

Removing from UNREACHED

Venturing Deeper
into the Gospel Void

SOUTH ASIA
JAPAN
CAMBODIA
MIDDLE EAST
THAILAND



The theme of this issue is
Unreached People Groups.
Watch for this icon throughout.

Go Tell It on the Mountain

How black gospel music changed the heart of one Japanese man

When MTW missionaries Roger and Abi Lowther brought the first black gospel music team from Memphis, Tennessee, to Tokyo 11 years ago, MTW Japan Director and Tokyo Team Leader Dan Iverson was initially skeptical.

“I thought: ‘Japanese people singing black gospel music? This will never work,’” said Dan. “Then at one of the concerts the leader had all these non-Christians dancing and repeating back to him: ‘God is great. →”

“I thought: ‘Japanese people singing black gospel music? This will never work ...”

BY: ANDREW SHAUGHNESSY

God is good. God is love. God’s grace.’ And I said: ‘This guy is catechizing all these 600 non-Christians in Christian truth! We Presbyterians like our catechism, and this is sure more fun than catechism.’”

The Lowthers were riding a wave of gospel music popularity in Japan that continues today. “God is using black gospel music to bring people to faith in Japan,” added Dan. “It’s like the Counter-Reformation people said: ‘Those Protestants, they cheat! They sing their doctrines into people’s hearts.’”

“AIN’T THAT GOOD NEWS?”

One of those who received Christ through gospel music is a Japanese man, Harauki Odate, whom everyone calls O-Chan. As gospel music grew in popularity in Japan, O-Chan started singing with Tokyo Voices of Praise, a gospel choir in central Tokyo not connected to MTW.

“I came to know Christ through the lyrics of African-American-style gospel songs,” said O-Chan. “In my former life, I was going the opposite way. I was living in the darkness of this world with lots of pain in my heart. The grace of God gradually changed me, and that change is still going on.”

“We met O-Chan’s wife, Asami, in 2004, the year she was baptized,” said Dan. They weren’t married at the time, but both had come to Christ singing black gospel music in a different choir in Tokyo. “Then Asami started coming to our church in Chiba and really grew as a Christian,” said Dan. “When we baptized her, her friends from the gospel choir in Tokyo came to sing at her baptism. And then O-Chan started showing up at our church. I thought it was because I was such a good preacher, you know? But really it was because he thought Asami was so cute.”

“OH HAPPY DAY”

O-Chan and Asami both joined the church in Chiba, and started seeing one another.

“I started discipling O-Chan,” said Dan. “He had a lot of baggage from the past. ... As with all of us, there is forgiveness and healing of the effects of sin over time, but still scars. And the Lord really made him a new creature.” In August, 2006, O-Chan and Asami were engaged.

“So Caroline and I were doing their wedding prep,” Dan continued. “And towards the end we get to talking about the wedding ceremony, and they said: ‘We want to have a black gospel music wedding.’ And I said: ‘Wait, wait, wait. I’ve never heard of such a thing here in Japan. Here’s how we usually do it.’”

“And they said: ‘Now wait, you teach us ‘Sola Scriptura,’ ‘Only the Bible.’ Where in the Bible does it say we cannot do this? Good content. Good music?’ And I said: ‘You’re right. We can do that.’”

The gospel choir, in traditional Japanese garb



O-Chan (right) and a friend



“And they blew the roof off the chapel,” Dan laughed. “Twenty piece choir and band. Standing room only. They did a concert before the reception. It was so incredible.”

Over the next seven years Dan and O-Chan met one-on-one every Friday, and O-Chan began to grow in his faith.



Eri, a gospel choir member, sings praise.

“JESUS ON THE WATERSIDE”

Fast forward to March 2011. A magnitude 9.0 undersea earthquake hit, unleashing a tsunami on northeast Japan. Thirty-foot waves ripped inland, causing nearly 22,000 deaths and hundreds of billions of dollars in damages. →

While 300,000 foreigners were fleeing Japan, scores of Christians were coming to help. “Japanese non-Christians took note of that,” Dan said. “It was a great witness.

“It was like war,” Dan said. “No sleep. Push, push, push. Lots of problems. We needed someone to help—a Japanese person who



O-Chan and his friends at Reformed Theological Seminary in Jackson, Mississippi

spoke a little English, could be a driver, and knew how to work hard.” O-Chan’s boss gave him a week off and he worked with the first disaster response team to arrive from the U.S.

It was on that trip that O-Chan really started developing a vision to work with the church. “That was my first ministry job,” O-Chan said. “I took care of many volunteers from the U.S., and they asked me about my future. I answered that I want to know more about God and to work for His glory.”

O-Chan left his job and worked for the Chiba church for two years, coordinating teams going north for relief work. He was also praying about whether he should go to seminary.

One of the young women from that first tsunami relief team remembered O-Chan’s story. A few years later she came into an

inheritance and told Dan that she wanted to give \$10,000 to help O-Chan go to seminary.

“That was a real confirmation for him,” Dan said. “We have three Japanese guys in seminary right now. It’s not easy financially, but our church really stepped up to support them and send them off to RTS [Reformed Theological Seminary] in Jackson, Mississippi—where there’s black gospel music.”

“MOVE ON UP A LITTLE HIGHER”

This year O-Chan finished his theological studies. He is returning to Tokyo with the vision of becoming a minister. “I want to go back to Japan to plant a church, because there are people in need,” O-Chan said. “In Japan there are 120 million people, and less than 0.5 percent of them are evangelical Christians. ...Those people are dying every day without knowing Christ.”

“Such a lost country,” Dan added. “The big need is for the Holy Spirit to move in Japan like He’s done in China and India. We haven’t seen the new day come in Japan yet.”

At a time when most mission team numbers are in decline in Japan, MTW has seen its number of career missionaries in Japan grow from 15 to more than 70. That’s key, because those missionaries who are sent can be the ones to raise up and disciple growing Japanese leaders like O-Chan.

“We need more Japanese laborers for the harvest,” Dan said. “There are many, many challenges ... so we’re very excited seeing a bit of progress. Three guys from our church in seminary, you know? So we’re kind of asking: Are we on the verge of a breakthrough here?”

If O-Chan’s story is any indication, that breakthrough may very well come through gospel music. [n](#)



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FROM THE COORDINATOR



The Tragic Divide: Unreached Peoples

Dr. Lloyd Kim

I recently had a conversation with a friend who was describing “the great digital divide,” the divide between those who have access to computers, the internet, and other technology, and those who do not. He explained how this is of great consequence because access to the internet and computers is becoming necessary for educational growth and achievement. He pointed out how kids in really poor communities here in the U.S. have to travel—sometimes for miles—to their public library and wait for an open computer just to get on the internet, while kids in middle class or upper class neighborhoods often have several computers, tablets, etc. in one house. To him this is a justice issue, a moral issue of equity and access.

While I certainly sympathize with those caught in this digital divide, my mind went to an even more tragic divide—the divide between those who have access to the gospel and a community of believers, and those who do not. During my family’s missionary service in Cambodia, a nation classified as unreached, I remember seeing young Cambodian village children, two or three to a bike, pedaling for miles to get to one of our churches every Sunday morning. I would ask myself, “Why do they keep coming?” Many of them were not yet professing believers. I can’t help but think that what was so attractive to them was a community of grace, love, and affection. Our missionaries pour their lives into the children, disciple them, and show them the love of Christ. (You can read more about what they do on page 10 of this issue.)

What is tragic is that there are thousands of other villages and people groups who don’t have access even to one believing Christian, let alone a believing community.

On my way to the MTW office each day I see churches everywhere—sometimes two on the same block. What a contrast! In countries where less than 2 percent of the population is evangelical Christian, it is not uncommon for people to be born, live, and die without ever hearing the gospel message or experiencing life in gospel community.

To me this is the most important justice issue we face as believers. It is a moral issue of equity and access. We have dedicated this issue of *Network* to God’s work among unreached people groups, and to highlighting the need for more laborers among these precious people. How is the Lord calling you to engage? [n](#)



The theme of this issue is Unreached People Groups. Watch for this icon throughout.

Lloyd Kim

Music & the Narrative of Grace

In an article from *The Atlantic* a few years back, a pastor said: “For musicians of faith who see themselves as storytellers, those listening to improvisation are really eavesdropping on prayer.”

Japan as a mission field is extremely difficult. Missionaries labor for years without seeing conversion. Yet music has built bridges across cultures on an architecture of arpeggios, and a scaffolding of sound waves.

Music can pierce and awaken hearts of stone. At its best, it is a kind of storytelling. Gospel music pulls the audience and performer into the passion, sorrow, and joy so central to an understanding of the story of our faith—into an experience that is perhaps deeper and truer than the words on their own.

O-Chan fell for the music, and then was converted by the lyrics: captured by the narrative of grace, and ultimately propelled outward by it. [n](#)



COMMUNITY FOR THE OUTCAST

THAI MOTHER FINDS A HOME IN CHURCH FAMILY

BY: ANDREW SHAUGHNESSY

When we first met Ying,* she was still married. Her husband was a drunk,”

began MTW missionary Trey Adams. “She was part of a local slum that we in New City Fellowship Church in Bangkok, Thailand, ministered to.”

Ying’s home life was a story of brokenness all too common in the slums: Her husband was adulterous, physically abusive to Ying and their two daughters, and an obsessive gambler, driving the family deeper and deeper into debt. One day, mired in his self-made pit of debt and booze and shattered relationships, Ying’s husband hung himself. The youngest daughter found his body swinging from the ceiling in their house.

Ying needed a community that would gather around her and help her through her time of struggle. Instead, her friends and neighbors in the slum began to abandon her.

Struck with a tragic loss and saddled with her dead husband’s gambling debt, Ying needed a community that would gather around her and help her through her time of struggle. Instead, her friends and neighbors in the slum began to abandon her.

CAST OUT FOR BAD KARMA

“Thai culture is very community oriented,” Trey explained.

“Imagine it like this vast network of circles. You have a circle in society that you are a part of, and it usually consists of family,

very close friends, and your immediate community. ... But, in a karma-driven Buddhist culture, when you’ve had that much bad karma—that much bad luck, you might say—people in your circle start to push you out because obviously you deserve what has happened.”

As Ying’s friends and neighbors fell away, New City Fellowship, an MTW church plant, stepped in to face bad karma with grace and love, the true marks of a Christian community in action.

“They weren’t believers at the time, but they were connected to us,” said Trey. “So we found ways to get Ying some work. We found ways to take care of her daughters. As a church we stood up for her kids in their schools, and we were there at the funeral. We were just part of their family.”

TAKEN IN BY GRACE

The church quickly became Ying’s new circle. “The cool thing is that it shows the church really is this circle that says, ‘Hey, are you an outcast? Are you weary? Are you heavy laden? Come. Come to this circle.’”

Ying embraced her new friends, and then Christ Himself. Now Ying has a vision to be salt and light in her community.

“It’s one of those stories,” Trey added, “where you see the Spirit moving, working through years and years, through different missionaries, through different Thai believers, through really awful circumstances—really bad karma if you will—and using that to draw someone into a new circle that says: ‘If you’re a sinner you can come here because we have One who has dealt with that sin.’”

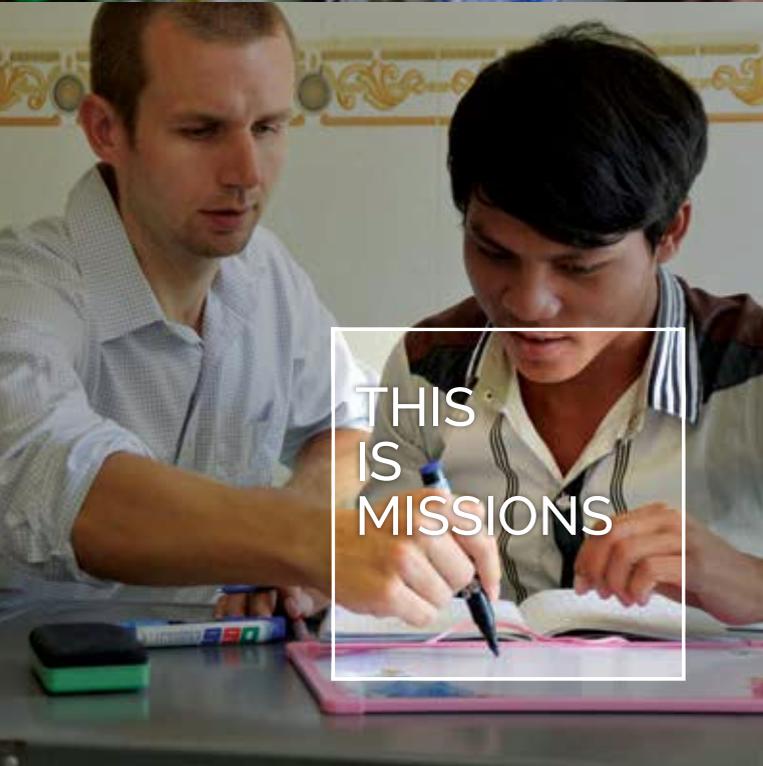
**Name has been changed for security reasons.*



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“CAN WE SAY THAT JESUS IS GOD?”

A MUSLIM MAN ENCOUNTERS THE DIVINITY OF CHRIST

There we were, at midnight, sitting in a local coffee shop, studying the Gospel of Mark.

Why midnight? Definitely not because that’s when I prefer to drink coffee, but because in the local Arab culture, that’s when men hang out. It also happened to be around the time my young Muslim friend got off work.

I should back up. Months before, my friend Ahmad†, a 20-something Muslim, had been connected to me because he wanted to know more about Jesus. So we began meeting regularly, studying through Genesis 1–3, the stories of Noah, Abraham, Moses, David, Isaiah 53, and more, until we arrived in the New Testament.

We studied some of the teachings and miracles of Jesus, and when we made it to the crucifixion and resurrection narratives, my friend had a question:

“Can I pray like you pray?”

“You mean right now?” I asked.

“Yes, right now.”

“Well, yes, of course!” I answered.

Without me giving him the words, he prayed that God would forgive his sins and help him to follow Jesus in his life.

And from that very moment, all of his theology was sorted out and he understood everything about following Jesus perfectly.

Well, not exactly.

WHO ELSE COULD HE BE?

Just like all of us, being captivated by what Jesus did in His life, death, and resurrection led to more questions and more wrestling with the Scriptures.

And that is what brought us to the Gospel of Mark late that evening.

We were studying it from beginning to end, and we had seen once again many of Jesus’ miracles and teachings. And Ahmad had another question, with a long lead-up:

“Okay, so we’ve seen that Jesus has authority over demons, He has authority over healing sicknesses, He has authority over the weather, He even has authority over forgiveness of sins.” He hesitated for a moment. “So can we say...”

HIS JOURNEY AFTER COMING TO KNOW CHRIST WAS FULL OF QUESTIONS—THEOLOGICAL QUESTIONS, AND PRACTICAL QUESTIONS TOO.

He leaned in and started speaking very softly. *(Remember, we are sitting in a public coffee shop in a Muslim-majority country.)*

“Can we say that Jesus is God?”

You see, he hadn’t sorted out all the theology in his mind yet, even though of course we had seen this point and discussed it before.

But in that moment, he saw from the pages of Scripture the plain truth. So of course I replied:

“Yes, we can!”

As we continued to discuss it, Ahmad said, “How could Jesus be anything else? No one else could do all of these things!”

He saw the truth for himself in the pages of the Gospel of Mark, the *Injil* as it’s called in Arabic. His journey after coming to know Christ was full of questions—theological questions, and practical questions too.

But the wonderful privilege we have is to point Ahmad and others like him to God’s Word, with the full confidence that



God by His Spirit will indeed reveal Himself to them and guide them into all truth (John 14:25).

GOD REDEEMING MUSLIMS: THE STORY UNFOLDS

And what does God’s Word say we should expect to happen in the Muslim world? Rev. 5:9–10 tells us to expect people from every tribe, tongue, and nation before the throne of God.

And now, more than any other time in history, this is happening. Ahmad is not alone. There are people coming to Christ all over the Muslim world. Some see what groups like ISIS are doing and are driven to doubt Islam. Others meet a believer and are overwhelmed by love and compassion. But all of them see that Jesus is worthy to receive our worship.

So we have to ask ourselves: Can we say that Jesus is God? Do we believe that He is who He says He is and will do what He says He will do?

If we do, then our next step is to ask God what role He wants us to play in His adventure. We need more people committed to bringing Muslims like Ahmad to the pages of Scripture, praying with and for them, that God would open their eyes and bring them into light from darkness and fill them with the knowledge of His will (Col. 1:9).

* The author is an MTW missionary serving among Muslims. His name has been changed for security reasons.

† Name has been changed.

ARE YOU CALLED TO MINISTER TO THE MUSLIM WORLD?

Visit mtw.org/serve. Under "WAYS TO SERVE" check "Muslim Ministry" to find opportunities to reach Muslim communities with the gospel.





BLOGGING ANGK'JEAY

AN MTW INTERN NARRATES HIS SUMMER IN CAMBODIA

This summer MTW intern Caleb Robey ventured out to Angk'jeay Village outside of Phnom Penh, Cambodia, to help missionaries Luke and Sokha Smith with everything from English classes to guitar lessons. Here are some of Caleb's reflections as he blogged his way through the summer.



Caleb leads a classroom of Cambodian school children in English lessons.

ENGLISH CLASSES

As soon as I arrived in the village, I observed one of the main ministries of missionaries Luke and Sokha Smith—English classes, which I would help teach. By 11:00 a.m. students began to pour into the yard to prepare for the noon lessons. Three days a week the Smiths, along with Samuth, the pastoral intern, use the recess hours of public school to host English classes for beginning, intermediate, and advanced speakers.

Why teach English? Well, learning English in Cambodia is like getting a business degree in the U.S. It opens doors for students to pursue further study in college, get good jobs, and support their families. Many students—both Christians and Buddhists—come weekly to learn English at the Smiths' home. As a result, many in Angk'jeay have become friends of the Smiths, are prepared for better futures, and have been exposed to and put their faith in Jesus Christ.

Tuesdays and Saturdays (yeah, they have school on Saturdays here) I teach fourth, fifth, and sixth grade English classes in the public school. Our hope is that my time in the public school will create an even better relationship between the Smiths' ministry and the school. Perhaps some students will consider joining the classes at the house.

VOLLEYBALL AND GUITAR

To my delight, many days end in playing sports. The students

here love sports. They play soccer and basketball, but most of all they enjoy volleyball. Not what you were expecting? I was surprised as well, especially when I was humiliated by students who were substantially smaller than I am. You know what they say: it's all fun and games until you're getting spiked by someone who's six inches shorter than you.

Another large part of the Smiths' ministry to the village is teaching guitar to members of the church. Since Sokha is still in recovery from just having had a baby, I teach these classes (with plenty of tips from her). Apparently Khmer adults and children alike love learning guitar, and it's fun to teach them.



Caleb teaches guitar lessons to kids from Angk'jeay village.

SUNDAY AT 6:30 A.M.!

Let's talk about Sundays. Can you imagine a world in which church starts at 6:30 a.m.? Who would speak of such things? Cambodians would. Cambodia is hot, and after 10 a.m. the list of things that you want to do in a buttoned-down shirt and khakis is composed of exactly nothing.

Sunday school begins with a decent bit of socializing and playing for the students, and includes some games and activities organized by secondary school students. I often play along, but indiscriminately break the rules, because, as is the case with most things in my life here, I'm only pretending that I actually understand what's happening.

KHMER STUDENTS RETURN TO TEACH

The next part of Sunday school, the Bible lesson, is my favorite. Let me explain why. Luke and Sokha have been in the village for about five years teaching English and Bible classes. Some of their students have graduated from secondary school

and, thanks to a discipleship/vocation program, students who are demonstrably committed to the ministry here and capable of attending college have their post-secondary education expenses covered by the project. They then have the chance to attend college in Phnom Penh with hopes of getting jobs that will allow them to support their families, churches, and communities.

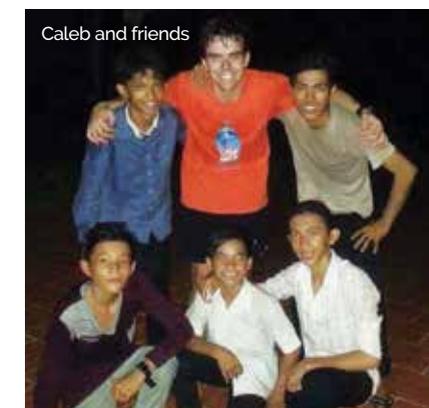
Why is this important to Sunday school? Almost every weekend one of those college students makes the two-hour trip back to Angk'jeay to teach the Bible lesson for the children in Sunday school. It is incredible to see the care these students have for their home village and the students who still live here. Many of these students come from families that do not believe in Jesus Christ, but nonetheless they are committed to the church and its work here in Cambodia.

Following the Bible story, we make our way to the front of the Smiths' home for a time of group worship. The morning is filled with Khmer hymns, liturgical readings, and a sermon, which for the last number of weeks has been given by the church's Cambodian pastoral intern, Samuth.

Samuth became a Christian in a similar ministry to the one here in Angk'jeay. He eventually attended Bible school and decided to pursue pastoral ministry. We have been meeting three times a week to go over some basic English phrases in hopes of building confidence in his language skills. Samuth hopes to start a similar ministry in another village sometime in the future.

A FINAL REFLECTION

This summer served as a beautiful reminder of the transience of life. Christians are not called to be comfortable. This world is broken by sin; we are called to live in that brokenness, to hold our own comfort and interests with open hands, and to place our hope in a future when the brokenness will be no more. 🙏



Caleb and friends

→ Caleb Robey is a sophomore at the University of Florida studying computer engineering.



Interns needed!
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Five Ways to Mobilize Your Church for Unreached People Groups

Over 6,000 unreached people groups exist in the world today. How do you

BY: J.R.*

motivate and mobilize the members

of your church to participate in the global story of redemption among those unreached and least-reached people groups?



MTW missionary kids enjoy a canoe ride with the Sakalava in Madagascar.

Let me suggest five ways:

1. Show them the grand story of Scripture. As Christopher J.H. Wright reminds us in his book *The Mission of God*, missions doesn't exist because of the Bible. The Bible exists because of God's mission. God has revealed His glorious, global story of grace through the pages of Scripture, and when we enter into that story, we can't help but see that in the end all nations worship before the throne (Rev. 5), even those who have never heard Christ named among them (Rom. 15:21). If you want your church to grow in passion for unreached people groups, immerse them in the Bible, and show them God's grand story.

2. Motivate them by grace, not guilt. It's easy to fall into the trap of motivating people for missions by guilt. But guilt is paltry when compared to the grace of Christ. When we truly experience God's grace and become passionate about His glory, we will want everyone to hear the good news! Show your people how undeserving they are, how gracious God is, and how glorious obeying His call can be.

3. Train them to pray. If there's one thing I wish I had experienced more during my seminary and ministry training, it would be learning to pray from and alongside older, more experienced believers. Serving among unreached people groups requires dependence on God, and if we're not praying, we're not depending on God. If you want your church to be motivated and ready for ministry among unreached people groups, train them to pray. Let them see you pray. Pray alongside of them. Take them to pray with unbelievers.

4. Equip them to interact cross-culturally. God calls people from the city and the country and from all over to serve Him among unreached people groups. Giving your church members opportunities to interact with other cultures—even unreached peoples who have immigrated to your community—will prepare them to learn how to engage others, evaluate cultures, and examine their own.

5. Encourage them to pursue skills that will help them enter hard-to-reach places. Given that nearly half of unreached people groups in the world are Muslim-majority, it should not be surprising that most of these countries do not give out missionary visas. To enter countries where these unreached people groups live often requires job skills such as teaching, engineering, business entrepreneurship, medicine, and more. As your church members consider education and employment, encourage them to think about how their gifts and skills can fit into God's global mission among unreached people groups. [▶](#)

**The author is an MTW missionary serving among Muslims. His name has been changed for security reasons.*



To the Ends of the Earth and Two Miles Beyond

Dr. Doreen Mar is a self-proclaimed germophobe, one of those people who likes everything neat and clean all the time.

Yet over the last 15 years she has traveled all over the globe with MTW, offering medical care and the hope of the gospel to some of the remotest parts of the world.

“The people with whom I work could not believe that I would go to a third world country, nor did I believe it,” said Doreen, an emergency medical physician from McLean, Virginia. “But God has called me into His service in extreme places that I never in my wildest dreams thought I would go.”

One of her annual destinations is a South Asian country that we'll leave unnamed for the sake of security. It's one of those places that's been ruled by oppressive dictators for much of its history, and where the Christian minority is often treated poorly.

“The Christians there did not have access to good medical care,” said Dr. Wiley Smith, a family medicine physician from Dalton, Georgia, who has led short-term medical trips with Doreen for a number of years now. “It was sort of a two-class society. ... So in 2001 the founder of the Presbyterian denomination there asked if MTW would send some medical missionaries over to do clinics and help out the local Christians.”

WHERE MEDICINE MEETS THE GOSPEL

That was when Doreen got involved, and began to take annual trips to South Asia with doctors and nurses. They would smuggle medications into the country in their suitcases, and go to small churches in rural areas to set up clinics, providing a basic level of healthcare that was otherwise unavailable. In more recent years, the Reformed Christian network has grown and planted churches, enabling medical teams to extend their reach to some of the many unreached people groups within the region.

“We've been able to go to church plants in predominantly Buddhist areas where we set up a clinic for two or three days, and a lot of people who come are non-Christians,” Wiley said. “That gives them an introduction to the church, and the local pastor can talk to them about Christianity, so it's an evangelistic tool.”

BY: ANDREW SHAUGHNESSY



People who attended an MTW medical clinic in a South Asian village

Earlier this year Doreen and Wiley led a team of seven to this South Asian nation. Recent changes in the political climate allowed them to travel to previously restricted areas, so the hope is that they, together with the local church, will be able to push the gospel and medical care deeper into the country.

“Every year we try to go out a little farther,” said Doreen. “Our medical director's phrase was: ‘God tells us to minister to the ends of the earth. We've gone out to the ends of the earth and then two miles beyond.’” [▶](#)



Explore medical opportunities at mtw.org/medical



MTW Home Office Redesign Refocuses Ministry

You may have heard that things are changing at the MTW home office. We want you to know that we're excited about our new prospects moving forward **and to let you know what is happening!**

What's Changing

For the last year MTW has been engaged in a redesign of our home office structures and operations. Why? The world is changing. Missions is changing, and we need to adapt. So we are striving to be truly global. Two ways we're doing this is by becoming more field-directed, and intentionally building relationships with diverse groups and churches. In this time of rapid change, we're becoming more agile and efficient by consolidating departments, streamlining job positions and processes, and outsourcing some functions.

All are for the purpose of focusing resources on the work of the gospel, and particularly, mobilizing those who are called to serve in missions.

We examined our mandate from the PCA, our values, and how to best resource our fields, and made a strategic decision to reduce the number of U.S.-based mission camps that are not connected with long-term MTW missionaries. Instead we are offering more vision trips, which will enable

people to engage with our global teams, and of course we'll continue to offer mission trips that are connected with our missionaries so that we can offer clearer paths to longer-term service.

As we looked at more ways to refine our focus, we turned over the administration of the ONEChild sponsorship program to the fields. Sponsors can still support children through projects for that purpose, and our prayer is that more funds will reach children because of lower overhead costs.

Finally, we've always invested resources in training and caring for our missionaries, but feedback from our missionaries and staff told us they needed more. Based on that, we have created a department focused on member care and development for both staff and missionaries.

What Hasn't Changed

What's not changing: our focus on the gospel; our foundation in grace-based, Reformed, and covenantal theology; and our commitment to the local church. MTW's primary ministry continues to be sending and supporting longer-term missionaries, developing leaders, and supporting church planting across the globe.

And praise God, thanks to your prayers, this fall we had the largest group of missionaries join MTW since 2004! Please pray that God will continue to lead us and that we will be well-positioned for the work of making disciples of all nations. Thank you for your support of these efforts. We could not do it without you.

Interested in serving? MTW offers more than 35 trips, 20 summer internships, and over 110 long-term serving opportunities at www.mtw.org/serve.

Welcome New Missionaries!

Join us in welcoming the following missionaries who came through Launch in June:

Deena Castillo (Costa Rica)
Dominic & Kathryn Christison (Japan)
MJ Cox (Uganda)
Foster & Laura Gullett (Italy)
Evan & Bonnie* (West Africa)



New missionaries at Launch, summer 2016

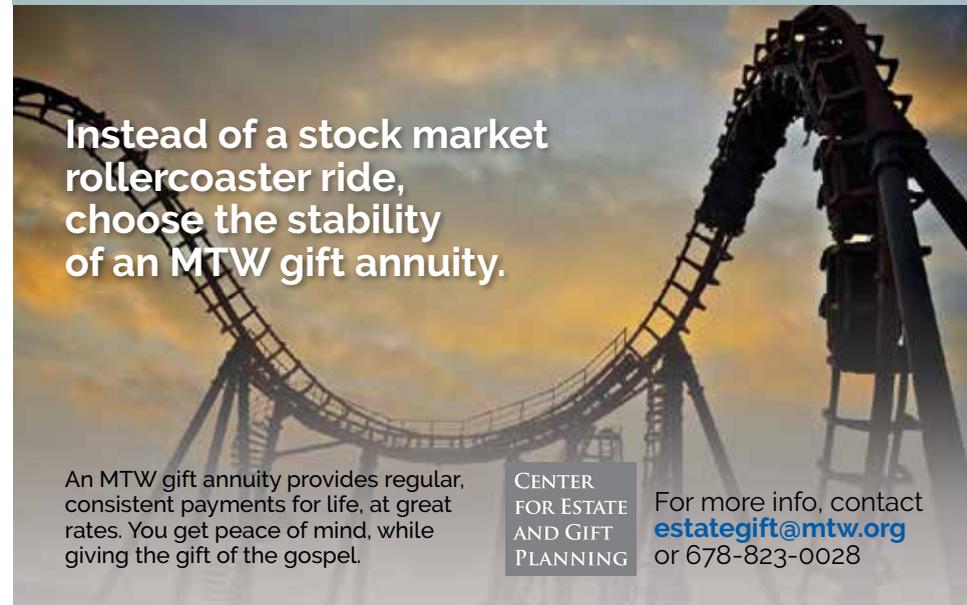
Eunice* (East Asia)
Devon & Taylor* (South Asia)
Alicia* (Middle East)
Corey & Kassi Stockert (Peru)

**Not pictured or listed with last name because they will be serving in restricted-access countries.*

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