Integral Mission

Training Module

11 December 2008
9am – 4pm
Hope Christian Fellowship,
Orient Square Bldg.
Ortigas Center, Pasig City

Prepared by the Institute for Studies in Asian Church and Culture (ISACC)
in partnership with Tearfund UK
for Micah Challenge Philippines
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Integral Mission Lesson Series
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**ISACC is a research and training organization specializing in development, missiology, and cross-cultural studies aimed at social transformation within an Asian context.**

We envision the Gospel of Jesus Christ rooted in the culture and transforming the nation towards justice and righteousness in all of life.

As a training organization, we aim to build the capacity of development practitioners, professionals, and grassroots communities and churches in the area of contextual development and wholistic witness.

**TRAINING PROGRAMS**

**Making Filipino Culture Work for You**  
A Cross-Cultural Orientation Seminar

**Soul Care**  
Sustaining your call for Social Transformation

**Transformational Development Modular Course**  
Integrating culture and spirituality in development work

**Gospel, Culture and the Filipino Church**  
Towards more relevant and contextual witness

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The Institute for Studies in Asian Church and Culture (ISACC), in partnership with Tearfund UK, for Micah Challenge Philippines
Micah Challenge is a global Christian campaign. Our aims are to deepen our engagement with impoverished and marginalised communities; and to challenge international leaders, and leaders of rich and poor countries, to achieve the Millennium Development Goals, and so halve absolute global poverty by 2015!

Micah Challenge Philippines is the country-specific campaign, giving local expression to the international movement. It seeks to align the efforts of Christian communities and faith-based organizations towards a decisive poverty reduction by 2015 with integral mission or wholistic ministry as its theological framework.

The three-pronged vision of Micah Challenge Philippines for 2015:

- Faith-based initiatives reduce poverty incidence by half in local communities. Working in synergy with other like-minded groups, faith-based organizations consolidate efforts towards achieving the MDGs, cutting into half the poverty level in the communities they serve.

- Debt service reduced, ensuring that money released is spent for social services. Work for canceling of "illegitimate debts" through vigilant advocacy by church communities.

- Philippines ranks as one of the “cleanest” governments in Asia. Christians mobilize moral force in combating corruption, working in partnership with broader civil society towards good governance.
Integral Mission
What’s It All About?

by Melba Padilla Maggay, Ph.D.

For about three decades now there has been a growing recognition, especially in the Two-Thirds or what is now called the ‘Majority World’, that the mission of the church is more than just ‘saving souls.’

In this country, the sharp increase in poverty has forced a rethinking of what the church must be doing. There is the practical pressure of having to face up to the realities of hardship. There is as well the alarming sense that the usual structures and ways of ‘being church’ no longer work.

The dizzying pace of technological innovations has made most us feel overwhelmed, if not incompetent. We now live in a world where the old certainties are not so much challenged as bypassed. The old wineskins in which we have understood and proclaimed the gospel are fast getting obsolete.

Timelessness and universality are in the nature of our faith; the gospel is always new wine, it has something to say to all times and all cultures. Unfortunately, its wineskins -- those structures and established norms by which we live and proclaim it -- are always getting old.

The media prophet Marshall Mcluhan once said that “if anything works, it’s obsolete.” What he meant was that if something really works, then it has been perfected and can not be improved upon; in which case it is on its way to becoming obsolete. Bible translations that have served generations, like the King James Version, with its magnificent cadence and resonances, had to be retired. Cherished hymns, creeds and prayers, no matter how well-loved, soon get out of date to the modern ear. Usual ways of doing evangelism and mission, mostly framed within western contexts, no longer work in a multicultural world.

This is also why church growth theories come and go. For a while, people may behave in certain predictable social patterns. But these are at best snapshots of moving pictures. Cultures change and societies adapt to new structures. This constant flux and impermanence is described in haunting words by Isaiah: “All flesh is grass, and all its beauty is like the flower of the field; the grass withers, and the flower falls...” (Isaiah 40:6) The things of earth are transient; we all decay, die and disintegrate.
Today, we are hearing a call to a fresh understanding of what it means to follow Jesus in our world. There was a time when this was understood merely as ‘receiving Jesus as personal Lord and Saviour,’ by which is meant that we secure a ticket to heaven by repenting of our sins (the ‘saviour’ part), and being subject to him in our lives (the ‘lordship’ part). Discipleship is understood as mostly, and often solely, spiritual and personal: going to church, evangelizing, doing other such religious activities, coupled with clean living and staying away from vices. While all this has value in itself, the call to follow Jesus is deeper than getting religious, wider than being released from guilt, and broader than trying to be good, peaceable citizens who pay taxes and stay away from getting into trouble with the powers.

The mission to which Jesus calls us has been framed in recent decades within the environment of issues surrounding the relationship of evangelism and social action, or the need for both ‘proclamation’ and ‘presence.’ As the Lausanne Covenant of 1974 puts it, “We affirm that evangelism and socio-political involvement are both part of our Christian duty.” However, the Lausanne movement in its document still says that since evangelism is eternal in its consequences, it is still priority over social involvement. While this is progress from the old pietism, underlying it is a certain habit of mind still rooted in Greek dualism, expressed in such polarities as the scholastic dichotomy between ‘nature’ and ‘grace,’ or between the ‘sacred’ and the ‘secular.’

In contrast, the work of Jesus has a breadth and a wholeness that is lacking in our usual grasp of what his mission is about. We are told that he died, not just for the forgiveness of sins, but for the redeeming of the entire creation, to reconcile to himself all things, whether things on earth or things in heaven, and bring all things together under him. The work of Christ on the cross has far-reaching social and cosmic consequences. (Romans 8:19-22, Colossians 1:20, Ephesians 1:9-10)

Likewise, his life had a seamlessness that honored the humdrum humbleness of ordinary things even as he was engaged in a deadly struggle with the powers. He took time to party, play with children, sit and talk to a woman at the well about water that can quench her deepest thirst. On his way to heal an important man’s dying child, he sensed that someone had touched him, not in the way that a crowd presses, but a desperate reaching out, such that power had gone forth from him. He stopped to attend to a trembling woman’s need, a delay that must have been agony to a man waiting for him to get going and heal a sick child that was about to die. (Luke 8:40-56)

Jesus never went past a needy man or woman just because he had to be going. He had this unerring instinct that all that comes his way is part of the mission that God had given to him.
In both the life and teaching of Jesus, there is not this tediously calculating, bent towards always asking what is priority or which has eternal significance. To him, the giving of a cup of water can be just as spiritual as the casting out of demons. A small gesture, it will by no means lose its reward at the end of time if consciously done in honor of his name. (Mark 9:38-41) All of life, when lived and offered up to him, becomes a ‘living sacrifice’, an act of worship and witness to the fact that “the earth is the Lord’s, and everything in it.” (Romans 12:1, Psalm 24:1)

This sense of life as whole and seamless we are to imitate, for “As the Father has sent me, so I send you.” (John 20:21) We get a clear picture of what this means when Jesus sent out the twelve disciples. At the core of his instructions was a two-fold mission: “As you go, preach this message: ‘The kingdom of heaven is near.’ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons.” (Matthew 10:7-8)

Notice that the mission of the twelve had both a verbal and a nonverbal dimension. They were to announce that the kingdom is near, and authenticate its presence by demonstrating its powers. They were to bear the good news as well as the reality of the new social order: health for the sick, life for the dead, cleansing for those declared ritually unclean, light to those who sit in the shadows, and deliverance from oppression and spiritual torment. The proclamation that the king has come, that he has disarmed the usurper and now rules over all of humankind, is to be accompanied by visible signs of the presence of his kingdom.

In this light, there is no point to the controversy between those who preach the gospel and say it is sufficient, ‘for it is the power of God unto salvation;’ and those who heal and do works of mercy and say these are good and are witness in themselves. Word and works are meant to be together.

We propose that we frame all that we do and say within the broader compass of what the Bible calls ‘witness.’ Works of justice and mercy are part of our ‘witness’, but are not to be confused with evangelism, for evangelizomai in the original Greek has a distinctly ‘chattering’ or verbal meaning. Similarly, evangelism may transform individuals and foster righteousness, but it can not substitute for actual confrontation with the forces that create poverty and injustice. Change in individuals does not necessarily mean change in society. There are far more complex forces at work that require engagement at ground level by those specifically called to bring their expertise and giftedness to bear in the political arena.
Ultimately, for the Word to make sense, it needs a caring community, a social context in which the saving power of God takes flesh and is made visible. Likewise, our acts of mercy and compassion need articulating within the interpretive frame of the gospel if they are to be bearers of the meaning of the kingdom and not just another instance of competent social work.

This ‘show-and-tell’ nature of our mission is of a piece with recent findings in communication science that non-verbal messages constitute as much as 70% of what we communicate; the verbal part is only 30%. This means that what people see is just as important as what people hear. In fact, we are told that when verbal and nonverbal signals conflict, people tend to believe the nonverbal. The credibility of what we say is compromised by the lack of consistency with what we do. When our words do not lead to authentic deeds, they are only words and lose power. It is this gap between word and deed which accounts for much of the powerlessness of our witness today.

On the whole, ‘integral mission’ involves saying, doing and being people of the kingdom. It should not be narrowly understood as having to do merely with ‘evangelism’ and ‘social action’, but with all of what it means to bear witness to the reign of Jesus in all of life.

It means sexual purity, keeping our marriages and families intact, or in general widening the political space for ethical choices that are consistent with the Christian tradition. But also, it means defending the human rights of all peoples, respecting their cultural practices and religious convictions within the limits and civilities of a pluralistic society.

It means forgiveness for people tortured by guilt, and reconciliation for societies wracked by conflict. As well, it bids us to feed the poor and make sure that power structures are just. It means waging spiritual warfare in the heavenly realms, but also destroying strongholds in the mind. We make every thought captive to obey Christ, engaging the intellectual life and the systems and patterns of our culture. (2 Corinthians 10:4-5)

We are pilgrims looking forward to an altogether new world, yet are inheritors of this earth, re-creating and conforming it to the image of the Son. We affirm all that is true and lovely and just around us, -- supporting governance, creating art, inventing technologies that honor the Creator. But also, we hold accountable those who have power over us, resisting the Beast and critiquing the myths and stories constructed for us by media or the ‘prince of the power of the air’ in our time. (Philippians 4:8, Romans 13:1-7, Genesis 1:28, 4:19-22, John 18:22-23, Acts 16:35-40, Revelation 13, Ephesians 2:2)
Such is the height and length and breadth of the mission to which God calls us. It requires the gifts and the resources of the whole Church.

To those specifically called to the ministry of helping and speaking up for the poor, this definition of ‘integral mission’ from the Micah Network Declaration sets it forth with great clarity. It sums up what it is about to the 140 leaders of mission and development organizations who signed it at a consultation held in Oxford in 2001:

*Integral mission or holistic transformation is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world we betray the word of God which sends us out to serve the world. If we ignore the word of God we have nothing to bring to the world.*

*Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together. As in the life of Jesus, being, doing and saying are at the heart of our integral task.*
Section 1  Encountering the Word
   - Liturgy
   - Meditation

Section 2  Integral Mission Framework
   - Evangelism and Social Action
   - Three C’s
   - Unity of Word and Deed

Section 3  Notes on Facilitation
   - Simulation Exercise
   - Overview of the Lesson Structure
   - Overview of the Methodology

Section 4  Overview of the Lesson Series
   - About the Big Picture
   - About the Three Sections
   - About the Individual Lessons
A Note on the Structure of Each Lesson

Each lesson in the series is composed of 4 parts that complement and build on each other. An estimated time of 40-60 minutes is needed to complete each lesson.

1. WARM-UP
   This part intends to prepare the group for the theme of the lesson. A general question or a simple activity is provided. It will allow members to open up and share the preconceived notions and attitudes that they have on the topic. It is also during this time that sharing from the previous lesson’s assignment is made.

2. DISCUSS-IN
   The lesson proper usually starts by reading a passage from the Scriptures. Various ways are employed to make each reading a unique experience.
   Several questions can be found in the “Questions for Discussion.” It intends to allow members to unearth the meaning and application of the passage to today’s situation. The facilitator may opt to use only the questions relevant to their group or is within the interest of time. Discussion of the passage is greatly encouraged so as to foster a wider and deeper look on the passage.
   The “Point of Discussion” highlights the central idea being hinted by the questions. They are Dr. Melba Maggay’s reflection on the text taken from the original BS material on Integral Mission.
   A special feature of the lesson proper is the “Did You Know?” section. These are bits and pieces of trivia and information that may be used as ice-breakers or extenders.

3. WRAP-UP
   This part contains quotes from Dr. Melba Maggay which provide a short summary of the entire lesson. It is in this part that the leader will try to integrate the insights of the group and bring the lesson to a close. Because the discussion may lead to other relevant point of interest, the leader should be careful to bring the group back to the main point of the lesson.

4. TAKE OUT
   This part contains small and doable steps that bridges and translates the lesson to daily life. It intends to provide a concrete experience of the concepts discussed in the lesson. Every member is expected to share their experiences at the next meeting. It is important to make sure that the members commit themselves to doing the “Take Out” every lesson. This is to ensure tangible impact on their lives.
A Note on the Learning Process of Each Lesson

This lesson series may well be used for Sunday School classes, Bible Study groups, Cell Group Meetings and other small group gatherings. Though the context of the said meetings may vary, the learning methodology employed in the series may well fit the said contexts.

METHODOLOGY

The series aim to introduce and engage ordinary church members into the concept and practice of doing “integral mission.” It therefore assumes a more learner-oriented paradigm of education. It seeks to meet the learner where they are with regards to doing witness wholistically. The methodology employed aims to unearth preconceived notions and deep seated convictions and from there build a challenge for action. The series employ a variety of participatory and experiential methods: group activities, games, buzz groups, craft works, group discussions and action-oriented home works.

The material prefers facilitation over lecture. Discussion among the members is ideal with the leader taking the role of a facilitator. The members are encouraged to explore the text and find its relevance to contemporary situations and conditions.

Taking the Filipino culture into account, the members are encouraged to let the discussion be more a “kwentuhan” with everybody sharing his or her own “kwento” regarding the topic at hand. The leader is expected to provide direction and make sure that the exchange of insights becomes a meaningful reflection of God’s Word and our world.
TIPS FOR THE FACILITATOR

- **People learn best the things that they need.** While it is the responsibility of the learner to learn, it is the facilitator’s task to instill hunger for the lesson presented. “Walang kaning tutong sa taong nagugutom.” – Jose Corazon de Jesus

- **Encourage everyone to participate, but realize that individuals participate in different ways.** Do not stay within the learning tools that you are most comfortable with. Take advantage of the various learning strategies provided in the lesson. Certain materials may need to be prepared.

- **Accept that people have the right to differ and disagree.** It is not the role of the facilitator to convince everyone to have one opinion. When people are empowered to voice out their insights and critically analyze their own positions vis-à-vis other positions then the facilitator has done his job.

- **Ask questions which are open-ended.** The questions provided in the lesson are meant to stimulate discussion that will enable the learner to grasp the point of the lesson in his/her own terms. Avoid the temptation to give the right answer. One may need to modify the question and rephrase it according to the language of the group.

- **Weave stories.** It is not customary for Filipinos to remember cold and alliterated principles. It is crucial to ground every concept into concrete experiences. Call forth stories and examples and weave them into a seamless whole.

- **Honesty is the best policy.** Recognize your own limitations. If you do not know the answer to a question, acknowledge it. Though the framework of Integral Mission can be traced in the pages of Scriptures itself, the term and the concept is a recent development in the field of evangelical missiology. Much still needs to be said and done. We do not pretend to have the final word on it.
This new series is an expanded version of the Integral Mission Bible Study Series produced by ISACC for Micah Challenge Philippines. This is part of a continuing effort to introduce and engage local church members and lay leaders to the concept of doing missions wholistically.

We felt the need to popularize the original BS Series by producing bite-sized lessons that can easily be used in weekly church programs. Made with the local church in mind, this new series of lessons is ideal for use in Sunday School classes, Bible Study groups, Cell Group meetings, and other small group gatherings.

The series is divided into three sections: “The Greatest Commandment,” “Rethinking the Greatest Commission” and “What does the Lord Require of Us?” Each section contains five (5) lessons with an accompanying Integration to conclude the section. With a total of eighteen (18) lessons, the series can be used for a period of approximately 5 months. We hope that this will enable ordinary members understand with clarity and conviction the task of doing integral mission.

Section I “The Greatest Commandment”
It highlights the importance of the Greatest Commandment, its relation towards becoming a neighbor to other people and its deeper implication for addressing the problem of poverty in the country.

Lesson 1 “Recovering the Greatest Commandment”
Text: Matthew 22: 34-40
What does it mean to fulfill the Greatest Commandment as a church?

Lesson 2 “Understanding the Greatest Commandment”
Text: Matthew 22: 34-40
Loving God and loving our neighbor cannot be separated from each other.

Lesson 3 “Testing the Greatest Commandment”
It is never a question of who has the right to be our neighbor but of whether we are being a neighbor to others.
Lesson 4  “Doing the Greatest Commandment”  
Text: Deut. 15:4-5  
An indispensable part of loving our neighbor is helping the poor in our midst.

Lesson 5  “Fighting for the Greatest Commandment”  
Text: Ephesians 6:12  
Loving our neighbor also includes confronting the “powers” and “unjust structures” that keep people in bondage to poverty.

Lesson 6  “The Greatest Commandment (Integration)”  
Text: Deut. 15:4-5  
The Bible presents hope in solving the problem of poverty.

Section II  “Rethinking the Greatest Commission”  
It seeks to answer why the gospel has been unsuccessful in reaching and engaging the people in Asia. It introduces the concept of fulfilling the Great Commission wholistically – bringing not just souls under the Lordship of Christ but also cultures, political, social and economic structures.

Lesson 7  “The Unsuccessful Commission”  
Text: Matthew 28: 19-20  
The failure to deeply engage culture has made the spread of the gospel in Asia unsuccessful.

Lesson 8  “The Nations-wide Commission”  
Text: Matthew 28: 19-20  
We are called not just to disciple individuals but all nations – that means a transformation of cultures and life-systems.

Lesson 9  “Holistic Commission”  
Text: Matthew 28: 19-20  
Discipling the nations includes bringing the central structures of a community – governance, business, family life, etc. - under the Lordship of Christ.

Lesson 10  “3-Fold Commission”  
Text: Matthew 28: 19-20  
The task of discipling the nations involve constantly bearing witness as we go about the daily business of our lives.
Lesson 11  “Powerful Commission”  
Text: Matthew 28: 16-20  
We have the highest authority behind us as we go about fulfilling the Great Commission.

Lesson 12  “The Great Commission (Integration)”  
Text: Matt. 28:16-20  
Understand better the concept and practice of Integral Mission.

Section III  “What Does the Lord Require of Us?”  
It seeks to explain how a nation can be so overtly religious and still be morally corrupt and in the process shows the true religion that God seeks from His people. It provides a glimpse of what wholistic religion looks like.

Lesson 13  “Empty Religion”  
Text: Micah 6:1-7  
It is possible to be overtly religious and at the same time be morally corrupt.

Lesson 14  “What God Requires…”  
Text: Micah 6:6-8  
True religion has social consequences and such alone would fulfill what God really requires.

Lesson 15  “Act Justly…”  
Text: Micah 6:8  
Justice and righteousness must never be done separately.

Lesson 16  “Love Mercy…”  
Text: Micah 6:8  
Mercy means giving power to the powerless.

Lesson 17  “Walk Humbly with God”  
Text: Micah 6:8  
To live and work in humility involves ever depending on the power of God.

Lesson 18  “What Does the Lord Require (Integration)”  
Text: Micah 6:6-8  
Wholistic religion involves not only social compassion but spiritual passion.