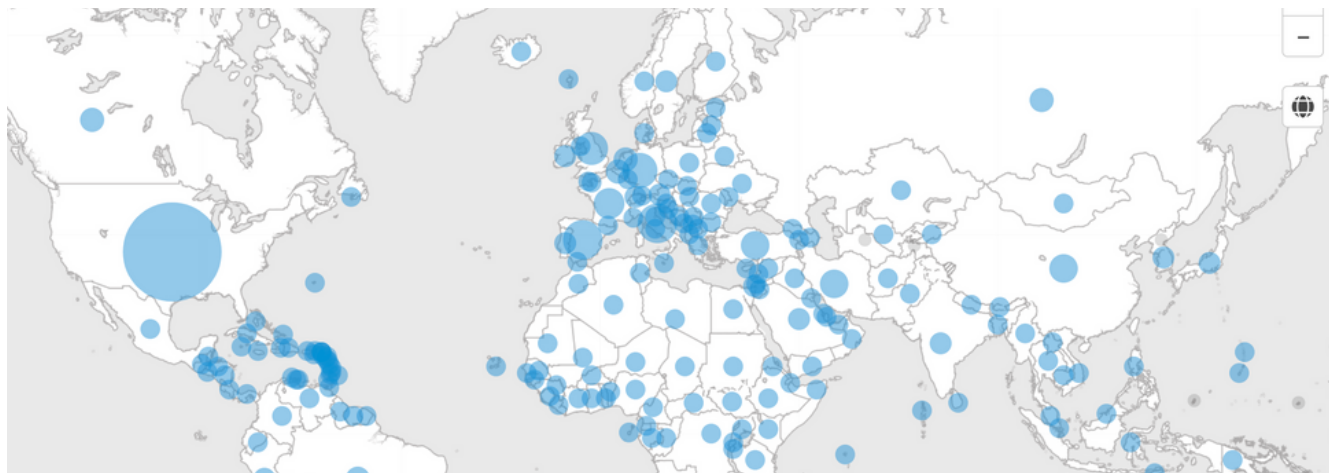


SCGMWAVE

Catalysing the National Missions Movement in Singapore



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ANTIOCH IN A PANDEMIC REPORT ON LAWRENCE TONG'S GLOBAL MISSIONS REFLECTION

reported by LAWRENCE KO



Photo: Lawrence Tong

On 21 May 2020, SCGM organised a webinar on "A Global Missions Reflection in a Pandemic". The invited speaker was Lawrence Tong, the international director of OM International. Facilitated by SCGM's programme coordinator Ng Zhiwen, Lawrence Tong shared of the challenges faced in a pandemic, where the COVID-19 coronavirus had begun to dictate life in a new global setting, which saw borders closed and many cities and countries in lockdown. Air travel was severely hit and it is now predicted that travel costs would be exorbitantly high from now on, and pretty limited as routes and space on board the planes would be drastically reduced. Short 2-week trips would need to become longer 2-month trips in view of the increased costs and need for 10-day quarantine upon arrival.

Lawrence highlighted that for mission agencies like OM which thrived on organising short term mission trips for volunteers, the impact was great as thousands in the OM world were affected. He noted that the short-term missions programme is a USD2.2 billion industry in North America, with many local host communities in the Global South countries dependent on these mission trippers for their livelihood as well. The pandemic has raised a concern for the short-term missions programme and certainly calls for a review for this strategy.



GlobalMissions21

The pandemic has also impacted missions beyond the short termers as the long term career missionaries are also realising the implications of the closed borders and increased costs of travel. Furlough trips home for visit would be reduced and support could drop with less frequent home visits. As the economic crisis following the pandemic hits home causing recession and loss of jobs, support from donors would be affected as well.

Lawrence estimated that a decrease in mission support would see 17,000 mission workers leaving the mission fields. This is already evident as donors divert giving towards medical supplies to support medical emergencies in the face of the pandemic leaving less financial support for spiritual activities of mission agencies.

“ **SHORT-TERM MISSIONS PROGRAMME IS A USD2.2 BILLION INDUSTRY IN NORTH AMERICA, WITH MANY LOCAL HOST COMMUNITIES IN THE GLOBAL SOUTH COUNTRIES DEPENDENT ON THESE MISSION TRIPPERS FOR THEIR LIVELIHOOD.** ”

The pandemic however, has seen new opportunities for mission, including the rise of virtual missions through digital platforms. “How do we do church?” is a question Lawrence raised in response to the many churches turning to re-create Sunday worship services online although with reduced time for the singing and sermons. This new media platform can be an effective means to bring the church to the people instead of the traditional way of bringing people to church. He noted that this new growth trend is evident in the UK and the US where 85% of the churches which have stopped growing, are beginning to see new surge in online church attendance.

Perhaps the pandemic could be a time for planting (Ecclesiastes 3:1) the tragic downside notwithstanding. Although there is still a need for frontier mission and no substitute for personal interaction in face-to-face fellowship, there are opportunities for creative access and new ways of doing church and missions through virtual engagement. The high cost of mission deployment and high dependence on Western church to resource and fund missions (especially with concerns for the safety and security of foreign missionaries) must cause us to review and restructure the way missions are carried out. He encouraged greater collaboration and innovation as we move forward to grow a mission movement with a renewed social concern for the poor, seen as the hardest hit in the pandemic.

The talk was joined in a panel discussion by Dianne Marshall (SIM), Mark Syn (Pioneers in Asia), Simon Wan (Wycliffe Singapore) and Lawrence Ko (SCGM) who fielded questions raised by the webinar participants. The webinar has certainly focused on the need for rethinking the way Christian missions has been structured, with a high dependence on foreign support and foreign missionaries. It is timely to look at how local resources, manpower and solutions need to be encouraged and empowered as the challenges faced in the pandemic could help point us towards a new way forward.

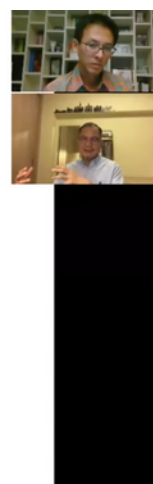
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Joining with God at Work

The Kingdom of God thrives on
uncertain environment & broken society

Rethink Church, Missions and
Evangelism work

Kingdom Collaboration



SCGM ANNUAL LECTURE 2020 with Dr LAI PAK WAH: DISRUPTION, CHRISTIAN SPIRITUALITY AND THE MISSIONAL CHRISTIAN

reported by JOAN ALIKAZIN



Photo: Dr Lai Pak Wah

Disruption seems to be the running theme on the start of this new decade in 2020. In this year's SCGM Annual Lecture (initially scheduled for April), we invited Dr Lai Pak Wah to deliver a message on 'Disruption, Christian Spirituality and the Missional Christian'; and true to its title, this Lecture had itself been disrupted, rescheduled, and was finally held on 31 July 2020.

Disruptions happen and they affect all of us, whether we are Christians or not, altering the way we live and work, our habits of life and priorities, and the way we do ministry. Dr Lai walked us through 3 major kinds of disruptions that have impacted humanity in the last 2,000 years, and gave spiritual principles that we can learn out of these events to keep our Christian spirituality, our hearts and minds, centred on God, and to remain faithful in our missions calling.

The 3 great disruptions were discussed in the form of:

1. **Biblical and Historical Disruptions** (Persecutions faced by Israel and the first Christians)
2. **Pandemics** (during the Roman and Medieval periods in the mid 14th century)
3. **Technological Disruption**

Biblical and Historical Disruptions

The participants were invited to think about the different disruptive events that occurred in the Old and New Testament, drawing in to the Exodus, the first mass migration that took place among the Israelites - not into fertile land, but into the wilderness where the very basic elements of their survival (such as food and water) were nowhere certain to be found. Dr Lai pointed that the Israelites' experience in the wilderness has always been perceived as God's testing of them, to reframe their understanding of life and their relationship with God. Throughout 40 years they were tested in order to mature as people of God, but they failed to develop the spiritual freedom that is centred on God which would have enabled them to live according to God's terms, not theirs. Just as it was true for them, it applies also in our

experiences in the 'wilderness' today: to remain centred on God in the midst of disruptions and uncertainties.

Dr Lai then introduced an important principle and foundation developed by St. Ignatius Loyola in *The Spiritual Exercise* for us to reflect on:

"WE SHOULD NOT FIX OUR DESIRES ON HEALTH OR SICKNESS, WEALTH OR POVERTY, SUCCESS OR FAILURE, A LONG LIFE OR A SHORT ONE. FOR EVERYTHING HAS THE POTENTIAL OF CALLING FORTH IN US A DEEPER RESPONSE TO OUR LIFE IN GOD. OUR ONLY DESIRE AND ONE CHOICE SHOULD BE THIS: I WANT AND I CHOOSE WHAT BETTER LEADS TO GOD'S DEEPENING HIS LIFE IN ME."

Few will embrace poverty, failure and suffering i.e. disruptions, as God calling forth a deeper response to our life in Him. But until we embrace this principle wholeheartedly, we'll always be bound by false expectations and off-centred from God. When our lives are disrupted, we need a spiritual freedom to discern God's purposes and guidance and how to respond well to chaos.

To unpack what it means, Dr Lai went on to provide examples of how the early Church responded to pandemics that broke out in their cities in their times of disruption.

Pandemics in the Roman & Medieval Periods

Dr Lai brought us back to the 2nd/3rd century when the Antonine Plague and Cyprian Plague hit Rome, where culturally it was inconceivable for people to care for the needy; where to be merciful was seen as a character flaw. Instead of ignoring the sick and fleeing the city, the Roman Christians discerned Truth from cultural norm, and responded counter-culturally by risking their own lives to love and care for their neighbours.

He then gave a contrasting response of another group of Christians when the Black Death plagued Eurasia in the mid 14th century, the deadliest pandemic where 50 million people died. During this disruption, Christians were driven by negative

emotions and gave in to fear that led them to develop strong anti-semitism, taking part in demonising and killing of the Jews who were accused of poisoning Christian wells.

There is danger in failing to manage our emotions in times of chaos. Dr Lai further introduced and commended to the participants *The Examen*, another spiritual discipline developed by St. Ignatius Loyola, a daily prayer exercise to help Christians discern our emotions. When disruption happens, it always brings about socio-economic and cultural impacts, and as Christians, we need to discern what is and what is not helpful for the furtherance of God's kingdom - which brings us to his final illustration.

Technological Disruption

Finally, Dr Lai briefly discussed the 4 industrial revolutions the world has gone through since the 18th century, which have brought about paradigm shifts in many areas of the human lives: from transforming productivity to knowledge acquisition to the way we do ministry today. He presented both opportunities and dangers that come with technological disruption (or acceleration), and maintained that every technology is a double-edged sword which Christians can employ for the furtherance of God's kingdom when discerned with wisdom and prayerful hearts. Seeing God in all things also helps us to realise that God reveals Himself in every aspect of creation, including the development of organisational theories, technologies and even AI (artificial intelligence). Much wisdom and spiritual freedom centred on God is needed to be attentive and be open to possibilities, yet to not be blind to the dangers as we consider their use in God's kingdom.



Photo: Screenshot taken at Annual Lecture 2020



URBAN MISSION BREAKFAST FELLOWSHIP SERIES: **DISRUPTING CHURCH IN THE CITY - RETURNING TO TRUE NORMAL**

reported by NG ZHI-WEN

In July/August 2020, we embarked on a 2-part series of Missions Breakfast Fellowship (MBF) webinars on urban missions in Singapore and more broadly in South-East Asia. What was unique was the cross-disciplinary diversity of the panel – we had a senior pastor, a bible school professor, a professional urban planner and an NGO founder to interact with each other – reflecting the whole church coming together to think and act boldly.

Featuring the same speakers over 2 sessions allowed more continuity between successive MBFs, as well as a build-up on the issues covered at the webinars.

These talks are new resources for our Missions Resource Hub. A short essay on Urban Missions and the video recording of the webinars can be found in our app.



From the Desert to the City: Christians in Creation Care Book Review

by BENJAMIN GRANDEY

Climate Scientist, PhD in Atmospheric Physics

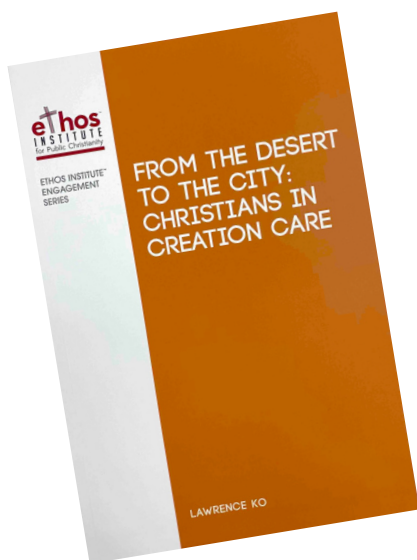
INTRODUCTION

Lawrence Ko is a well-read interdisciplinary thinker, entrepreneurial practitioner, and gentle mobiliser. These three aspects of Ko's character shine through the prose of *From the Desert to the City: Christians in Creation Care*. This short book is timely: in the face of an environmental crisis, how should Christians respond? Ko carefully considers the problem in the light of Biblical theology, before bridging to Christian spirituality. The book offers a way forward for both individual disciples and the corporate Body of Christ.

SUMMARY

Ko begins with an observation: Asia has been developing and urbanising rapidly, bringing both benefits and environmental degradation. However, the environmental crisis has been overlooked by many evangelicals. Have we focused too much on individual spiritual salvation, neglecting the holistic gospel revealed in the Bible?

In Genesis 1-2, we learn that God created a good creation before resting on the seventh day, anticipating His presence within the perfected creation of Revelation 22. We humans exist in relation to God, other human beings, and the rest of creation. Human revolt against God broke these relationships, leading to ecological disorder, precipitating the environmental crisis. The relationships are healed through the Incarnation, "the ultimate creative act of God to redeem His creation ruined by evil". The New Creation has already arrived in Christ. When Christ returns, the present creation will be transformed, undergoing a renewal that combines elements of both discontinuity and continuity.



In the meantime, the Church is an eschatological community, the new humanity living in the present, revealing the "Kingdom vision of the New Creation". In light of this, how should we live?

Our response should be informed by two models. First, we are stewards of the environment: making ethical decisions, we must care for the earth the way God want us to care for the earth. Second, we are priests of creation: as creatures created in God's image, we "offer creation back to the Creator". The stewardship model emphasises what we do; the priesthood model emphasises who we are.

The ancient spirituality of the desert fathers can help us to live as faithful disciples of Christ in 21st Century cities. For example, the disciplines of *askesis* and *kenosis* can teach us to embrace simplicity. Simplicity frees resources to be used in the service of others, reduces our environmental footprint, and enables us to live in solidarity with the poor.

God's kingdom and God's mission are holistic. Similarly, the Church's mission must be holistic. The Church has a missional opportunity to shape cities and serve communities by engaging with urban sustainability. For many Christians, such engagement provides an opportunity to integrate their vocational work with missional gospel advancement.

Before concluding, Ko offers a commentary on the ten "calls" of the Lausanne Movement's "Jamaica Call to Action". His commentary includes practical suggestions, contextualised for Asian cities such as Singapore.

Lawrence Ko, *From the Desert to the City: Christians in Creation Care* (Singapore: The Bible Society of Singapore, 2020).

**Available for
purchase with SCGM
at SGD10 per copy**

Why must God's people care for the earth? We care because God cares. We care because we seek to reveal God's glory.

RESPONSE

From the Desert to the City has much to commend it. Below, I briefly outline seven strengths.

First, Ko's approach is grounded on Biblical theology. He considers the overarching story from Genesis to Revelation. He pays careful attention to several passages, including the oft-misunderstood 2 Peter 3. *Second*, Ko offers interdisciplinary engagement, drawing on diverse sources. He alludes to a scientific assessment on one page before quoting song lyrics on the next. Ko affirms the value of both the sciences and the arts. *Third*, Ko draws extensively on other authors. Accordingly, *From the Desert to the City* serves as an entry point into much of the recent literature on creation care. Readers can identify resources for further reading. *Fourth*, Ko's discussion is both evangelical and ecumenical. Many of the authors with whom he engages are associated with evangelical Protestant traditions. Others are from non-Protestant Christian traditions. For example, Ko interacts extensively with John Zizioulas, an Eastern Orthodox theologian. Through such positive interactions, Ko celebrates some of the insights God has granted to different parts of the global Body of Christ. *Fifth*, Ko includes personal anecdotes, providing a window into his own creation care journey. He also includes anecdotes from others, conveying a human touch. *Sixth*, Ko highlights that what we do should flow from who we are. Rather than jumping straight to practical application, Ko takes time to reflect on Christian spirituality. May we respond to the Holy Spirit as God transforms us towards the image of His Son. *Seventh*, Ko contextualises his approach for an Asian context. In particular, he addresses the contexts with which he is most familiar: East and Southeast Asia, especially his native Singapore. Ko's approach will offer valuable insights to readers from other parts of the world, including Europe and North America. As a global Church, we must make an effort to listen to one another, learning from one another.

From the Desert to the City is a short book. Nevertheless, it covers a lot of ground. This is a book to read slowly and thoughtfully. When read slowly, the book is generally very readable.

However, some readers may stumble when reading sections that trace historical developments. For example, one paragraph mentions one project, four meetings, five dates, and nine organisations (including churches) (Chapter 7, section titled "Beyond Shovel-Ready Projects & Tokenism"). The subsequent paragraphs proceed to mention additional organisations, meetings, and timelines, tempting me as a reader to skim these sections. Nevertheless, these sections do contain some interesting details, especially for readers who have personal connections with the organisations mentioned. Although these details might undermine readability, Ko has included them for good reason: by doing so, he acknowledges and affirms many of the people who have been involved in the creation care movement in Singapore and elsewhere. After all, the subtitle of the book is Christians in Creation Care.

This book should have something for everyone, providing nutritious food for thought. Personally – as someone who has already been exposed to creation care theology through reading and reflection – I still found much of Ko's material to be new and refreshing. I am especially thankful to Ko for helping me to understand what it means to be a priest of creation.

RECOMMENDATION

The Ethos Institute Engagement Series, of which this book is a part, is intended to be a resource for pastors, leaders of the church, and Christians in general "who wish to reflect more deeply on the most important and pressing issues of today". *From the Desert to the City* is well-pitched for this intended audience. For the intended audience, I highly recommend *From the Desert to the City*. Furthermore, the book will be especially beneficial for Christians who engage professionally with either environmental sustainability or urban development, encouraging them as they integrate their profession with Christian spirituality. I pray that this book will be read, inspire further reflection, and inform practical discipleship. I thank God for this valuable contribution towards "a green urban spirituality". I pray that other authors, preachers, and everyday Christians will join Ko and others on this journey of holistic discipleship, anticipating the day when God makes all things new.



SELF-SUSTAINING CHURCH MODELS

LOCAL RESOURCES. LOCAL SOLUTIONS.

by CLAIRE T C CHONG

A full-length article of the Mission Dialogue is available on SCGM website. The interviews with local pastors and missionaries and the 8 case studies discussed at Mission Dialogue are uploaded on the Mission Resource Hub App.

The COVID-19 pandemic has given Singapore churches a precious opportunity to stop from our busyness and reflect on the way we do missions. A SCGM research team engaged with 18 local pastors and 22 missionaries from Cambodia, Laos, Myanmar and Thailand (CLMT) in one-on-one interviews and focus group discussions. This article presents a brief summary of their collective thoughts, which were presented at a Mission Dialogue on the 22 August 2020 attended by the mission workers from CLMT and Singapore church mission leaders.

Three key learning points were noted.

1. **Shifting the Centre of the Life of Church from Building to Community, from Experts to Lay** - The pandemic has helped mission workers to realise that the life of the church has largely revolved around organised programs, based on foreign resources and methods, centralised at church buildings, and led by 'experts'. Re-imagining ministry calls for a shift in mindset of honouring local wisdom over foreign ingenuity. Employing local ways of doing things renders ministry methods more accessible to the lay.
2. **Employing Locally-Resourced Methods Towards Financial Sustainability** - Concerns of financial sustainability is a prevalent and worrisome problem that weighs the minds of local pastors. However, solving the issue of finance is not about sourcing for money from elsewhere to operate a high-cost church model. Rather, it requires a re-thinking of ministry methods based on local resources and assets.
3. **Developing Constructive Relationships with Local Communities** - Religious tensions were apparent during the crisis. Churches, admittedly, tend to be exclusive and segregated from the life of the community. These highlight the imperative need to develop peace-making relations and make the presence of the church felt in society through good works and supporting local development projects.

Developing from Henry Venn's 3-self principles and Paul Hiebert's "fourth self", the conference puts forward a 5L framework of self-sustaining church models.

THE 5L FRAMEWORK

1. **Local Decisions** - In contrast to the approach of indigenisation in which foreigners set up a foreign system and train local leaders to take over; the approach of indigeneity empowers local leaders to be involved in the decision-making process from the start.
2. **Local Resources** - Local churches should use the God-given gifts and assets that they already have among themselves and in their communities.
3. **Local Methods** - Local churches should craft ministry methods that are fashioned after local modes of doing things and that are easily reproducible.
4. **Local Theology** - Biblically-sound, Christ-centred responses need to be constructed by local Christians to local issues and communicated through relatable language.
5. **Local Community** - Local churches should be an integral part of the life of the community and a key stakeholder in society.



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FROM UNDER 40

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TARGET: S\$400,000
BOLDLY PRAY WITH US AND SUPPORT US!

OUR PLACE IN THE BODY: THE SERVANT ROLE OF SCGM

penned by NG ZHI-WEN

I've been on secondment to the Singapore Centre for Global Missions (SCGM) since 2017. But my experience with SCGM goes further back to 2012, when I first visited its office at Tamil Methodist Church. Between 2012 and 2017, I got engaged to do various projects on a voluntary basis.

So it's been 9 years now. Along the way I've wondered to myself a few times: *What exactly is the work that SCGM does? What would happen if SCGM suddenly wasn't there – what would change?*

I'm sure many others have wondered the same.

Here is my simple 'unofficial' attempt at answering that question. I'm sure that more can be said, but let me just list four key ways by which I see SCGM serving the Church in Singapore:

Connect with the Global Church

Over the last 200 years, there have been two major global evangelical missional movements – one is the *World Evangelical Alliance*, and the other is the *Lausanne Movement* (started by Billy Graham and John Stott). Did you know that SCGM is closely connected to both of these as Singapore's national centre for missions? We are also involved with international networks of Christians who focus on reaching the unreached in Asia.

These connections help us keep our eyes and ears close to how God is at work among the nations, and the current trends in missions strategy and missions work.



Photo: Zhi-Wen leading pre-conference dialogue with young leaders before 2018 GoForth National Missions Conference

We also get to play an active role in getting Singaporean Christians plugged into these global movements, so that they in turn can go on to influence their respective corners of the Church in Singapore. At the same time, we get to play a role at the international level, as a conduit by which the Church in Singapore can contribute to the Global Church.

So what would happen if there was no SCGM?

Simply put, we (and I mean, we the Church in Singapore) would be more disconnected from the global missions movement. And even if we are connected... what then?

Now comes the next point:

A Platform for Thought Leadership years ahead of time

Getting plugged into the global Church grants SCGM a long-term perspective on global missions.

What are the key missions issues that we are not paying attention to now, but will become major issues 10 years down the road?

What are the pressing current missions issues that require a more thoughtful, coherent and overarching response?

What are the gaps in our missions thinking and practice, but for which we have not the time or the platform to think about them on our own?

Enter SCGM.

7 years ago, you could say that SCGM was stressing the biblical vision of the Whole Church bringing the Whole Gospel to the Whole World. This incidentally was the theme of the 2014 GoForth National Missions Conference. I'm glad to say that this has much more traction now with the Church than back when I was a university student.

And for the last couple of years (and probably for a few more to come), SCGM has been highlighting missions-related agendas that are not often featured in a local church's missions strategy:

Contextualising the Gospel to Asia;
Urban Missions – i.e. Gospel Transformation for the Cities of Asia;
Creation Care in Missions; and
Missional Business (both as a means of creative access and a platform for bringing the 'whole gospel').

As a future-oriented organisation, SCGM is the binoculars for the Church, helping to bring missions issues that are further down the road clearer into focus; and helping to chart the way to move ahead. We are the idea champion for what should become important planks in a church or an organisation's missions philosophy. When these ideas and practices take root, and what we had been stressing for some time becomes established practice, then we know we have done our job. It would be high time to cast our view even forward. This is how we serve the Church – helping her be 'future-ready'.

Now on the matter of bringing clarity to missions issues unique to Singapore, this also we do:

Make Sense of the Pieces

Guess how many churches there are in Singapore?

Now guess how many Christian organisations there are, ranging from the one-man-operation to the institutional missions agencies?

The answer to both questions lies in the hundreds.

With such diversity in organisation there is also much diversity in missions endeavours. Who is there to try to piece the pieces together and make sense of what is going on, to observe and perceive what God is doing among and through the Church in Singapore for missions?



Photo: Zhi-Wen presenting the National Missions Study 2019

SCGM serves to play that role, not least in the form of research.

Since 1988, the National Missions Study has been an important initiative by SCGM to collect data from the churches on pressing missions issues of the day. I remember reading the report for the 2009 study and I could tell that missions leaders back then was thinking very much about the tension between "missions" and "evangelism". The 2014 study, which I was heavily involved in, examined the issue of partnerships and the growing diversity of missions workers (beyond the 'traditional' missionary model).

These were trends that people may have been sensing on the ground, but without data it was still hard to tell if the sensing was representative of what is happening Church-wide or mere guesswork. The findings from our research are made widely available to the churches and missions agencies, to inform their missions strategy and policy.

By now, you may have had the sense that SCGM should possess a mother-lode of missions resource. I think so too, and it's too good not to be shared!

Now comes my final point:

The HUB for Missions Resources

SCGM should be the central repository of missions resources for the Church. All the issues and topics I've mentioned above should have written and audio-visual literature on them, preferably located in one place.

Yes, there are theological institutions in Singapore, and they contain academic and deep-expertise content for the global Christian movement. SCGM serves to make such knowledge more available for educated lay Christians.



AS A NATIONAL CENTRE FOR MISSIONS IN SINGAPORE, SCGM IS CLOSELY CONNECTED TO THE WORLD EVANGELICAL ALLIANCE AND THE LAUSANNE MOVEMENT (STARTED BY BILLY GRAHAM AND JOHN STOTT). WE ARE ALSO INVOLVED WITH INTERNATIONAL NETWORKS OF CHRISTIANS WHO FOCUS ON REACHING THE UNREACHED IN ASIA.



“AS A FUTURE-ORIENTED ORGANISATION, SCGM IS THE BINOCULARS FOR THE CHURCH, HELPING TO BRING MISSIONS ISSUES THAT ARE FURTHER DOWN THE ROAD CLEARER INTO FOCUS...”

On occasion, SCGM also provides the platform for bringing together leading missions thinkers and practitioners to discuss issues of the day and do sense-making together. For instance, just a few weeks ago I was involved in a dialogue for missions leaders to discuss contextualising missions work in certain parts of South-East Asia. There is a separate platform hosted by SCGM for bringing together missional business practitioners.

All of the resources that arise from these sources will be made available through a smart phone application called the Missions Resource Hub (MRH). It literally means SCGM's missions resources at your fingertips. We've been working on it over the past year and are very keen to make it fully launched.

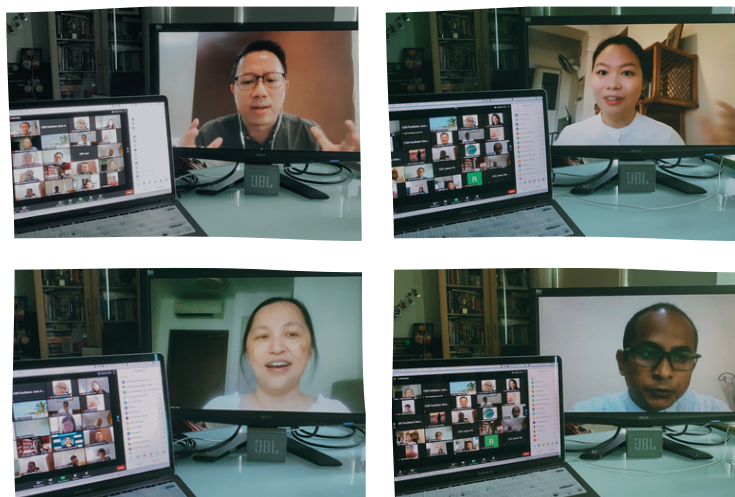


Photos: Screenshots taken at Missions Dialogue 2020

Because that's what SCGM is all about... it exists to serve the Church in Singapore. In fact, SCGM was set up 40 years ago precisely to serve the local churches to take the next steps in being involved in Global missions - more intentionally, more thoughtfully, more strategically, and more collaboratively. To this end, SCGM will gladly come alongside local churches to provide resources, consultation, and platforms for learning in community with other local churches and missions agencies.

And where there are any other Christian organisation or movement (current or emerging), SCGM is happy to support where it can in partnership.

All these are done so that by any means we may help to catalyse the national missions movement, and so speed the day for the return of our Lord and the end of our mission.



UPCOMING EVENTS



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SCGM COUNCIL 2020

Our appreciation for:

DANIEL JESUDASON
CHOU FANG SOONG
BERNARD CHAN

Who stepped down from the Council of SCGM with effect from 16 July 2020. May the Lord continue to bless the works of your hands and make them fruitful for His Kingdom purpose in the next seasons of your service unto Him.

Welcoming new Council member & new appointments:



PASTOR NEO BAN HUI
 SCGM Chairman

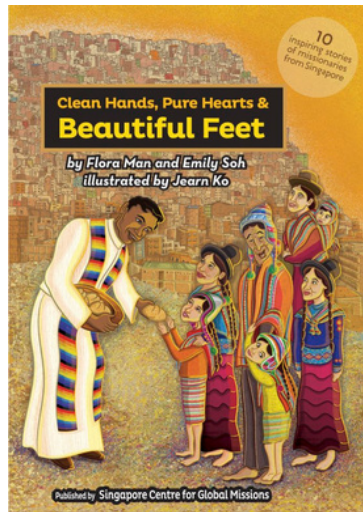


REV BENJAMIN LEE
 SCGM Vice-Chairman

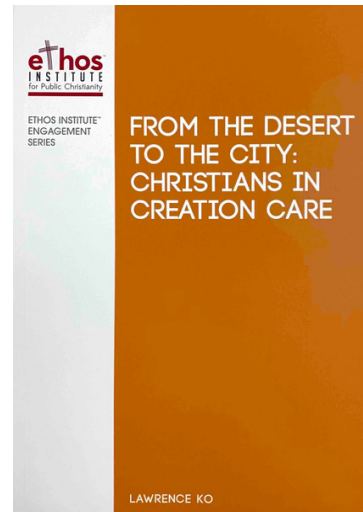
KENNETH HENG
 New Council Member



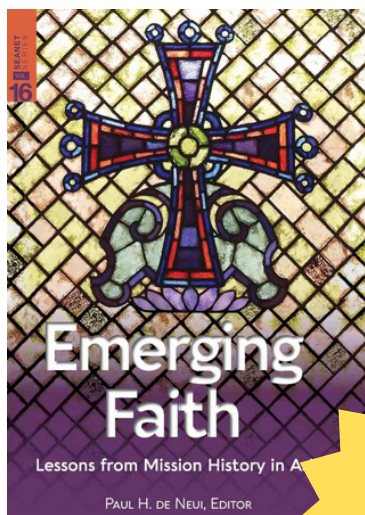
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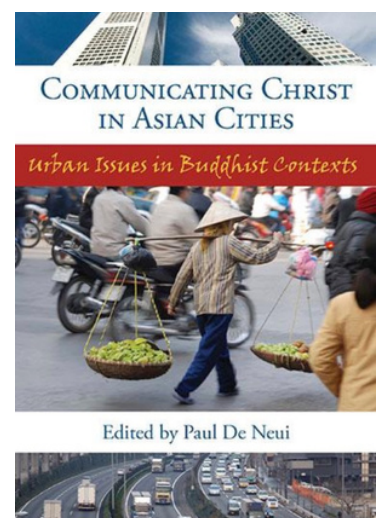
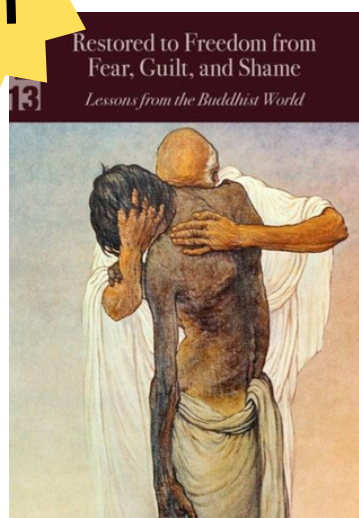
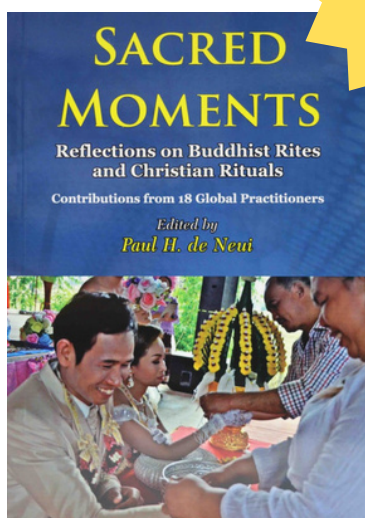
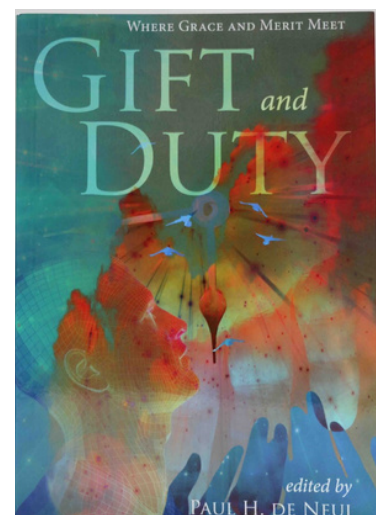
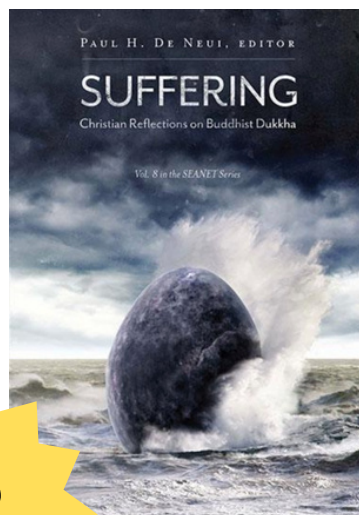
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