

From the *Chairman's Heart*

Intergenerational Leadership Problem at a Japanese Local Church



"Give to those of the faith, so that they may be teachers of others." (2 Timothy 2:2)

It was about twenty years ago, when I was a missionary teacher at Caribbean Wesleyan College in Jamaica and assisting a pastor at a local church. One of our youth members visited Japan for a learning project. When she came back, she told me what she experienced in Japan. One of her observations surprised me. She said, "I did not see any pregnant woman during my stay in Japan."

I knew that Japan had a serious problem of a decreasing birthrate. However, I did not see this issue as my Jamaican friend saw. Now I am in Japan and engaged in pastoral ministry at a local church. It is my third year at this church. I recognize that we do not have members of twenties and thirties of age. It is my earnest desire to have intergenerational leadership at our church. The church board should be consisted of experienced members who worked and led the church in the past, and active members who now carry out what the board decides, and young learners who are expected to be active leaders in future. In any level of the board—a local church board, a denominational board, a national alliance board, a regional board, or a world alliance board—it is healthy to have leaders from various generations.

Japanese churches ought to emphasize in winning young people. Then they must train young people as leaders through on-the-job training. We tend to wait until young people become qualified and accepted as leaders among other members. If we wait, we may fail to draw abilities from our young members. Another important thing is to have Christian families and raise children in the church.

Rev. Paul H. Ueki
Chairman

IN THIS ISSUE

**From the
Chairman's Heart** 1

INTERGENERATIONAL LEADERSHIP

**Intergenerational
Leadership** 2

**Towards a Culture
of Intergenerational
Leadership in the
Community of Faith** 5

**Intergenerational
Leadership**
*Parent-Child
Relationship* 8

REPORTS 10

What's New 14

**Updates from the
WEA GA 2019** 15

INTERGENERATIONAL LEADERSHIP

Bambang Budijanto, Ph.D.

(Indonesia)

General Secretary of the
Asia Evangelical Alliance

A INTRODUCTION

Most of us are familiar with the terms, “succession of leadership,” or “transition of leadership,” and probably “regeneration of leadership.” In most cases they are understood as the passing of baton from one generation (usually older) to the next generation (usually younger) of leader(s) or leadership in an organization, company, church and network.

This short paper will challenge this prevailing concept and argue that the Kingdom of God will be greatly benefited if we develop an intergenerational leadership model instead. Intergenerational leadership is where leaders from different generations will sit



together on the decision-making table and contribute based on the nature and perspective of their respective generation.

This is different from what many churches and organizations often practice today, where we see the younger leaders operating on low levels waiting for their chance to climb the ladder with the more senior leaders on the top leadership. The Intergenerational leadership is operating at every level of the organization and network structure,

but the implementation must begin at the top level of the decision makers.

B THE ASSUMPTION

In every stage of life, we think, perceive and act differently, due to our mental (brain), psychological and social states of our lives.

People in their late teens and mid-twenties are characterized by idealism and camaraderie. They have a lot of energy, both mental and physical, to explore new things in life and work. They engage in a lot of daring initiatives and risk-taking endeavors. Many great and impactful ministries were started at this age

window. Among others, Billy Graham's first sermon was delivered in 1937, when he was only 18 years old. The great Chinese leader, Wang Ming Dao, came to Christ at the age of 14, and decided that the church "needed a revolution" and that God had entrusted to him the mission of bringing about this spiritual revolution. At the age of 24, he began his pastoral ministry.

In their late twenties to late thirties, most people would build their careers. They move within their existing space and path, and use their full energy to push toward maximum impact, productivity and "success." Some accomplish through a fierce battle, while others through maturing skills of relationship and negotiations.

Leaders at their forties and probably early fifties, based on their extended learning years and broad exposure in an organization are best at building strategy (choices of path) to achieve outcomes and gain success.

Good leaders in their mid-fifties, sixties and seventies seek legacy and significance rather than success and position. They serve best as sounding board for the executives. They



PHOTO BY KOBU AGENCY ON UNSPLASH

function best as encouragers and as mentors, to produce more great leaders, to remove obstacles, to model organizational culture, to model servant leadership, to create as much space as needed for other younger leaders to operate, to contribute insight and continue to learn new things.

What a rich and great impact would be achieved if the best representation of these different generations in our church, network and organization could sit on the decision-making table, learning and walking together for the common goal. Each generation will contribute their best, through their passion, risk taking, innovation, wisdom, strategic mind, and persistence in pursuing God given goals: One heart, one mind, one focus with diverse and rich contributions from different generations in the decision-making processes.

© THE HINDRANCES IN IMPLEMENTING INTER-GENERATIONAL LEADERSHIP

1. We Choose the Easy Path - Unintentionally

The problem with our human nature is, we naturally prefer to work with people who are of the same generation with us. Why? Because we speak the same language, which is much easier to manage. Therefore, in most cases we will find a church or an organization led by a group of leaders or executives who are all around the same age, who are all at their sixties-seventies, or all at around twenties. We tend to hire and work with people who are like us in temperament and speak our language (our generation).

This is a huge tragedy for the church, by having top leadership who are all at the same age (generation), the Kingdom of God has lost a huge contribution that He entrusted to the other generations. If a church or an organization is led by a leadership (executive) team, who are all between the ages of sixties and seventies and if they operate with "executive" mind rather than "mentor" mind, focus

mostly on success rather than significance and legacy, then most of their decision making perspectives would be on how to run the show themselves, how to avoid risks, so that they will finish well in the organization. There will not be any breakthrough or innovations. It will be much less inspiration and daring endeavor to follow God. Similarly, if a church or an organization is led by a leadership (executive) team who are all in their twenties, it will have missed a lot of rich contributions, which God has entrusted to the other generations of the thirties, fifties, and sixties.

It is true that to communicate intergenerational is harder and takes intentionality, but it is also true that through intergenerational leadership, the church will be much impactful and fruitful in building and expanding the Kingdom of God on earth.

2. Focus on Tenure in Organizational Culture

Many traditional organizations were built upon the leadership concept of “tenure” or seniority, instead of functions, giftedness and performance. This culture has significantly hindered the for-

... through intergenerational leadership, the church will be **much impactful** and **fruitful** in building and expanding the Kingdom of God on earth.

mation of an intergenerational leadership.

3. Worldly Leadership Paradigm

When leadership is seen as position instead of function or role, then the focus of the organization and the energies of the leaders are no longer on common impact, but on the “position” of top leadership.

4. Social and Economic Deficits and Pressures

In conventional succession plan, the former leader(s) will retire and the younger leader will assume his place as the top leader. When leadership is seen as a position, prestige and primary source of (level) incomes, in many developing world, in churches and para-church organizations, leaders would tend to hold the leadership position as long as they could, because there are other important factors in play, such as social access (status) and family livelihood.

D. CLOSURE

The Intergenerational Leadership model is not only a good leadership concept, but one model that will promote unity, collaboration, synergy for all generations existing in the church today in ushering toward the full manifestation of the Kingdom of God, through holistic disciple making; one model that will maximize the impact of the richness of God’s gifts he entrusted to each of the generations.

Both the World Evangelical Alliance General Assembly 2019 in Indonesia and the Asia Evangelical Alliance General Assembly 2020 in Malaysia, and especially the AEA Conference on Intergenerational Leadership (May 14-15, 2020) will give greater significance and emphasis on learning how to operationalize this model. Join us in this discovery journey. ■

TOWARDS A CULTURE OF INTERGENERATIONAL LEADERSHIP IN THE COMMUNITY OF FAITH

Rev. C. B. Samuel
(India)



Broadly speaking, there are five generations in any community.

For want of better categorization, I begin with the popular terms: (1) Traditionalist, born between 1929-45, so in the age group of 74 and above (strictly speaking 74-90), (2) Boomers, born between 1945-1960/64 and currently between 55-74, (3) Generation X, born between 1961/65-1979 and now 40-55 years old, (4) Generation Y, born between 1980-95 and in the age group of 24-39, (5) Generation Z, born after 1995/96 and in the age group of Age 9-24.

The different generations are the same in the church too. The last category, Generation Z, is broken into three groups: Pre-teens (9-12), Teens (13-16), University Students (17-21) and Early working groups (22-24).

Most of our churches, especially those in the cities are multi-generational. Each gen-

eration has assigned space for functioning and expression. In some cases, there are sub-groups that are also gender based or interest based. Each of these groups function independently, defining their activities and purposes. However, usually these multi-generational groups function not as inter-generational.

Before I proceed further, it is important to spell out what I understand as the key task of leadership. Leadership is about decision making. While an important component of leadership is influence,

the key task of leadership is decision making. So, when we consider the generational inputs into leadership table, one important criteria is their ability to add value to the decision-making process. Where do we go? What values encompass our directions? How do we ensure the assimilation of vision and values? These are some key leadership questions.

Another important aspect to remember is that irrespective of the generation types, there are essential givens about the church. First, the church is the body of Christ, and every person belongs to that body because of the redemptive work of grace, and our belonging being affirmed by the indwelling presence of the Holy Spirit. It is therefore, obvious, that a person belonging to the Traditionalists generation may be a new believer and a child may be spiritually ahead in years. So, the popular categories of generations, may be in relation to physical years and even emotional and mental age, it may not reflect one's spiritual age at all. Second, the church is built by the Spirit who gives gifts to enable everyone to make their appropriate contribution; and the gifts are given irrespective

of the generation one belongs to; and the gifts are given according to the will of the Spirit.

It is obvious also that the generations go through a certain process in their shaping. Some of the key external factors that shape each generation in specific phases in their lives are family, community, peers, the economic pressures, understanding of success and of failures. For instance, those in the age group of 74 and above, passed through the history of world war, the movements for freedom and independence. Those would have been their initial years. Then they moved on therefore to be builders of their own aspirations against all odds. Today they are rich with resources of experiences of perseverance in all aspects. They are most likely done with work hours, pay checks, and the likes so bring to the leadership table and its decisions a desire for peace. They will place a very high value on people and regard people as more important than programs for the most part; this generation more than any other will ask the question "how does this decision make everyone happy" They are still with us, but



to some extent they are like the great cloud of witnesses whose learnings could be very useful to discern what matters from what does not; to go deeper as much as extending our tents.

The Boomers as they are called in the Western literature, in the Asian context generally those whose early years belonged to the early years of the independence of their nations. I prefer to call them Dreamers, instead of Boomers. While they may not have struggled for freedom, they were recipients of hopes, and worked to make the dreams a reality. It was a generation that make things happen and shape a new future. And in most situations, they worked to make what is seen today from what was not. They are confident on possibilities. They bring to the table today the capacity of planning and

developing a blueprint to translate plans to reality. This generation would probably be in a phase of life where they are riding the wave of their own time and relational investments. 55-70 is generally a time when you are working in a consultancy role given all your experience and expertise at whatever you spent your life doing. They will bring to the leadership table that concept of “what’s the focus, the most important one thing you want to do”.

The next generation belongs to the age group of 40-55. Most often they have rich experience in managing the implementation of the plans. Like the Dreamers, this generation too inherited the freedom and opportunities. They were driven by the desire to consolidate, upgrade and expand. They bring to the leadership table the strong belief that with hard work anything can be achieved and the focus on growth is their very valuable contribution.

Generation Y, is largely driven by being alternate and innovative. This group brings to the leadership table, the enquiry of doing things differently and out of the box.

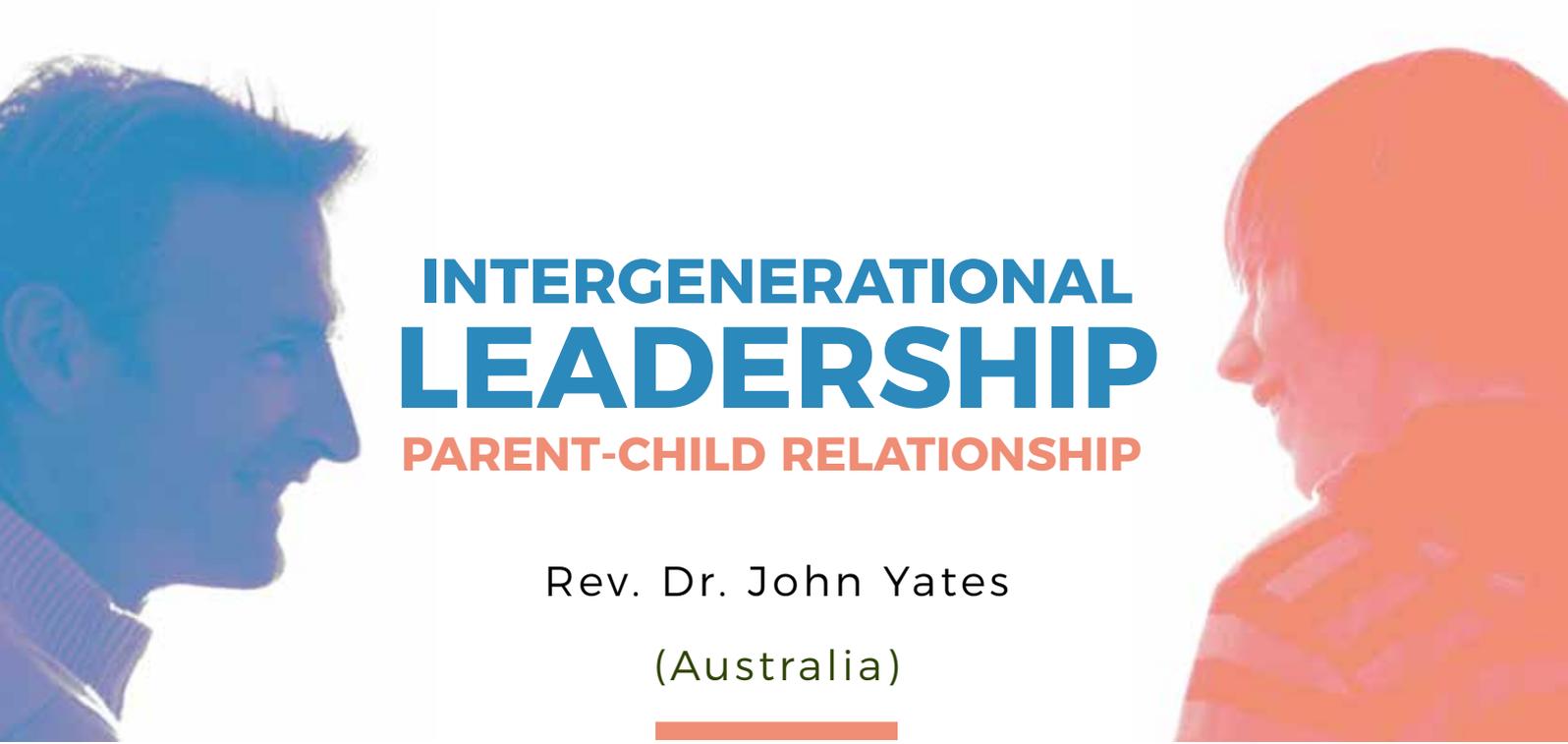
And finally, the Generation that is soon to be more than 40% of the population. Up to the ages of 12 this group is catered to in the church by teaching and opportunities to participate. The ages of 13-16, has a strong desire to express opinions and is predominately shaped by their peers. It is in this age group many even come to know Christ and are filled with the desire to know and are open to be shaped and directed. However, in this generation, the leadership value is brought to the table by those in the age groups of 17-21 and 22-24. They have a high level of energy, relevance-driven, capable of innovative use of technology, sensitivity to broader issues and keen on public involvement. While the 17-21ers are confident of working things out, the 22-24rs are realistic due to experiences of difficulties and failures. There is a good mix of aspirations, and caution to risk taking.

So intergenerational leadership is bringing the strengths and learnings to the leadership table in shaping directions of impact. The caution however is that as much as there is a divide between leadership and management, even here it is possible to

mistake intergenerational leadership to intergenerational management. Some generations are richer in leadership resources and others in management.

Christian leadership is essentially spiritual leadership. At the heart of spiritual leadership are essential characteristics such as hearing God, recognising and discerning God’s voice, keeping to the text, perseverance despite difficulties and opposition, and attitude of Christ-likeness in success and failure. These are not competencies that come from the world but through years of faithfulness.

Intergenerational leadership, therefore, thrives in an environment of hearing God, discerning God, hunger for God’s word, discipline of obedience to the Word in personal life and perseverance in public space witness of the gospel. It is not a strategy but a culture of the faith community. If not, it gets reduced to making space for each other with an attitude of condescension and desire to be entertained by each other. In contrast, where a culture prevails there will be an attitude of learning rather than applause and mutual fan-club groups. ■



INTERGENERATIONAL LEADERSHIP

PARENT-CHILD RELATIONSHIP

Rev. Dr. John Yates
(Australia)

Chairman of Australian Evangelical Alliance

I spend a significant part of my time in one on one meetings, generally with younger men. They may be pastors, teachers, evangelists, even a few apostles and prophets, ministering in the Church (Eph 4:11). But they also include those called to represent Christ in business, the arts, law, trades, education and so on. Some would describe my ministry at this level as spiritual direction, others might call it mentoring or using the gifts of wisdom and knowledge (1 Cor 12:8). The categorisation is secondary, what is relevant is that much of the substance of the reflections below is much based on ministry experience.

We have all seen the lack of “succession planning” lead



to the collapse of a ministry. So, the subject of intergenerational leadership is a vital one. Nevertheless, the lens through which it is approached requires much care. Firstly, to restrict discussion to *leadership* always denies the practical outworking of the “priesthood of all believers” and incidentally tends to degenerate into patterns of hierarchy and control that are unbiblical. Secondly, such foci often place outcome ahead of relationship. There

is nothing to suggest that, for example, megachurch pastors are the godliest leaders. All of Paul’s congregations after all were in houses! Even the useful expression “intergenerational *discipleship*” suffers from the rarely commented on fact that this sort of language disappears after the middle of the book of Acts (9:25).

For several reasons I think we need to revert to a fundamental parent-child connection when we think about these issues. The greatest treasury of cross-generational wisdom in the Old Testament is Proverbs, and it is founded on such a pattern. “*Hear, my son, your father’s instruction, and forsake not your mother’s teaching,*” (1:8). This flows into Paul’s matured theology

of leading churches and relating to his younger protégé, Timothy. *“I do not write these things to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me. That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ”* (1 Cor 4:15-17; cf. 1 Tim 1:2, 18; 2 Tim 1:2). At the most basic level “intergenerational leadership” should be thought of in terms of a “father/mother” – “son/daughter” relationship.

In Australia we are confronted with accelerating moral decay across the culture and declining spiritual disciplines in the Church. Only 20% of Aussie Christians read the scriptures daily! Amidst this crisis the Evangelical Alliance is working, not on another “strategy”, but joining with the Lord to expand on what he is already doing intergenerationally (Acts 11:23-25). This will involve partnering the many thousands of older believers across our network with younger people who desire to grow in the Lord across all the

spheres of culture, education, the arts, science and technology, law, business, media, sport, politics etc. Matured men and women have learned the wisdom of God through decades of experience in these fields that can greatly benefit emerging leaders in like vocation. This partnering must be done prayerfully in step with the Spirit (Gal 5:25).

An older man passed on some infallible wisdom to me decades ago, “Pay attention to those *who you know God has placed you in relation with.*” If the Lord makes the connection, then the natural result will be “a building up in love” (Eph 4:16). The criterion for partnering across generations is not institutional position, success, reputation, credentials, or superior knowledge, but an unwaver-

ing commitment to the centrality of Christ. When the Lord himself is kept as our focus, God’s plan for impartation between generations will move towards its appointed goal in the power of the Spirit. I am constantly amazed at how in thousands of one to one meetings, brothers from a huge range of ethnicities and traditions, from Catholic to Pentecostal, have freely submitted to direction, correction and instruction. Since money never changes hands and none of this is institutionalised, ulterior motives are kept away.

What is happening in the Spirit is not submission to me as a formal leader (Heb 13:7), which I am not, but a share in Jesus’ submission to the Father in going to the cross (Phil 2:5-11). What



is submitted is the Spirit's secret wisdom (1 Cor 2:7-8) that there can be no ultimate glory without walking Christ's path of willing suffering (Luke 24:26) for the sake of the kingdom of God. The voice which must be heard in intergenerational fathering for the raising up of succession in leadership is the voice of God the Father. And, according to the scriptures, the Father is most lovingly revealed in the realm of painful discipline (Heb 12:5-11). This cannot be reduced to a set of procedures or principles, even if these are biblically derived.

The Father's presence is made known in the pain experienced as I am constrained by the Spirit to correct one of my spiritual children. I am often anguished in talking to people about their sin (cf. 2 Cor 12:19-13:4), but in the Lord, such admonition carries an astonishing authority that is very rarely resisted. I can only believe that the Father's love for his Son is being mediated through my life in the Spirit. This is tremendously humbling.

The Evangelical Alliance in Australia is prayerfully seek-

ing to guide a pragmatic but mostly spiritually shallow Church back to the building blocks of relationships flowing from the life of the Trinity. We envision that God will raise up a marvellously inclusive movement. With masses of older mature believers moving into retirement, and an emerging generation of young people dissatisfied with costless forms of discipleship robbing them of proper nurture, things are providentially set up for a major work of grace. Glory to God alone. ■

REPORTS & VISITS

National Evangelical Christian Fellowship Of Malaysia

A Visit with the Chairman of the National Evangelical Christian Fellowship (NECF) of Malaysia, Rev. Dr. and Mrs. Eu Hong Seng in June 2019.

We are grateful for the enthusiasm of the NECF in hosting the next AEA General Assembly and the AEA Conference on Intergenerational Leadership in May 2020. ■



National Evangelical Fellowship of Cambodia

In July the GS visited the National Evangelical Fellowship of Cambodia (NEFC). There was an opportunity to meet with the Board and the members of NEFC, where the AEA GS shared the Vision, Mission and Core Strategy of the AEA, as well as the Program Design and the outcome of the World Evangelical Alliance General Assembly.

The GS also invited the Church leaders in Cambodia to participate and engage together at the AEA Conference on Intergenerational Leadership to be held in Malaysia on May 13-15, 2020.



At a small group meeting between the GS and the core leadership of the NEFC, the Chairman, Rev. Heng Cheng presented the Apps for the MK2021 (Mission Kampuchea 2021). The MK2021 was initiated and launched by senior leaders of Evangelical Fellowship of Cambodia (EFC). It is a movement with a vision to plant a church or cell group in every village in Cambodia by 2021. It has been operated independently from the NEFC structure because the senior leaders of NEFC would like to see all churches in Cambodia, from different associations/ councils (both EFC members and non-members), joining the movement.



Participation at the Ministerial to Advance Religious Freedom and Interfaith Dialogue Exchange Programme

July 13-27, 2019



Ms. Yamini Ravindran

*Director of Religious Liberty and Social Justice of NCEASL
Executive Director of the Religious Liberty Commission*



Mr. Godfrey Yogarajah

*Deputy CEO of WEA
General Secretary of NCEASL*

Ms Yamini Ravindran and Mr. Godfrey Yogarajah attended the Ministerial to Advance Religious Freedom (July 16–18, 2019) organised by the US State Department.

The Ministerial brings together leaders, civil society actors and other stakeholders from around the world to discuss challenges facing religious freedom, identify means to address religious persecution and discrimination worldwide, and promote greater respect and preservation of religious liberty for all.



Ms Ravindran addressed the gathering on the opening day, speaking on behalf of the Evangelical Christian community in Sri Lanka in the wake of the Easter Sunday terror attacks. She relayed the story of 6-year-old Debby, a victim of the attack on the Zion Church in Batticaloa and detailed her slow and painful recovery. She further voiced concerns relating to incidents of violence following the attacks.

While at the Ministerial, Ms Ravindran met and liaised with Secretary Mike Pompeo and highlighted a number of pressing concerns facing the Sri Lankan Evangelical Christian community. She emphasised the need for the official recognition of Evangelicals and the introduction of a special desk within the Department of Christian Religious Affairs to probe the issues facing Evangelicals. She further highlighted the need to revoke the circular issued by the Government of Sri Lanka (GOSL) in 2008, which regulations registration constructions of places of worship.

She also met with representatives of the State Department; the Ambassador at Large for International Religious Freedom, Sam Brownback; and President Donald Trump.

Furthermore, Ms Ravindran and Mr Godfrey Yogarajah met with Christina James, the Foreign Affairs Officer at the Office of South and Central Asia of the Bureau of Democracy, Human Rights and Labour, to discuss trends in religious persecution in Sri Lanka and Asia. They also met with Lucius Thompson, the Director for Security at the McLean Bible Church, to discuss physical



security considerations for Sri Lankan churches. As a result of this meeting, Mr Thompson agreed to travel to Sri Lanka and conduct a training of trainers on physical security measures and important consideration which should be adopted by vulnerable churches.

Other Advocacy Activities by Religious Liberty Commission:

1. Written submissions to the United Nations Human Rights Council (UNHR) on the 39th, 40th and 41st Regular Sessions of the UNHRC during the reporting period.
2. In partnership with WEA RLC, conducted national

training to over 40 pastors, women, lawyers and youth in Vietnam on the importance of advocacy for religious freedom, biblical basis for human rights, and the use of social media for advocacy.

3. Met with the UN Special Rapporteur on the freedom of religion or belief, Ahmed Shaheed on August 16, 2019 during his official visit to assess the religious freedom landscape. The Executive Director raised issues of religious violence, discrimination, legal restrictions, the lack of recognition for Evangelical Christians. ■



Stay tuned for the next AEA Newsletter important topic

Holistic Disciple Making and the Next Generation

CALL FOR ARTICLES

We would like to invite everybody to submit an article. Your short article (500 words) should reach us before **October 15, 2019.**

When you submit your article, please write the email **subject** as:

“Article: The title of your article” and **send** to: admin@asiaea.org

For more information please visit the AEA website: www.asiaea.org

Launching A New Decade of Disciple Making



YOUR KINGDOM COME

World Evangelical Alliance
General Assembly 2019

JAKARTA & BEYOND
7-13 NOVEMBER 2019

Sentul International
Convention Center,
Indonesia

The WEA General Assembly is scheduled to be held on November 7-13, 2019 in Jakarta, Indonesia.

Inspired by the passages in Matthew 6:10 and Matthew 24:14, the General Assembly will focus on our desire to see God's

Kingdom come and doing our part to advance His Kingdom together.

To invite the Holy Spirit to take full control and use the General Assembly, we continue to have **Fasting Prayer** on **September 16-18** and **October 14-16**.

Participation to the **World Evangelical Alliance** is by invitation only! But,

If you are a **Leader of a Denomination, an International Mission Agency, an International Church Network** or **Christian Leaders of National or International Companies in Asia,**

you may email us (admin@asiaea.org) to check if slots are still available for Asian Kingdom Network Leaders like you.

Or at least **PRAY** for this significant gathering!

We ask your prayers for the **Workshop Facilitators** and for God to grant us:

| | | |
|-------------|-----------------|-----------|
| Wisdom | Divine Guidance | Anointing |
| Discernment | United Heart | Health |

Workshops Facilitators

Session A

Activating Holistic Disciple Making In Community (Outside the Church Walls)



Dr. Bob Moffitt



Rev. Esmé Bowers

Holistic Disciple Making and the Effective Functioning of National Alliances



Dr. Brad Smith

Evangelicals and Ecumenical Dialogue and Tensions in Intergenerational Holistic Disciple Making



Dr. Thomas Johnson



Rhesa Sigarlaki

Holistic Disciple Making and the Church's Public Engagement



Dr. Corneliu Constaneatin

Holistic Disciple Making in Market Place (Business and Professional World)



Dr. Yoon-Hee Kim



Rev. Timo Plutschinski

Holistic Disciple Making and Inter-religious and Interfaith Conversations



Dr. Thomas Schirrmacher



Dr. Nick Nedelchev

Session B

Building Healthy Leaders at All Levels of Organization



Malcolm Webber
of LeaderSource

Holistic Disciple Making, Peace-building and Reconciliation



Dr. Johannes Reimer

Focusing on the Language of HDM Vocabularies and Domain: Holistic Disciple Making New HDM Vocabularies and Domain: Mission, Evangelism, Church Planting



Dr. Lin Peirong



Dr. Bertil Ekstrom

Holistic Disciple Making with Family and Children



Menchit Wong



Ps. Matthew Ling

Holistic Disciple Making and Creative Media, Internet and Digital Technology



Mark McClendon

Holistic Disciple Making for the Persecuted Church



Godfrey Yogarajah

Session C

Models of Intergenerational Leadership in Church, Organization and Networks



Adriaan Adams

Evangelical Identity for the Millennial, Gen Z, and Gen. Alpha



Dr. Chad Causey

Activating the Youth (Gen Z and Alpha) to Spearhead the Fulfilment of the Great Commission



Unleashed
Leadership As Discipleship

Training for Disciple Makers



Dr. Joseph Shao



Dr. Billie Hanks

Holistic Disciple Making among Forcibly Displaced people



Disciple Making Church Movement



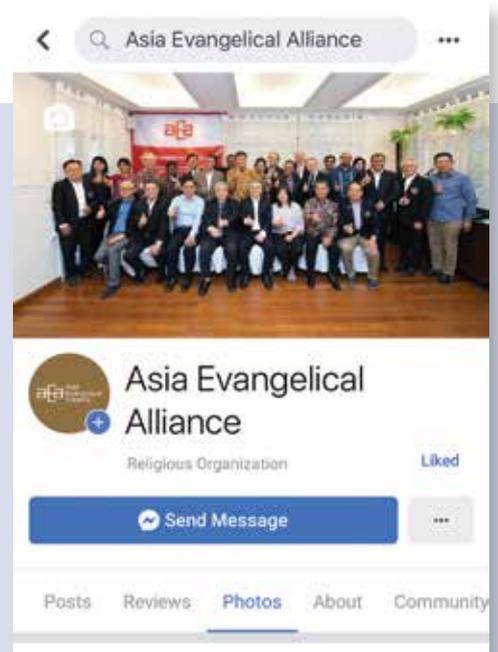
David Kornfield



FOLLOW our new 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!



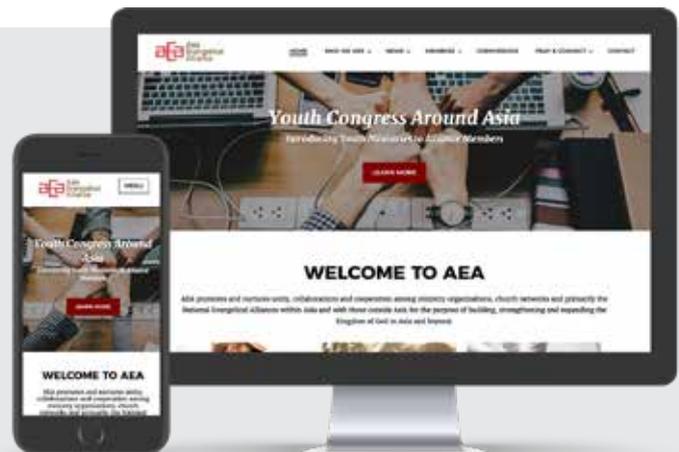
“LIKE” Our new AEA Facebook Page:

@ Asia Evangelical Alliance

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

We are pleased to announce the launch of AEA brand new website!

www.asiaea.org



“We do hope that this website and other AEA media help AEA community grow much stronger and be more effective in fulfilling our call in Asia and beyond.”

Dr. Bambang Budijanto - AEA, General Secretary



 54 Ramkanghaeng Rd, Soi 22,
Huamark, Bangkok 10240

 www.asiaea.org

 info@asiaea.org

 **Bank**

Thanachart Bank Public Company Limited
900 Tonson Tower, Ploenchit Road, Lumpini.
Pathumwan. Bangkok 10330. Thailand

Swiftcode

THBKTHBK

Beneficiary

Asia Evangelical Alliance by
The Evangelical Fellowship of Thailand

Account No.

497-6-06411-0