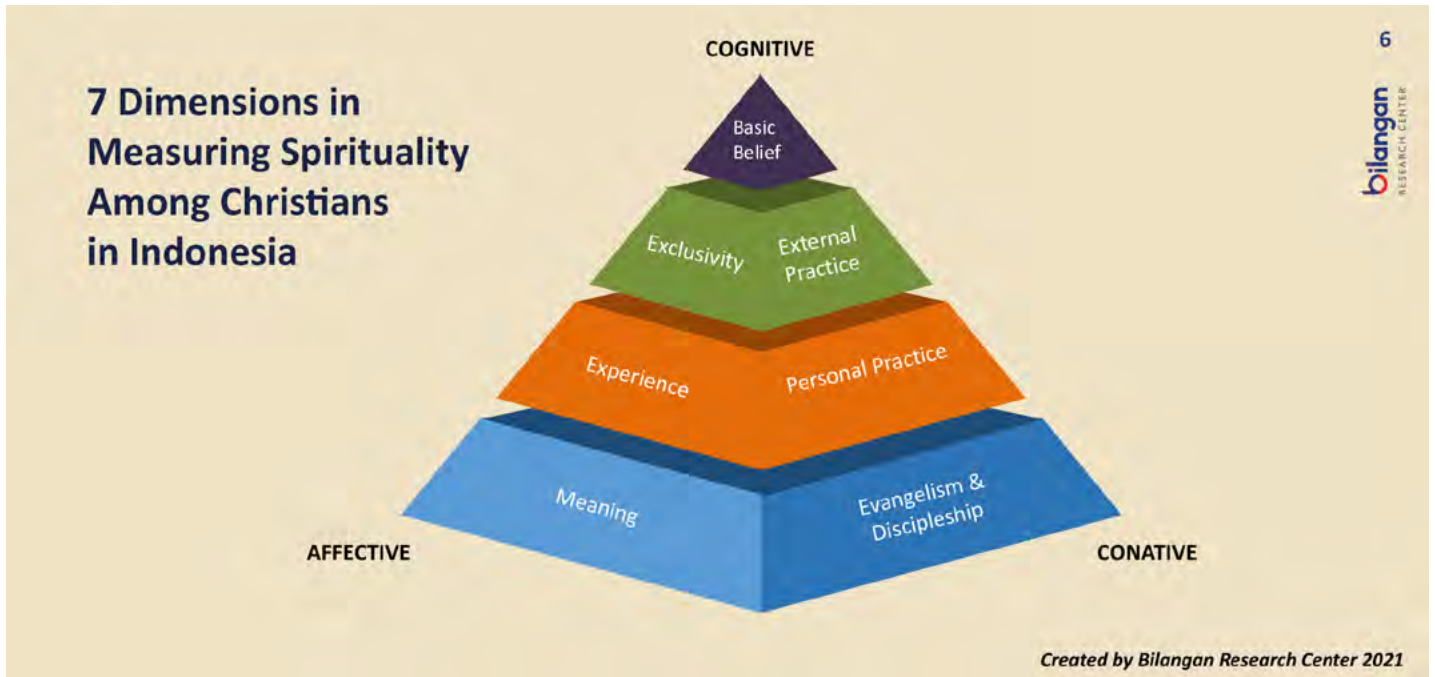
In February 2021, the Bilangan Research Center (BRC) in Jakarta launched the first longitudinal survey of Indonesian Christians using its **Spirituality Index**. The survey involved 1,137 respondents from 194 cities, representing some 123 denominations.

On a 5-point scale, the overall average score on the Spirituality Index was **3.79**. Greater Jakarta and Java had the lowest average, at 3.72; Sulawesi was the highest with a Spirituality Index of 3.98.

The BRC created a seven-dimensional tool to measure the Spirituality Index. To construct the Spirituality Index, the survey asks 58 questions covering 7 dimensions of spirituality, representing three area of life, the **Affective** (attitude), **Conative** (spiritual practices), and **Cognitive** (basic belief, doctrine). The seven aspects (dimensions) are shown in the figure below.

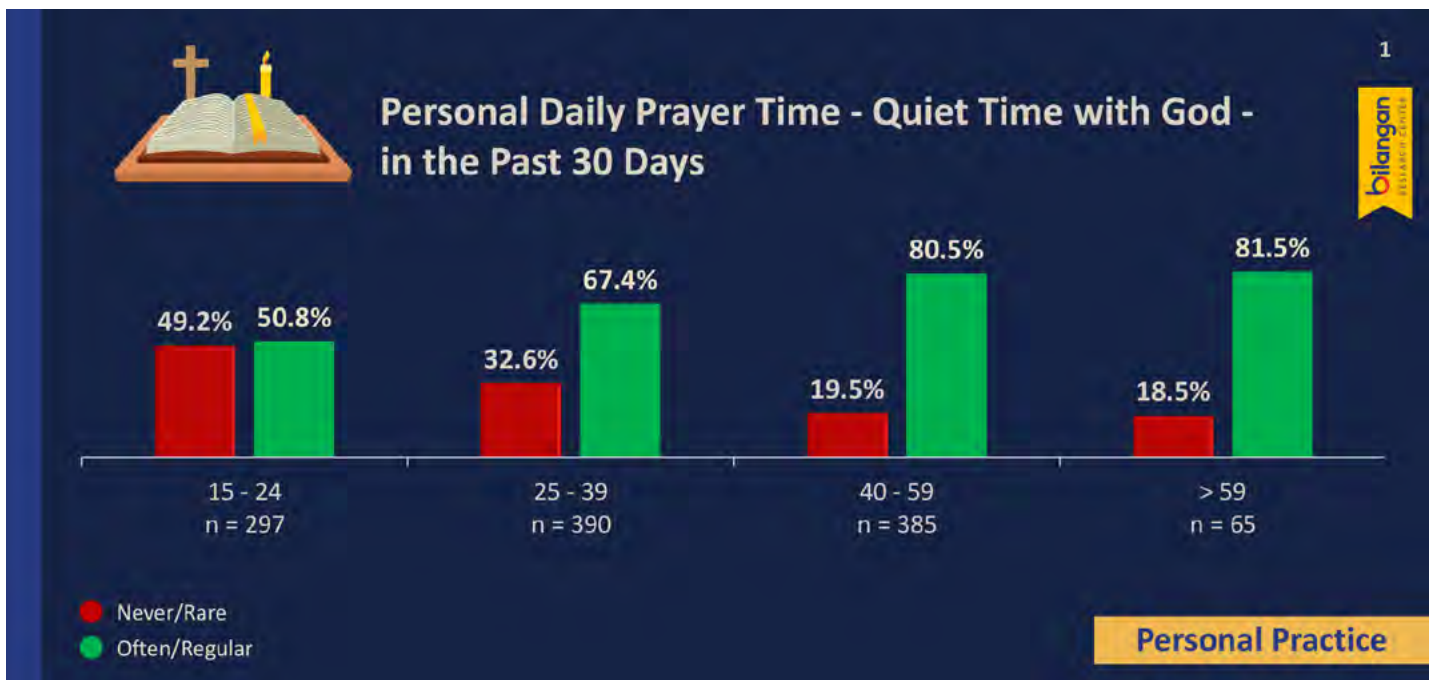
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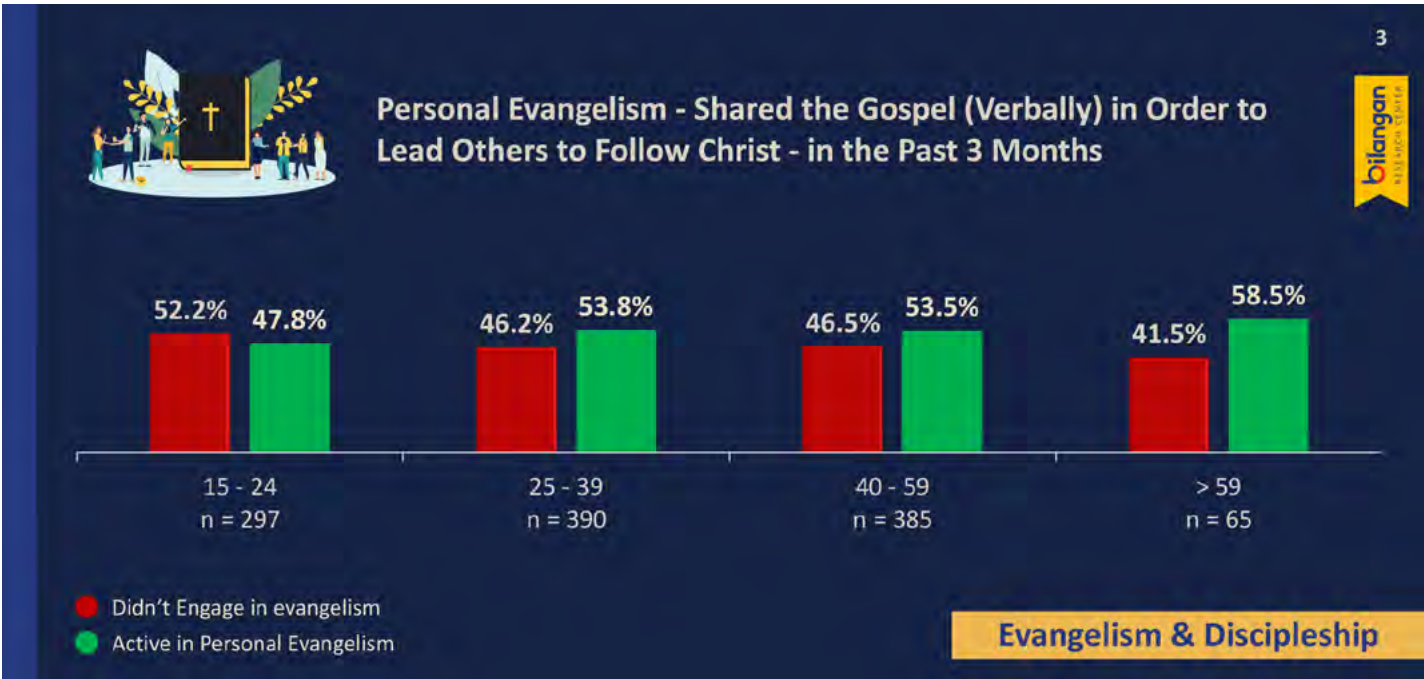
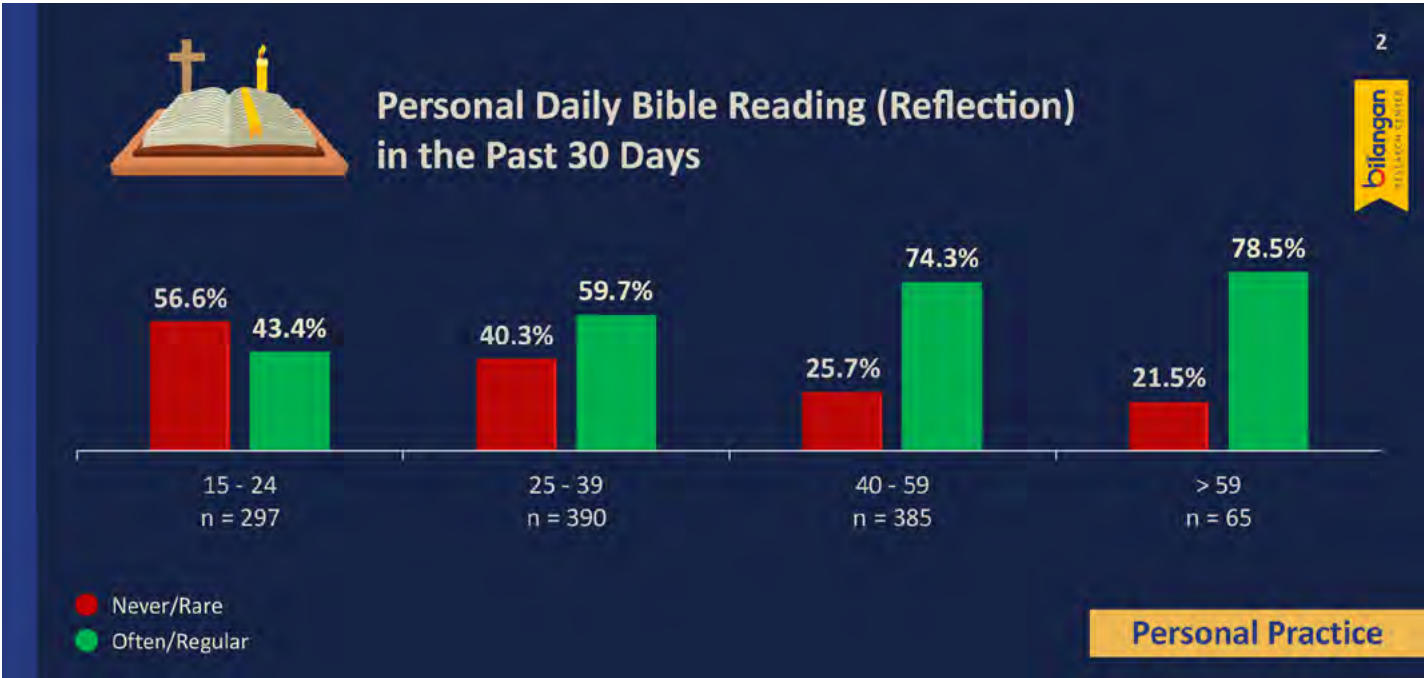
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Along with the geographic gap mentioned above, the survey also identified some generational gaps. This article will highlight a few of those gaps, to trigger prayerful consideration of their implications.

In terms of personal spiritual disciplines, such as **Personal Prayer Time** and **Personal Biblical Reflection**, large majorities of Christians in Gen X (age 40–59) and the Baby Boomers (over age 59) considered these disciplines important, but Gen Y (age 25–40) and especially Gen Z (age 15–24) lagged behind.

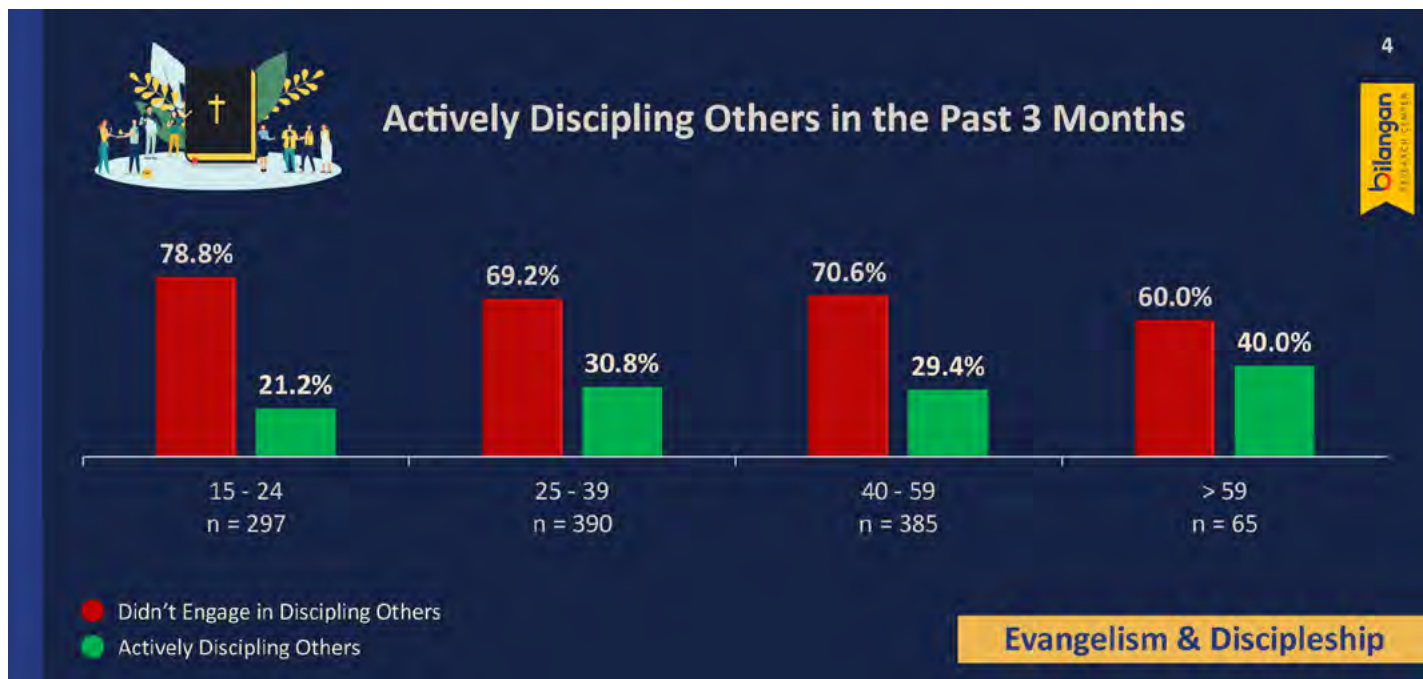




The survey does not find a significant generation gap in terms of **Personal Evangelistic Efforts**.

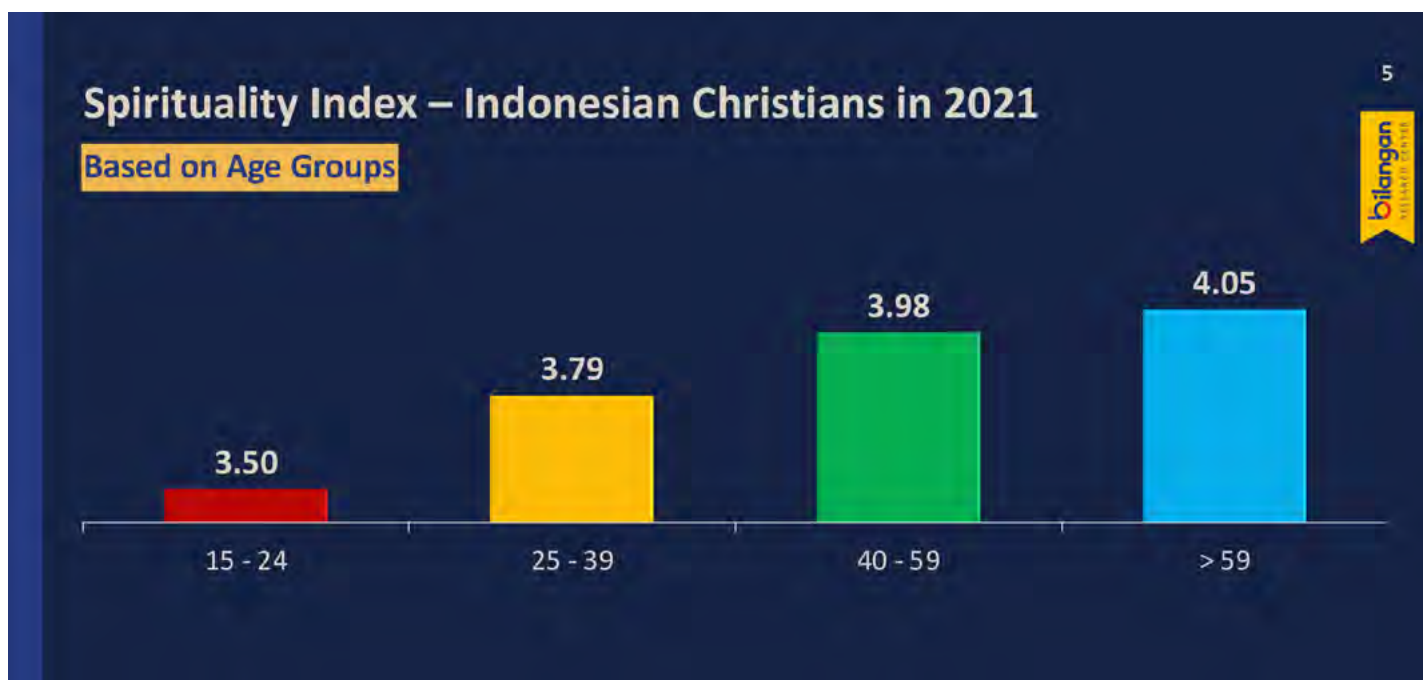


ILLUSTRATION: FREEPIK



However, a significant gap appeared on **Discipling Others**, with the Baby Boomers most likely to be involved in discipling and Gen Z least likely.

Finally, on the overall Spirituality Index, a generation gap was again present, with the younger generations, especially Gen Z, scoring lower.



With regard to the lower percentage of Gen Z Christians engaging in Daily Personal Bible Reading (reflection), it is possible that a change in the mode of accessing have affected the results. Many members of Gen Z access the Bible by listening to audio or watching videos rather than by reading text, so perhaps they interpreted the question about whether they engage in daily “Bible reading” more narrowly than it was intended. Similarly, on some aspects of the overall Spirituality Index, members of Gen Z expressed aspects of their spirituality differently.

Regardless of these possible differences in expression, the lower percentage of Gen Z Christians who are spending time in personal prayer or in fulfilling the Great Commission by discipling others raises serious concerns.

Is this the trajectory of the church in Indonesia? God forbids! Can the Indonesian church reverse course and build a stronger Spirituality Index in its younger generations? What will it take?

How should the church in Indonesia respond to this brutal reality? How about the rest of Asia and the world? It would be valuable to know how Christians in other countries score on their Spirituality Index. ■

The lower percentage of Gen Z Christians who are spending time in personal prayer or in fulfilling the Great Commission by discipling others raises serious concerns.



ILLUSTRATION: FREEPIK

PLEAD FROM A MILLENNIAL!



Rev. Ashish Hirday
(India)

Executive Director, Youth Commission
Asia Evangelical Alliance

India is known for its *Guru* (Mentor) – *Shishya* (Disciple) relationship. There are many stories which speak volumes about this great relationship. A majority of great figures across the globe have had someone special in their lives who mentored them and invested in them to become who they are today.

One of the great figures of Indian cricket who is popularly known as the god of cricket, Sachin Tendulkar, also had a guru in his life

who tirelessly worked hard to shape him, invest in him and make him who he is today. Tendulkar's guru was Mr Ramakant Achrekar.

In 2019, on teachers' day, Sachin Tendulkar paid homage to his childhood coach Ramakant Achrekar, who passed away at the age of 87 in January 2019. On that day Tendulkar stated, "Cricket in heaven will be enriched with the presence of Achrekar Sir. Like many of his students, I learnt my ABCD of cricket

under Sir's guidance. His contribution to my life cannot be captured in words. He built the foundation that I stand on." In this statement, Tendulkar expressed his gratitude and confessed that today he is standing on the foundation which was built by his guru in his early days. How true is that! We all need mentors who would shape us, invest in us and most importantly disciple us in our young days. Investing in young people is one of the keys which can prepare the younger generation to take lead in life and ministry.

In 2013 my wife, Rachana, and I started a small discipleship group at our home. There was a girl who used to attend our fellowship regularly. She was shy, quiet yet sincere. We disciplined her for almost five years. And of course, this journey was not easy for her and for us as well. There were times she felt like giving up, harming herself and even sometimes she felt like committing suicide. But God sustained us during those days.

Today, across the globe, many conferences, consultations, think tanks and seminars are conducted to discuss two prominent concerns: a ministry to the young people and disciplining the younger generation. These two concerns are discussed in length and breadth. Many God-fearing and visionary leaders continually advocating for disciplining young people and preparing them for ministry in Church and beyond. Relentlessly the efforts are made to propagate the importance of disciplining young people, investing in them and raising them up as leaders. However, it is high time to assess whether this advocacy is really understood by the Church or mission agencies and how practically it is being implemented. There is also a necessity of assessing the hurdles in

terms of raising the younger leadership and entrusting them the responsibilities.

One of the concerns often expressed by the respected seniors about the younger leadership is lack of adequate experience, therefore, it becomes difficult to entrust them with big responsibilities in the Church or Christian organisations. At times it seems risky and challenging too.

Traditionally, younger people have been criticised for various reasons. As Hesiod said, "I see no hope for the future of our people if they are dependent on frivolous youth of today, for certain, all youth are reckless beyond words. When I was young, we were taught to be discreet and respectful of elders, but the present youth are exceedingly wise and impatient of restraint." This statement seems to be contemporary, but the fact is that this statement was not made in the 21st century but 8th century BC. Trusting the potentials of young people has been an old age concern and for many making them leaders is the concern even today. The question is why it is challenging to trust the younger generation when it comes to passing on the baton? Is it really because they are inexperienced? Is it because they are not of proper calibre? Is it because somewhere they are spiritually not matured? Or is it because we have not invested in them enough and thus, we are not sure whether they will make it in leadership or break it? One thing is sure, if we have not invested in the younger generation, we will never be sure of their potentials.

Grant Skeldon, writes in his book, *The Passion Generation*, "you can't expect what you don't invest. It's pretty hard to grow up without grown-ups." In my opinion, we do not have

leadership problem but discipleship problem. Somewhere in the process of discipleship seems to be disrupted. Most young people got saved when they were young, but very few were discipled. As long as the younger generation is not discipled, we will continue to face the challenges of having a lack of strong younger leaders or ministers. Today, young people are influencing and contributing a lot more in the society than ever before. The outside world has understood the value of them and are using their potential to make our society better. The contemporary young people want to be the contributor rather than a consumer in the Church. They have a lot to offer and contribute.


If the Church realises the value of the younger generation and starts investing in them, discipling them and giving them space to grow, surely there will be great outcomes and we will never run short of good and Godly leaders. When we look across the scriptures, we will find references to both older and younger generations. We find positive statements about youth like “Don’t let anyone look down on you because of your youth.” In Scripture, we see more positive than negative things said about young people. Sometimes, young people play a key role in God’s plan or make important choices that would affect their later impact. There are, in the NIV version of the Bible, 53 verses in which the words “youth,” “youths,” or “youthful” appear.

Beyond this rather pedantic fact, we know that Joseph was a teenager (17 years of age) when his story begins as a dreamer-and as a misunderstood sibling sold into slavery. Isaac may have been 11-14 years of age when he climbed upon the altar according to his father’s firm command. Joshua was a youth



when Moses chose him as his aide. We read that David was a mere boy when he defeated Goliath. Daniel and his friends stood strong for Yahweh before the great ruler of awesome Babylon. Ruth was still a young woman when she became a widow and followed Naomi to Bethlehem. Esther may have been a teen when she won a “beauty contest” and found herself in a pagan harem. Mary herself was a mere youth when the angel appeared to her with unprecedented news of her beatitude. A critical character in the story of Naaman (in 2 Kings 5) is an unnamed slave girl. Some of the disciples were still youths, and Mark probably a teenager, when they began to follow Jesus. Throughout the Bible we see that God shaped many young people uniquely, yet mightily used them to fulfil His plans and purposes. If the God of the universe can take such a keen interest in the younger generation, why can we not follow the footsteps of our Master and start investing in the younger generation.

One thing must that be clarified here is that discipleship is not just providing content and delivering sermons to the young people because this generation can google content



Today the young generation is longing for people who would genuinely and wholeheartedly disciple them and most importantly who would talk the walk with all transparency.

all day. The value of content is at an all-time low in this digital world. This is impacting colleges and the publishing industries. During this pandemic, we all are witnessing that young people can easily live-stream sermons, download or watch YouTube videos, but there is still no app for genuine connection and life-on-life discipleship. That is what the Church can provide which the world cannot. Only the Church can be the source of real discipleship.

Discipleship is not an event or program but a process where we share lives with the young people. As apostle Paul told the Thessalonians, “Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well” (1 Thes. 2:8). Today the young generation is longing for people who would genuinely and wholeheartedly disciple them and most importantly who would talk the walk with all transparency. It means first practicing and then teaching or preaching what is actually being practiced. As someone has said, action speaks louder than words.

Finally, I confess that our generation is not perfect in many areas. But in this journey called life we need the elders who have already passed these phases of life. There are few fortunate young ministers (including me), who have people in their lives who are faithfully discipling them. However, there are many young people who need faithful disciplers to shape, mould and develop them. We have the perfect model in Jesus Christ who intentionally disciplined the twelve. There were many who followed Jesus Christ, but He disciplined only twelve and invested His life in them. He disciplined them in a way that they could do amazing things for the Kingdom of God. That legacy was carried by Barnabas, Paul and even today there are some who are continuing the great legacy of intentionally discipling the younger generation. However, the task of discipleship is a divine responsibility because, ultimately, we want the younger generation to be raised for the Kingdom of God. And for that, we need the power of the Holy Spirit working in and through us, and that same Holy Spirit working in and through our disciples. Our triune God would surely strengthen us as we commit to disciple the younger generation. ■

STRENGTHENING AND EMPOWERING THE YOUTH



John P. Mridha
(Bangladesh)

Member of Youth Commission
Asia Evangelical Alliance

To fulfill the great commission, the process of strengthening and empowering youth is a challenge that must be met by every church, mission, and evangelistic movement. While the evolving youth culture dominates the presence of mind of most youth and creates a diversion in the path the Lord has chosen for all believers, we must be resilient and focused to answer to His calling.

Youth need guidance and support as they navigate through the most challenging times of their development and seek the Lord's guidance in their walk with Christ. Christ-like leaders are needed to serve young members of the congregation to help them reach their full potential by breaking overcasting strongholds with the power of the Holy Spirit, establishing the power of the Lord in their lives, and

creating a prayer culture. Youth ministry leaders must understand and embrace modern influences to understand youth and build relationships with them to guide them along the growth process.

For the body of Christ to grow, the truth of the gospel must be handed down from generation to generation. Encouraging youth to develop spiritually in their formative years will equip them with the mindset to make an impact for Christ. The youth must understand that we are not called just to be followers of Christ, we are also called to fulfill the great commission. In Matthew 28:19-20, Jesus tells us, as in all believers that we must make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.

In John 7:38, it is written that whoever believes in Him, out of that person's belly shall flow rivers of living water. Every believer is a vessel of living water and through every believer, the living water shall flow and spring new lives, new believers. Every youth is a vessel full of life and hope for the ministry.

As expressed, the love of Christ is not to be confined to the walls of the Church. Jesus called upon all people to be disciples and disciple-makers. Exposing the youth to the growth process of being in a relationship with the Lord and emphasizing our role, as a true believer will limit the exposure of the adverse effects of youth culture, strengthen and empower youth, and most importantly spring new leadership in churches to advance the Kingdom of God. ■

The Importance of Holistic Discipleship: a Sri Lankan Experience



Mike Gabriel
(Sri Lanka)

Member of Youth Commission
Asia Evangelical Alliance

To understand discipleship, we must look to Jesus and his twelve disciples. Early on in the gospels, we see Jesus enlisting men “who could bear witness to his life and carry on his work after he returned to the Father.” In the New Testament, the Greek word *mathetes* is used to describe a disciple, meaning *pupil* or *apprentice*, which could also mean *learner* or *student*. One could make a case, therefore, that everyone is a disciple of something or someone!

Scripture makes it clear that discipleship is a *journey of learning* to live and base one’s life on the Kingdom of God (Matthew 6:33). This involves learning to obey all that the Bible says in the contexts and culture that we live in. In sum, it refers to a life-long journey of being Biblically faithful and culturally relevant, while having a deep commitment to God’s Kingdom. The Scripture also makes it clear that discipleship is *Jesus-centric*. As such, any discipleship apart from Jesus is non-transformational.

Discipleship, nevertheless, is fraught with difficulty. Discipling the people of God to greater levels of spiritual depths in cultural settings involves challenges. In contexts like Sri Lanka, this is even a greater challenge as it involves discipling people in multicultural settings. For instance, 9 out of 10 people in our country do not know Christ. Moreover, our nation is also home to some of the world’s largest religions: Buddhism, Hinduism, and Islam. This means, whenever a new person comes to Christ, more often than not, they come from a faith background and cultural setting that is alien to the Christian worldview.

Why holistic discipleship?

Holistic discipleship involves extending our ‘living like Jesus’ to every part of our life. This may seem obvious and straightforward. However, increasingly, we see Christians, failing to bring certain aspects of their lives or relations



with the world under the Lordship of Christ. For example, in Sri Lanka, historically we have had some serious social issues including ethnic strife, rampant corruption, staunch nationalism and majoritarianism, human rights violations and religious tensions. This is true for many countries in Asia as well. As Christians who follow Jesus and imitate him, is there a connection between our discipleship and these social realities? To be a Christian with transformational impact, we must attempt to understand these issues from a faith perspective. A commitment to deeply understand both the Word and the world we live in, and relate one to the other; therefore, is a hallmark of holistic discipleship.

At the same time, holistic discipleship does not entail an overemphasis on social involvement, as cautioned by some. Rather, it is an embrace of the total implications of the gospel on one's life and witness. This means, when we look outward, our focus is not merely on the souls of people, but rather the WHOLE individual including the wider world they live in! After all, the Bible tells us that God is in the business of reconciling ALL things to Him (Colossians 1:20).

The Sri Lankan experience

As a country, Sri Lanka gained independence 73 years ago from over 5 centuries of colonial rule. And yet, since then as a nation much has happened to fracture, wound and weaken our country from social, economic and political standpoints. Civil war, social conflicts and unrests, the 2004 Tsunami and the 2019 Easter Sunday bombings are but a few of the larger-scale tragedies that have hit us as a nation.

Youth as agents of transformation

In such contexts, as youth, how can we grapple with discipleship and our witness that would lead to transformation in our respective nations, which more often than not, are marked with similar realities? Transformation in individuals and society is not simply an aspiration but a product of certain practices applied over a period. As Christians, we know it is an inside-out process, starting with an internal change that spills over to change the thinking, habits, behaviour, and values of individuals and communities.

Many Biblical principles are applicable here. Among them, two principles stand out: *Repentance and Restitution*. As individuals, we should not only pray for and seek revival in our nations but also pray and seek repentance for wrong practices and injustices that are normalized and practiced widely at every level of society. Repentance requires not merely acknowledging wrong and seeking forgiveness but actively turning away from what is wrong at every given opportunity and doing what is right. Repentance; however, is not an end to itself but should lead to restitution and action, where we work towards putting right what is wrong in our lives and our communities. The practice of these two principles, starting with Christians, in every area of one's life, relationships or engagements with society would lead to an authentic witness to the gospel of Jesus. It would make us the salt and light Asia so desperately needs. ■

Asia Freedom of Religion or Belief Roundtable 2021



Godfrey Yogarajah
Chairman, Asia Evangelical Alliance
Ambassador for Religious Freedom,
World Evangelical Alliance

The Asia FoRB Roundtable on the Freedom of Religion or Belief (FoRB) was held on April 29th and 30th, 2021 via Zoom. The roundtable was organized jointly by the Office of the Ambassador for Religious Freedom of the World Evangelical Alliance (WEA ARF) and the Asia Evangelical Alliance, Religious Liberty Commission. The Alliance Defending Freedom International also partnered with AEA RLC and WEA ARF for the roundtable. 40 participants from 12 alliances from Asia joined the event. These alliances were India, Nepal, Bhutan, Cambodia, Vietnam, Singapore, Sri Lanka, Japan, Pakistan, Korea, Bangladesh, and Myanmar.



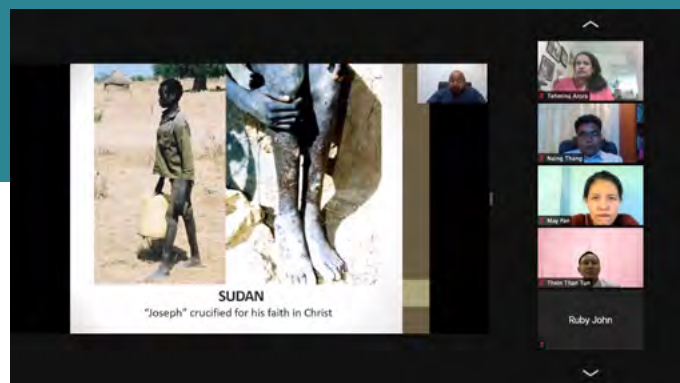
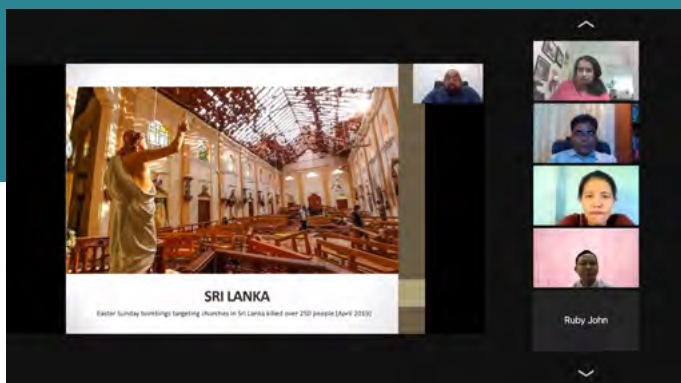
Yamini Ravindran
Executive Director,
Religious Liberty Commission
Asia Evangelical Alliance

The Asia FoRB Roundtable was organised to achieve the below outcomes:

- a) Awareness created on the overall Asia FoRB situation with alliances
- b) Alliances across Asia equipped on areas such as religious freedom, religious freedom advocacy and international UN mechanisms
- c) Collaborative advocacy interventions fostered across Asia to promote FoRB
- d) Status of national RLCs in Asia assessed
- e) Training needs of alliances in relation to FoRB identified

Day 01: Defining FoRB & FoRB Trends in Asia

Chairman of the AEA and the Ambassador for Religious Freedom of the WEA, Godfrey Yogarajah spoke on the topic "Defining Religious Freedom". He elaborated on what religious freedom, religious liberty and religious tolerance mean, what they include and who is extended protection under these concepts. He also spoke of the history of religious freedom, the biblical basis for standing up for justice and being a voice of the voiceless. He also added that persecution is not a defeat for the Christian and that God can turn evil into good. The session then concluded by highlighting the different initiatives taken by the World Evangelical Alliance and the AEA to support and strengthen persecuted Christians and equip member alliances to promote religious freedom in their contexts.

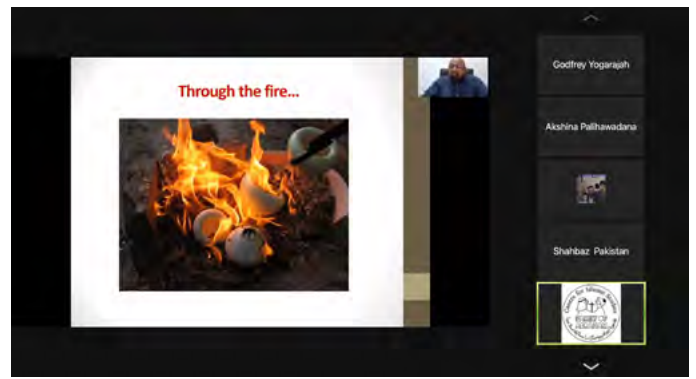
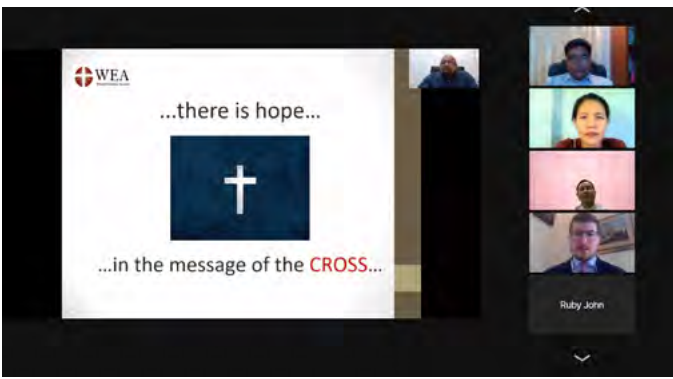


Following this, Executive Director of the Religious Liberty Commission of the Asia Evangelical Alliance, Yamini Ravindran spoke on FoRB Trends in the Asian region. She highlighted the following eight trends as seen in the Asian landscape:

1. COVID-19 exacerbates existing social, cultural, economic and other structural vulnerabilities
2. Digital Authoritarianism
3. Discrimination on the basis of gender and religious identity
4. Increase of FoRB violations against Children
5. Social media platforms used to promote hate speech and fake news
6. Religious nationalism continues to fuel persecution
7. Government Repression
8. Restrictions on Christian Organisations

The session highlighted the rise of religious nationalism in Asia and how religious nationalist and extremist groups influence each other, discrimination faced by Christians due to the pandemic situation and how research shows that there is a clear intersection between poverty, social exclusion of Christians and FoRB. The session also focused on gendered aspects to persecution and how women and children face increased vulnerabilities.

Participants were invited to share FoRB trends in their respective countries. Many of the participants spoke of how the COVID-19 pandemic has exacerbated FoRB violations against religious minorities and state sponsored discrimination.



Day 02: Practical Measures to promote FoRB & UN Mechanisms

The second day of the roundtable focused on the theme “Responding To The Violations: Some Avenues For Engagements”. This session, conducted by Giorgio Mazzoli, ADF International enlightened participants on practical steps and remedies available to address FoRB concerns in their countries. The session highlighted available international and regional advocacy mechanisms, and provided an insight into strategies that can be adopted to resolve or mitigate FoRB violations.

Following this, Tehmina Arora, Regional Director, ADF International, spoke on the ADF International Grants and Funding Program. Participants were introduced to the small grants program and advised on how Alliance members could apply for the small grants.

Strengthening National RLCs in Asia

One of the other main outcomes envisioned for the roundtable is the establishment of Religious Liberty Commissions in Alliances that currently do not have a RLC and strengthening existing RLCs.

Following the conclusion of the roundtable, a series of training will be held on topics such as Documentation, Advocacy, Litigation etc., to equip the member Alliances with the knowledge and skills to set up and run local RLCs that can be the foremost voice for religious freedom for evangelicals in their respective countries.

The AEA RLC will guide the Alliances in setting up the RLCs and will provide continuous training and support to ensure that the RLCs effectively carryout interventions to foster and enhance FoRB in their countries. ■

Update
from India

LET'S SUPER SPREAD HOPE!



Rev. Vijayesh Lal (India)
General Secretary
Evangelical Fellowship of India



As India struggles with a massive and severe second wave of the Covid-19 pandemic, the loss of lives is mounting up. As of May 21st, the nation has lost over 290 thousand people to this virus, confirmed cases of over 26 million. The daily confirmed cases are the highest in the world with over 40 thousand mark breached and over 30 thousand cases being reported nearly every day.

Hospitals are overburdened and medical personnel are finding it hard to cope up, not only because of the sudden and massive increase in the number of cases, but also in the light of lacking medical supplies particularly oxygen. Many patients have died because of lack of oxygen at the right time. These deaths were entirely preventable. The poor, migrants, homeless and the marginalized have again been the hardest hit by the various lockdowns in different parts of the country. They have lost their jobs and their hope. Many have nothing to eat.

The Church too has suffered losses and many Bishops, Pastors and leaders have been lost to Covid-19. It is estimated that over 350 pastors and Church leaders have succumbed to Covid-19. Churches have been unable to meet for weeks now, a pattern we also saw last year, and has resulted in economic hardships for pastors and evangelists who are dependent on the offerings of the congregations. It is a desperate situation.

The time is to pray earnestly and to extend relief and hope to a nation that is struggling. We believe that as Children of God, Christians have been called by Him to pray for the world at this time and to act in generous ways so that the poor, needy and marginalized would be cared for.

During this second wave EFI plans to provide food relief to at least 3,000 families (15,000 beneficiaries approximately) to help them weather this difficult time as part of the

first phase of relief. We are also hopeful of providing a grant of 55,000 (USD764) to every Christian family that has lost a loved one that was a primary earning member of the family and needs help to start a small business so that they can sustain themselves. ■



If you would like to send gift and contribution, you may contact us at:
donate@efionline.org

PRAYER POINTS FOR INDIA



 Asia Evangelical Alliance
  EVANGELICAL FELLOWSHIP OF INDIA
  PRAYER GATHERING 2021

INDIA

Urgent Call to Pray!

Asia Unitedly Intercedes for India

Thursday, 6 May 2021
at 09.00 - 11.00 AM India Time

JOIN US!

 **Rev. VIJAYESH LAL**
AEA EXCO Member 2020-2024
General Secretary of EFI
(Evangelical Fellowship of India)
  **Dr. BAMBANG BUDDIANTO**
General Secretary of the
Asia Evangelical Alliance

REGISTRATION: <http://tiny.cc/prayforindia>



Nation, Government and Frontlines of India:

1. Healing and mercy for the people of India in this pandemic
2. The availability of manpower, medical equipment, oxygen supplies and vaccines in India
3. Hospital, medical and health workers
4. Counsel, wisdom, protection and Godly leadership for the leaders of the nation
5. Policemen and their family who engage in surveillance and security
6. Economic recovery
7. Justice, unity, security of the people of India

People of India:

1. Protection for the high-risk individuals (elders, comorbid patients, medical workers)
2. Courage and comfort for people of India (No more fear, trauma)
3. Family who lost their loved ones (comfort, emotional support and financial needs)
4. Daily basic and medical needs of the people and patients of covid-19 (hospital admission, food, oxygen supplies)
5. The cremation service providers (safety, protection and strength)
6. Students and youth who are completing the degree courses with no direction or working opportunities
7. Children who are getting affected by Covid-19 in the second wave (health, increase in child-abuse and child-trafficking)

Church of India:

1. Healing for all the ministries & pastors who have been affected by Covid-19
2. Courage and wisdom for the church leaders
3. Church and believers will be sensitive and help the suffering people around them
4. Church become beacon of hope for the people
5. The rise of fervent prayers of believers
6. Spiritual awakening & unity
7. Effective witness in the midst of sufferings



PRAYERS, SUPPLICATIONS, AND WORDS OF ENCOURAGEMENT FOR MYANMAR

We are grateful that we were able to gather through zoom and prayed for Myanmar. Hundreds of prayers were raised through the chat and some were specifically dedicated to send hope to the children of Myanmar.

These are two booklets, which are Prayer for Children of Myanmar and Prayer for Nation, Church and People of Myanmar. You may share, and use this as a tool to keep praying and sending blessings over Myanmar.

aea Asia Evangelical Alliance **PRAYER GATHERING 2021**

Myanmar Urgent Call to Pray!

Wednesday, March 31, 2021
At 10.00 AM Bangkok Time

JOIN US!

PR. AYE MIN
Chairman of Myanmar Evangelical Christian Alliance (MECA)

Dr. BAMBANG BRUJANTO
General Secretary of the Asia Evangelical Alliance

MAY PAN LYNN
AEA EXCO Member 2020-2024
Chair person of AEA Women Commission

DOOF REY VOORRAJAH
Chairman of the Asia Evangelical Alliance

REGISTRATION: <http://tiny.cc/prayformyanmar>

aea Asia Evangelical Alliance

Precious in His Eyes

JESUS LOVES THE NATION, CHURCH, & PEOPLE OF MYANMAR

Prayers, Supplications, and Words of Encouragement from **32 Nations**

March 31, 2021



aea Asia Evangelical Alliance

Precious in His Eyes

JESUS LOVES THE CHILDREN OF MYANMAR

Prayers, Supplications, and Words of Encouragement from **32 Nations**

March 31, 2021



Scan QR Code or Download from:
<https://asiaevangelicals.org/pray-connect/publication/>

Introduction of the AEA Youth Commission

The Youth Commission is pleased to announce its new Board of Directors. The team is made up of men and women that are passionate about the Gospel and young people. After their first meeting, they are excited to work together and help grow the impact of the AEA Youth Commission across the region.

Some of their immediate goals include:

- Taking a brief electronic survey of National Evangelical Alliances throughout Asia to get an updated pulse on current Youth Commission activity in the region.
- A “listening call” with Youth Leaders to better understand what they are facing and how the Youth Commission can better serve them.

Executive Committee



Rev. Vijayesh Lal
Chairperson
(India)



Rev. Ashish Hirday
Executive Director
(India)



John Mridha
(Bangladesh)



Vania Christian
(Indonesia)



Mike Gabriel
(Sri Lanka)



Ryan Emis
(USA/Malaysia)



Madan Jung Shah
(Nepal)



Phuntsho Wangmo
(Bhutan)



Sros Phearom
(Cambodia)



Gyan Bahadur Tamang
(Nepal)

Vision 2030

By 2030 AEA Youth Commission will be recognized as the most strategic platform for Collaboration among youth ministries and related networks of the National Evangelical Alliances and among Regional Ministry Networks.

Goals 2024

To strengthen & empower the National Youth Commissions and build the capacity of the youth ministers & ministries in and beyond Asia through their respective National Alliances.

Making sure each National Alliances in Asia has an active, functional, fruitful and effective Youth Commission.

Throughout the remainder of the year the team plans to accomplish other tangible results as well.

Goals 2021

- Building database of National Youth Commissions in Asia
- Creating network/partnering with National Youth Commission and Youth Leaders across Asia to address relevant issues in Youth Ministry
- Creating a manual/guideline on how to establish a new Youth Commission in Asian countries
- Equipping National Youth Commissions in resource building for the sustainability of their functions/ ministries.

If you know of a key youth leader that should be invited to the upcoming "listening call", please send their email address to Rev. Ashish Hirday at:

ashish.hirday@efionline.org

or

ahirday@gmail.com

Please join us in praying for the Youth Commission as they begin this important work and that God would enable the Youth Commission to flourish so that the next generation of young people will be properly equipped to advance God's kingdom.

Widows Virtual Fellowship
June 25, 2021 (Friday)
7pm to 9pm (Manila Time)

Theme:

"Joy in the Desert"

You are invited to a gathering of widows across Asia to celebrate UN International Widow's day. It's a connection time to refresh and minister to each other.

Speaker:

MS. HEIDI MCLAUGHLIN

International speaker and author of 4 books, 11 anthologies and 3 Bible studies.



Organizers: Asia Evangelical Alliance Women Commission and Philippine Council of Evangelical Churches Women's Commission.

REGISTRATION IS FREE. Register through <https://forms.gle/b2RguXqyW4Rks6FZA>

The zoom link will be sent to you as soon as you registered.



**AEA
WOMEN
COMMISSION**

**FREE
ZOOM
SEMINAR**

GRIEF CARE DURING COVID-19 CRISIS

The Covid-19 pandemic has incurred untold, unplanned and unprecedented losses in all aspects of our lives - from loved ones to employment and to human touch.

How have you been coping?

Have you been grieving your losses in silence, confusion and anger?

This zoom seminar will help you emotionally navigate your grief and become a victor rather than a victim of this pandemic.

FRIDAY
2nd
JULY 2021

3 - 5 PM
Kuala Lumpur
Singapore
Manila
Ulaanbaatar

12 PM Islamabad
12.30 PM Colombo, New Delhi
12.45 PM Kathmandu
1 PM Thimphu
1.30 PM Naypyidaw
2 PM Bangkok, Jakarta, Hanoi, Phnom Penh
4 PM Tokyo, Seoul
5 PM Canberra



SPEAKER

MAHOKO IWAGAMI

- Pastor of Japan Holiness Kuki Church
- Director at Spiritual Ministry 'Talitha Koum'
- Clinical Psychologist, Social Worker, School Counsellor

Registration: <http://tiny.cc/aeawomen>

Share & Subscribe AEA's Channel



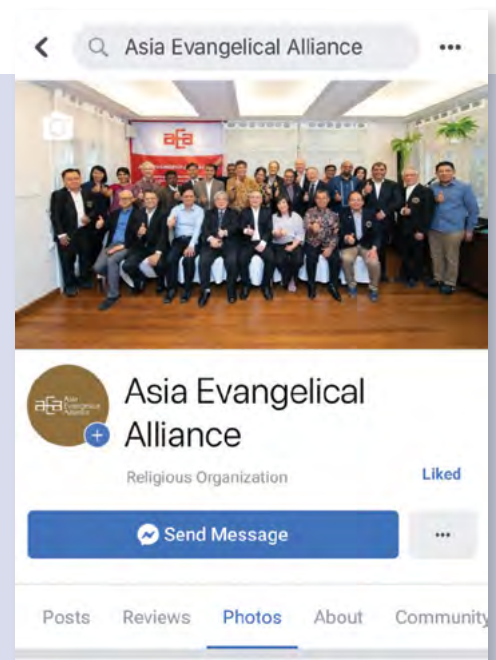
Please share this video throughout your networks and **don't forget to subscribe to our channel** by clicking [HERE](#). We're going to upload all the General Assembly and other related video materials in this Youtube channel, to be used as resources for churches in Asia as they fulfill their call in the new landscape.



FOLLOW our AEA Instagram account:

@ evangelicalallianceasia

Please share the instagram link to your networks within your country and internationally. Don't forget to give us feedbacks and suggestions!





"LIKE" Our AEA Facebook Page:

@ Asia Evangelical Alliance

Please promote the page to all your networks nationally and internationally. Do not forget to provide feedbacks and suggestions.



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