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THE History AND GROWTH Of THE CCT iN THAILAN

: AN EVANGELISTIC PERSPECTIVE

THE HISTORY AND GROWTH OF

THE CHURCH OF CHRIST IN THAILAND:

AN EVANGELISTIC PERSPECTIVE

by

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Only 25 people would be accepted. The training for these teams took place April 17-19, 1963, in Chiangmai. They returned 10 days later on the 1 st of May in order to evaluate and report the results of their endeavors. .

Each candidate was expected to pay a fee of 65 baht (about $2.60). The transportation cost was covered by the Department of Evangelism but they would only use the lowest class fares on public trains and buses in order to save money.

The Evangelism Department reimbursed money spent on food and lodging during the training and evaluation. Eighteen people from Bangkok, Nakhon Pathom, Nakhon Ratchasima, Lumpang, Chiangrai, Chiangmai, and Cholburi were accepted for the first group of Gospel teams.

Speakers from the Thailand Theological Seminary and the First Church District in Chiangmai came and led the training sessions. Many courses were offered:

1. Old Testament
2. New Testament
3. Preaching
4. Evangelism
5. Elementary Education
6. Programming
7. Discipline
8. Arts and Crafts
9. Drama

After this training session, four teams were arranged with four or five people in each team. They were sent to Surat Thani, Prae, Nan, Bangkok, Kanchanaburi, and Nakhon Si Thamarat. After the gospel tours were finished, the four teams returned to meet and evaluate their

work at the youth camp on Suthep Mountain, Chiangmai. These were
the conclusions from their evaluation:

1. Everyone realized that evangelism and witnessing were
important and necessary.

2. Going out into the different provinces in teams bore much
fruit. This demonstrated that the Thai still had their hearts open to the
gospel.

3. The teams also witnessed in temples to monks and their
apprentices, but they met up with resistance. Therefore, they
concluded that the temples were closed to the gospel.

4. The CCT lacked leaders with knowledge in the field of
evangelism and church planting.

5. Young people open their hearts to the gospel much more than
the older people.

6. The team members agreed that the gospel teams should be
trained and sent out again the following year.

In 1964, the Department of Evangelism under Tongkham
organized another gospel team training conference in April. This time
the participants felt it was time to hold a large nationwide conference
on evangelism. It was held December 3-7, 1964 and was sponsored by
the Department of Evangelism. This was the first important conference
on evangelism that had ever taken place in Thailand. Representatives
from local churches, each church district, Christian institutions, various
departments of the CCT, and some mission agencies attended.

All together there were over 100 representatives. They met at the Youth Camp at Doi Suthep, Chiangmai. The goals of the conference were the following:

1. to evaluate the results of evangelism done in the past.

2. to listen to reports of evangelistic efforts carried out by the churches and officers represented among the participants of the conference.

3. to study and research the best methods and strategies for evangelism and implement such methods together in mutual cooperation.

4. to seek the means of cooperation between churches and between mission agencies.

5. to study the Word of God for greater understanding concerning evangelism.

The effect of this conference was significant: the Church woke up to the call to evangelize in Thailand in a great way. Moreover, it created a new approach to evangelism that utilized Thai culture in a positive manner. Thai music using Thai instruments and indigenous drama forms was encouraged. The conferences also felt that the Department of Evangelism ought to have a director to effectively administer its work.

In 1967, the CCT passed a resolution to appoint Rev. Tongkham as the first director of the Department of Evangelism. He held this position until 1974.

In 1971, the CCT organized a conference specifically on church growth which was held at the Thailand Theological Seminary (TTS) in Chiangmai December 15-18 with Dr. Donald A. McGavran as guest speaker.

Dr. McGavran listed eight topics for consideration:

1. God's Will and Church Growth
2. Social Structure and Church Growth
3. Causes of Church Growth
4. Types of Leadership in Church Growth
5. Homogeneous Groups Converting
6. The Growing Cities
7. The Power of Demons and the Power of Jesus Christ for Church Growth
8. Strategy for the Thai Version of Church Growth

This conference stimulated great activity in evangelism in every denomination, especially within the Evangelism Department of the CCT. They organized an evangelistic team for prayer and witnessing to the world. They sought a new strategy for reaching the Thai people in their various contexts: urban, rural, and all those in between. Moreover. Dr. McGavran's suggestions infiltrated the local churches with new ideas and strategies for church growth:

1. Recording accurate membership statistics for each church which would distinguish between active and nonactive members, as well as the annual influx of new members and those who had left the church and those who had died.

2. Keeping balanced budgets

3. Planning for church planting in new areas

At the end of the conference, Dr. McGavran addressed the professors at the TTS, he himself being a professor at five different seminaries:

I challenge each professor here to go to some village 5 miles in the vicinity of the campus, live there, and start a new church. For the sake of church growth, try it and see. You won1 be disappointed (1970:99).

In 1975, AcLarn Silawech Kanchanamukda took Tongkham's place as Director of the Evangelism Department. He had arranged an

evangelism conference at Nongkae, Hue Hin Beach, July 21-25, 1975, featuring 49 **evangelists.** The title of this conference was **"Evangelization** in the Present Thai Situation." The conference agreed on an evangelism strategy in a Thai **context:**

1. Stressing evangelism of the Thai society through the Thai media
2. Communicating evangelism of the Thai society through **the** Thai media
3. The **budget** for evangelism work coming from Thai Christians
4. A chaplain for every institution of the CCT
5. An evangelism department under the chaplain for every **institution** of the CCT.

Table 5. Growth in the CCT between **1970** and **1974**

District	1970	1974
1. Chiangmai	5763	7400
2. **Chiangrai**	5137	6125
3. Lampang	1092	1325
4. **Prae**	1524	2145
5. Nan	1652	1954
6. **Bangkok-Pitsanulok**	1792	2554
7. Presbyterian Chinese	1832	1883
8. **Petchaburi**	440	506
9. Nakhon Si **Thamarat: Trang**	218	304
10. Karen	978	1095
11. Nakhon **Pathom**	569	666
12. Chinese Baptist	962	1044
13. **Udorn** in the Northeast		376 (by transfer)
totals	21.959	27.377

In **1979,** the Rev. Alan Eubank of the Board of Directors of the Department of Evangelism, assumed responsibility for the subsidiary office of the Evangelism Department in **Chiangmai** and began to do

evangelism by using the Thai drama known as *Lige*, a ministry now under the direction of the Christian Communication Institute of the Payap University, Chiangmai.

Second Wave of Membership

The Rev. Tongkham Puntupongs became the moderator of the CCT from 1974 to 1978. During his term, the CCT set a goal to increase membership 100% in four years. Tongkham did everything he could to meet this goal. Tongkham invited every institution and every church of the CCT to increase their membership.

Doubling the overall membership of the church from 1974 to 1978 was prevented by a number of debilitating obstacles:

1. There was corruption within the Rural Life Department to the point where this department had to be closed down.

2. The CCT Foundation and the Board of Directors suffered personal attacks from within the church body. The CCT leaders had to go to court to defend themselves in these civil suits.

3. The church leaders were slandered by means of wide distribution of malicious propaganda from anonymous sources.

4. The administrative structure was not conducive to fully supporting the ministry of the church.

5. The extensive amount of time and energy which the church leaders spent in court dealing with the numerous cases brought against them seriously detracted from their normal duties and responsibilities.

Tongkham, in the last year of his term as moderator, addressed these problems in his final speech at the 15th General Assembly:

> This is my last duty as moderator of this church...I tried my best to fulfill my responsibilities in the midst of a bad storm with honesty, with endurance, with confidence and unswerving loyalty because I love Jesus Christ and my fellow church members.

After these words, he offered some recommendations for the future of progress of the church. He said that the CCT must follow the path that Jesus Christ, the head of the church, had set, namely:

1. We must re-commit ourselves with determined wills that reinforce instead of destroy. We must do away with using methods of force to effect change.

2. We must stop being enemies of each other and being suspicious of each other. It is time to respect our fellow members.

3. We need to create a strategy to fully develop the programs of each and every CCT church and institution with prudence, caution, and foresight. We need dialogue to foster the cooperation necessary for mobilization.

In the climax of his speech, he said: "Jesus Christ is one body; it cannot be divided. Glory be to God in the Highest."

Table 6. Membership Statistics: The Second Wave

Year	No. of Members
1974	27,377
1978	30,638
1984	35,966

The First Private University

Payap University was founded by the CCT as a four-year liberal arts college, located in Chiangmai, Northern Thailand.

The University's historical roots trace back to 1889 when Presbyterian missionaries first started a seminary and later opened

a school of nursing in 1923 (1958 61). For a long time leaders of the CCT expressed the desire to have a Christian college which would train men and women to serve in ail sectors of Thai society. In 1969, the Royal Thai Government finally opened the way for the establishment of private institutions of higher education. Thus, "Payap" (a term referring to the northern region of Thailand) was opened in 1974 with 201 students from 15 provinces.

In 1984, Payap became the first private institution in the country to be granted university status by the government. In 1987, the university consisted of seven faculties and enrolled over 3,000 students from every area of Thailand.

Payap University offers degrees in the following fields:

Faculty of Humanities
Thai, English, Music, History

Faculty of Social Science
Sociology and Anthropology, Psychology,

Faculty of Business Administration
Personnel Administration, Marketing, Management,
Secretarial Science. Hotel and Tourism Management

McCormick Faculty of Nursing
Nursing Science

McGilvary Faculty of **Theology**
Religious Studies (M. **Div.**), Philosophy and Religion,
Philosophy and Christianity (M.A.)

Faculty of Science
Mathematics, Statistics, Computer Science, Microbiology,
Chemistry

Faculty of Accounting and Finance
Accounting, Finance and Banking

Payap University is approved by the Ministry of University Affairs as a degree granting institution. It is an active member of the Association of Christian Universities and Colleges in Asia and the Association of Southeast Asian Institutions of Higher Learning.

As the first accredited school of higher education of the CCT, Payap University is a center for theological training in connection with the Association of Theological Seminaries in Southeast Asia. Theological education at Payap is an integral part of the CCT program, whose institutions provide university graduates with career opportunities as well as offer field work to current students.

(Source: Payap University, Chiangmai)

CHAPTER V

GROWTH AND DEVELOPMENT
IN THE CCT (1978-1989)

In December of 1974, the General Assembly held its 13th annual reunion at Bangkok Christian College, Bangkok. The Assembly passed three important policies:

1. The CCT will develop its church growth strategy in all facets of its mission with the goal of a 100% increase in membership over four years. At the same time, it will nurture the new members towards "the whole measure of the fullness of Christ" (Eph. 4: 3b) (see chapter 4: Second Wave of Membership pp. 78-79).

2. The CCT will provide a minimum level of social security for all church employees so that they have adequate salaries and proper education.

3. The CCT will encourage each individual church and institution to develop a trust fund to eventually finance the transfer of all property from the Presbyterian Mission to the CCT Foundation (CCT 1974: 99-100).

In October of 1975 the Executive Committee of the CCT organized the "Great Conference" held in Bangkok with the theme "Take my yoke upon you" (Matt. 11:29a). The purpose of the conference was to study together the "yoke" or "task" set down by Jesus Christ. They discussed the complexities of Thai society. They considered everything from actions, projects, and structures to the personnel of the CCT.

The most important part of the agenda involved designing various strategies which would make the CCT a loyal servant of Jesus Christ through the witness of the gospel of love and salvation patterned after Jesus Christ.

In this conference, church members, church leaders, school and hospital administrators, and ail national department heads attended from all over the country, bringing the number of participants to well over 300.

After the 3-day conference, the participants made helpful suggestions to the Board of Directors of the CCT, which the directors accepted willingly by adding them to the list of approved policies of the 13thGeneral Assembly.

In March of 1976, the Executive Committee of the CCT took action by calling a meeting of the head administrators of all of its institutions at Doi Suthep, Chiangmai in order to promote better understanding among its leaders and search for ways to develop the church structures and strategies to facilitate programming and cooperation among various departments of the church. At the end of the conference, it was suggested that a Staff Council be formed.

The Board of Directors of the CCT took stock of the result of both the Bangkok Conference in 1975 and the Chiangmai Conference in 1976 and approved the following policies to be implemented immediately:

1. Creative a plan for Church Revival and Development (see pp.87-99).

2. Develop the church leadership and create a social security program for the church's employees with the inten'ion of establishing a separate department for this particular need. The principal concerns of this department would be:

a. Create a **standard** rate for monthly salaries, especially for the church's full-time **pastors**.

b. Develop a system of monthly payments, a health plan, and education for the children of these pastors.

c. Encourage leadership and provide for their continuing **education.**

d. Organize and manage funding to be **eventually** known as the **"Church's 1979 Self-Supporting** Program" (see page 87).

e. Plan to raise funds for new CCT programs as described in a-d above.

3. Reform the policies and the structures of the CCT.

4. Follow-up on the conference of head administrators in **1976.** The board appointed a committee to coordinate administrators. This committee would consist of directors from each department of the CCT, two representatives from each church district, and five **members-at-large chosen from** among the CCT officers. Three members of this committee were invited to join the executive committee of the CCT.

5. Participation on the part of the CCT in the socio-economic development of **Thailand.** This is an important matter for the CCT because ii concerns the politics of the country as well as the local **churches.** The Board of Directors submitted this policy to be approved by the **14th** General Assembly of the CCT.

The CCT began to **expand** and improve in various ministries after the **13th** General Assembly. However, I will limit my thesis to the growth and development of the church itself.

Church Revival and Development Project (CRD)

The CRD was the main priority of the Church of Christ in Thailand. It was founded to meet the goal of doubling the membership within 4 years. At the 13th General Assembly, most of the representatives from local churches agreed that the church still had significant weaknesses in a number of areas such as Christian education, youth ministry, church music, stewardship, the Christian home, and the role of the church officers.

The urgency of solving these problems brought about the necessity of immediate action: thus, the CRD was born.

Theme

The CRD used Eph. 5:27 as a theme for the project:

"To present the Church to Christ as a Glorious Church"

The Three main proposals of this project were:

1. To deepen the faith of average church members.

2. To increase their knowledge of the Christian life.

3. To press on toward the heart of the church.

Policies

1. This project may overlap with other departments of the CCT such as the Christian Education and Youth departments.

2. The word "revival" in the title of the project does not refer to "revival" or "soul-winning week," but it is to make the church officers aware of their true roles in the church.

3. The time line for this project was two and a half years which was to end in December 1978.

4. The project would not be used to appropriate funds to any part of the church or individual members, but to work with the church in strengthening the activities therein.

5. The project would **call** on ail levels of the church: about 200 **local** churches, **14** church districts (pahks), and the departments to work together and encourage each other to see that the goals of the church are achieved.

Provisions

1. **A** booklet would be printed defining the **policies** and details of the project which would be sent out to churches all over the country so that the whole church could understand what the project was all about.

2. A seminar would be set up to **publicize** the project.

3. A handbook would be compiled for church management, evangelism, and church worship.

Provision for **Leadership** Training

1. **Full-time church** workers. This training would **emphasize** theology, pastoral care, and **Christian** education. The length of such training sessions should be less that 6 weeks.

2. **Lty leaders.** The CCT had 200 churches and 50 institutions. However, there were only about 20 full-time ordained pastors to oversee all of **them.** Therefore, much of the responsibility for the church fell on the lay leaders. **Training** for them was vital. In order to develop all areas of the church, the country was divided into 4 regions: the Northern, the Northeastern, the Central, and the Southern.

For the seminars, the Northern region had about 700 participants. The Northeastern region had only 35 and the Central region could claim only 15 participants (Akkapin 1977:52).

Summary of the Project

In October 1978, the 15th General Assembly of the CCT was held at the Arunpradit School in the Petchaburi Province. It received the report of the work accomplished by the CRD. According to the report, the following had been completed:

1. The CRD had successfully trained leaders in knowledge of theology, pastoral care, church music, and Christian education.

2. The districts were also stimulated to carry out lay leadership training for their own churches.

3. The CRD stimulated and encouraged the church leaders to carry out the goal of the project in the local churches.

4. After the various seminars had been held, the church leaders and members had a better understanding of the policies of the church since they had been directly influenced by the national church. Before the project, outside leaders had caused conflict and division within the church (Akkapin 1978:248-256).

After this project had been reported and discussed, the representatives at the General Assembly voted to discontinue the project due to lack of funds and the election of a new executive committee which did not endorse this project. They decided to replace this project with a new one (Church's 1979 Self-Support Project, a Coordinator of SSP, and Lay Leadership Training Program).

In February 1979, the new executive committee took over the work of the CCT from 1979-1982 and formed these policies with the approval of the Board of Directors:

1. To encourage the local churches and church districts to be healthy and strong in their faith in order to be a witness in society both spiritually and socially.

2. To encourage and support each church and district in emphasizing evangelism as well as to encourage every department and institution of the CCT to witness to the gospel of Jesus Christ.

3. To encourage and support the projects that had been proposed by the various local churches and district in order to respond to the needs of those churches and their communities. These churches would be self-supporting in the future.

4. To establish a social security fund for church leaders.

5. To establish good relations between the executive committee of the CCT and all departments and institutions under its direction.

6. To combine some of the projects that had the same or similar purposes into one project in order to save funds and personnel.

Many other policies followed.

In evaluating the implementation of the policy from 1979-1982, it was apparent that the majority of the missionaries working with the CCT felt that the main need of the church was to be self-supporting The executive committee agreed with this perspective and consequently established the "Church's 1979 Self-Support Project." The purpose was to encourage each church to finance its own pastor.

The Chur_ch's **1979 Self-Support Project (SSP)**

The SSP recognized that without a good pastor to lead the flock, the church would not prosper. Whether or not a church succeeded depended on the unity of purpose of the congregation. However, even then it did not have a chance without a good leader. This project really began its work in January **1980** by sending out the church leaders into the local churches and districts to impress upon local members the importance of this project.

The purpose of the SSP, in short, was to move each church **toward** self-support of its **own** programs.

To **implement** this project, the CCT and its districts and local churches needed to work closely together. However, at first, the greatest financial source would be the CCT and **the** districts.

The majority of the local church members were farmers with yearly incomes from their produce. The irregularity of their income made it hard for them to give on a weekly or monthly basis. It was also important for the pastor to educate his/her congregation about stewardship which was lacking among most Thai churches.

Since the CCT had many churches and fellowships under its direction, all of which would participate in this project, Rev. Dr. **Kamol** Arayaprateep was appointed as the coordinator of the SSP in **1980**.

Coordinator of the SSP

Since Rev. Dr. **Kamol** Arayaprateep assumed this position, she did the following:

1. She encouraged local church pastors to continue their education **according** to their own abilities.

2. She organized a team of pastors to visit churches overseas such as in Korea and in Singapore to observe and obtain new ideas for the ministry.

3. She set up some seminars to help the entire family of the pastor work together for the ministry.

4. She set up some seminars for pastors to supplement their education and other aspects of their training.

As a result, the number of full-time pastors of local churches in the CCT has increased significantly, from 20 to 86 (Kuangwaen 1982:53). As pastoral leaders were more adequately trained, there was a greater incentive for churches to support their pastors.

This year, the SSP was able to increase the number of pastors self-supported in the 216 churches to 60, thus bringing the total number of pastors to 86. (Thus 26 pastors were serving in churches that were not completely self-supporting.)

Problems with SSP

1. Many of the pastors had only a fourth to seventh grade education while others had completed their B.Th. or M.Div. degrees.

2. Even though the number of qualified pastors available had increased, in some church districts there were still many churchc3 without pastors.

3. These pastors brought a variety of theological traditions from different denominations (OMF, Full Gospel, CMA, Baptist, and others)to the ministry which often became a source of conflict.

4. The main CCT seminaries could not produce enough leaders to supply the need among churches.

From all **these** problems, the CCT realized that it needed to find alternative w a y of attracting leaders to the church. Therefore, the CCT proposed to the General Assembly of **1982** the organization of a lay leadership training program.

In October **1982,** the 17th General Assembly was held at the Bangkok Christian College where a new executive committee was elected to serve a four-year term from January **1983** to December **1986**. This committee's members carried out the policies set forth by the former committee so well that they were re-elected for another four-year term at the **19th** General Assembly at Payap University in October 1986.

New Policies of the Current CCT Officers (1983-1986. 1987-1990)

The goal of the CCT for the **four** year period, **1983-86,** was the **development** of the Church and its human resources so that they would become **dedicated** Christians in following the example of Jesus Christ and match the ideals set forth in the Constitution of the Church, namely: **1)** self-propagation, 2) self-support, and **3)** self-governing.

In order to assist the internal life and community service of the **church** in the spiritual, social, and economic areas to reach these goals, it was necessary to have the following program: I. Church Development, and II. Community Participation and Development.

I. Goals of Church Development

1. Support a **program** of Christian education to provide **qualified leadership to** fulfill the needs of the Church and its institutions in the following ways:

1.1. Encourage the development of a curriculum appropriate for the society and the local church.

1.2. Encourage and increase **Christian** publications to meet the present urgent **demands** of the church both in quantity and quality.

1.3. Encourage the local churches, districts, and institutions of the church to participate in the recruiting and training of leaders as well as sharing in the **budget** making process.

2. Support a program of lay theological education through the various units of the church.

2.1. Prepare a lay training curriculum in Christian education.

2.2. Prepare short term training institutes for leaders in the local churches as well as in society at large.

2.3 Use correspondence courses for Christian training at **all** levels in the church.

3. Support and encourage the local church **development** through a Committee on the Development and Renewal of the Church to enable its program to be fruitful.

4. Utilize the Evangelism Department to support and encourage self-propagation through training seminars and the supplying of equipment to local churches so that they can conduct their own **evangelism**.

5. Support and encourage the church in pioneer evangelism in unreached areas where the Gospel has not been heard.

6. Encourage and support a program of preparing Christian education materials and training institutes to produce **effective** spiritual care and nurture of local churches and districts for service to society.

7. Encourage and support the utilization of all the resources of the women and youth programs for the development of the church and community.

Church Development Strategies

Purpose: To assist local churches in being self-supporting for the period of 1983-1986.

Definition. A self-supporting church is a church with the following elements:

1. Has a pastor or acting pastor or a leader carrying out the duties of a pastor.

2. Has a Sunday school, youth group, women's association, and other activities.

3. Is able to support the church and support its activities on its own.

4. Is able to administer its own affairs.

5. Is able to spread the Gospel on its own.

Method. In order to implement the above stated strategy, the church will proceed by following these steps:

1. To take a survey of the condition of the local church. Such a survey would encompass the following points:

1.1 Constituent membership count.

1.2 Number of eiders, deacons, regular committees of the congregation, i.e., Sunday school, youth, women, etc.

1.3 Education level of the membership.

1.4 Economic condition of the membership and community.

1.5   Real property of the local church.

1.6   Level of comprehension of the Christian faith, the Bible, and understanding of the structure of the Church and its regulations as set forth in the Constitution of the CCT.

1.7   Moral vision and desires of the membership.

2. To take a survey of the **administration** of the church district. Such a survey would encompass the following points:

2.1   **The number of members on the Executive** Committee.

2.2   The education level and **experience** of these members.

2.3   The policies and programs which the church district is engaged in promoting

2.4   Level of comprehension of the Christian faith and understanding of the structure of the Church and its regulations as set forth in the Constitution of the CCT.

2.5   Moral vision and desires of the Executive **Committee** members.

2.6   Level of understanding of the Bible and the desire to increase such understanding.

3. Evaluation. When these two surveys had been completed, the evaluation process would divide the church districts into three categories.

3.1 Church districts able to support themselves, that is, districts in which two-thirds of the churches are self-supporting (see **definition** above).

3.2 Church districts which are moving toward self-support, that is, those districts in which at lean half but not yet two-thirds of the churches are self-supporting.

3.3 Church districts which are not able to support themselves, that is, those districts in which less than half of the local churches are able to support themselves.

4. Developing a Plan. The reason for dividing the church districts into three categories (section **3** above) is to lay out a suitable and consistent plan to meet the needs and development of **the** church district. In view of the fact that the needs and nature of the districts in each of the 3 categories are necessarily very different, the division into categories will enable the CCT to create an efficient plan to meet the needs of each group.

4.1 The plan for self-supporting districts **(3.1)**

4.1.1 Encourage the church district to be concerned about and struggle to assist the churches in their district that are not yet self-supporting to become so within 4 years.

4.1.2 Encourage the church district to **expand** its evangelism program even more in new and suitable ways in each **community** in the district.

4.1.3 Encourage the church district to support the institutions of the Foundation of the CCT which are located in the **district,** so that these institutions can serve the community more fully.

4.1.4 Encourage the church district to foster **advanced** Christian education for all members.

4.2 The plan for support-developing districts (3.2)

 4.2.1 Encourage the church district to support the 1979 self-support program.

 4.2.2 Encourage the church district to prepare leadership training institutes for local churches emphasizing administration, church work, the duties of the session, moderator, secretary, and treasurer of the local congregations.

 4.2.3 Encourage the church district to prepare institutes for Sunday school teachers, youth leaders, and women's associations.

 4.2.4 Encourage the church district to assist with various vocational development schemes suitable for the local economy.

 4.2.5 Encourage the church district to foster continuing Christian education at the intermediate level.

 4.2.6 Encourage the church district and institutions of the Foundation within its borders to work closely together in every way.

4.3 The plan for districts unable to achieve self-support (3.3)

 4.3.1 Assist the church district in setting up leadership training institutes.

 4.3.2 Assist the church district in establishing beginning classes in Christian education.

 4.3.3 Assist the church district in developing vocational schemes suitable to the local economy.

 4.3.4 Create a plan to teach church members by using a curriculum suitable for the local culture and utilizing cassette tapes as a medium.
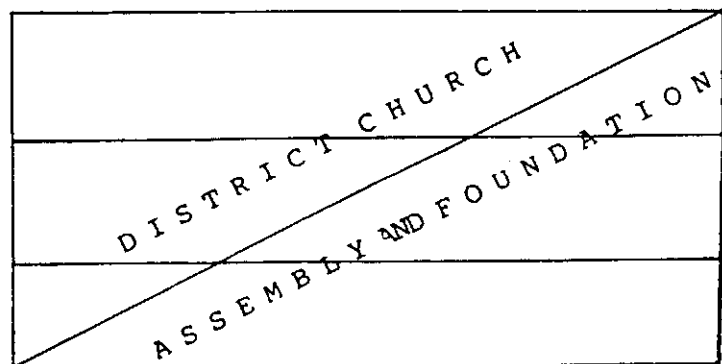
4.3.5 Encourage the institutions of the Foundation of the CCT which are located within the district to assist the district church with its resources and personnel.

Summary

1. Survey the local churches and church districts.

2. Lay out a program suitable to the conditions of the district churches.

3. In self-supporting districts, the program would have the national church assist with its ideas, knowledge in various fields through the cooperation of the various departments and agencies as the church district supports the institutions of the CCT.

4. In developing districts, the national church would assist with personnel or material resources as well as the institutions and churches working together to carry out the program.

5. In dependent districts the national church and its institutions would assist in carrying out the necessary programs.

The Nature of the Cooperative Effort to Improve the Churches of the Districts of the CCT and the Institutions of the Foundation.

1. Self-Supporting Districts

2. Developing Districts

3. Dependent Districts

The extent of responsibility for joint cooperation.

Several conclusions can be made from the diagram above:

1. Encouraging the medical services to reach into remote rural areas and urban slums so the very poor will receive better medical care.

2. Encouraging **Christian** doctors, nurses, and medical technicians or those who have received direct and indirect scholarship assistance from the CCT to serve society in those remote areas and/or slums.

D. Encourage and promote cooperation with **ecumenical** agencies **(WCC,** CCA, **etc.)** in cooperation with churches in other lands to promote our unity in Christ and keep the Church of Christ in Thailand abreast of Christian activities and be more effective and fruitful in its mission in Thailand.

E. Encourage and promote cooperation with other Christian groups in Thailand outside the Church in matters of personnel, finances and joint activity in ways that do not conflict with the principles of our Constitution so as to improve Thai society in **love,** peace, and justice.

F. Encourage and promote cooperation with the Royal Thai Government and agencies, both government and private, in a policy and program to build up the peaceful life of the community, secure human rights, **security** the welfare of each person to make the CCT a trustworthy witness to Christ in the daily life of the nation.

G. Encourage and promote **development** of the properties and facilities of the CCT for full usefulness to the church and the related agencies of the church in **community** service.
(Source: 17th General Assembly of the CCT)

Lay Leadership Training Program (LLT)

This manual had been prepared by the Central Committee of the Lay Leadership Training Program, seeking to inform the whole church of its aims and scope. The program was initiated in 1982 in light of the very acute leadership problem in the CCT. The latest statistics available on the CCT indicate that there are 244 organized congregations and over 90 additional small worship groups. To carry out the ministry of the Word and to provide pastoral leadership for these places, the CCT has 108 ordained ministers and another 16 persons variously entitled "evangelists," "Bible women," and "religious teachers." Whereas in the ratio of pastors to organized churches would in most cases exceed 5:4, the problem here is dramatic.

Program Administration

These persons served as the chief administrators for the LLT:

1. Rev. Samrit Wongsang (Program Head)
2. Rev. Dr. Kamol Arayaprateep (Academic Head)
3. Rev. Richard W. Bryant (Administrative Head)

After a year of planning led by the Vice-moderator, the Rev. Samrit Wongsang, and the Rev. Dr. Kamol Arayaprateep, Coordinator of Pastoral Activities, the LLT Program was established by the Executive Committee of the CCT by action no. 74 on April 2, 1983. Meanwhile, a pilot program had been set in motion in Nakhon Si Thamarat in February of that year. A nationwide program operating through four regional committees, and as many teaching centers as seemed desirable, is but one of the efforts. Local training institutes were also encouraged,

making members of the regional and central committees available to assist as needed.

The purposes set forth by the organizing committee are quite clear:

1. To provide local churches with adequate lay leadership whether elders, deacons, women workers, youth counselors, or evangelists.

2. To assist local churches with the means for self-support according to the established policy of the CCT.

3. To enable churches to renew their inner life and actively participate in social development.

4. To increase the number of qualified leaders who have a grasp of the Scriptures, understand the duties of a pastor, and are able to administer the local church.

To achieve these purposes it was proposed that in each of the four regions, namely the North, Northeast, Central, and South, courses be held one week each month. After eight to ten sessions of five to seven days each, a curriculum of some 360 hours could be completed. Fourteen persons finished the initial pilot program in Nakhon Si Thamarat in January of 1984. A second project was initiated in the Northeast at Udornthani in March of 1984 with a similar time frame. However, this concept has not proven suitable for every section of the land. Teachers could only study during vacation periods. Planting and harvesting interfered with regular monthly sessions. Moreover, Bangkok has so far resisted any alternative pattern proposal.

Graduates of the program are granted a certificate of satisfactory study. No official change of status is implied by completion of the work,

but it is understood that graduates have received instruction in the duties of pastors, elders, deacons, and the many organizations of the church, as well as guidance in understanding the Scriptures, the Church, its Sacraments, its constitution, and the maintenance of good financial records.

The Program

This is the outline for the course of study for the LLT:

1. Biblical Studies (180 hours)
   1.1 The Old Testament (90 hours)
       Introduction
       The Pentateuch
       The Historical Books
       Wisdom Literature
       The Prophets
       Eschatological Books
   1.2 The New Testament (90 hours)
       The Gospels
       Acts
       Pauline Writings
       Pastoral Letters
       Other Writings
2. Theological Studies (50 hours)
       2.1 The Creed
       2.2 The Sacraments
       2.3 Christian Life
       2.4 Church History
       2.5 The Thai Church
3. The Church's Mission (90 hours)
       3.1 Worship and Hymns
       3.2 Preaching
       3.3 Evangelism
       3.4 Stewardship
       3.5 Church Administration and Finances
       3.6 The Constitution of the CCT
4. Christian Education (40 hours)
       Covering all age groups from the nursery to the elderly

The program operates on the principle that each local church tries to provide transportation for its **applicants**. The center provides housing and food for the time of study as well as writing materials and teaching aids. All such costs are subsidized by the Central Committee when absolutely necessary, provided that a detailed accounting report is supplied to the treasurer of the CCT. The annual budget has so far been set at 300,000 baht or **approximately $11,300** *V S* . This covers the cost of travel for teachers at the training sessions as well as **administrative** costs. With the beginning of **two-week** long **sessions during** vacations in the North (where most of the churches **are)** more than 300 persons have become involved in this program by the close of **1984.**

In October of **1986,** the CCT held its **19th** General Assembly at Payap University in **Chiangmai.** The General **Secretary** noted the important role of the lay leaders in the progress of the church. According to the CCT policies the key to good development is the individual in charge. These individuals are found at two levels: the pastor and the lay leader. For this reason, the CCT has tried to encourage these leaders through such programs as the **1979 Self-Support** Program which attempted to help **every** church in appointing its own pastor.

However, even after five years, the majority of churches still lacked a full-time pastor. This **program** was a conscious attempt to confront the fact that **80%** of the churches at that time had no pastor of their own. Only the faithful and devout leaders from the **laity** were available to keep the churches going. These lay people were happy to **fulfill** the role otherwise handled by a **pastor.**

The CCT felt obligated to support these committed lay people by helping them to understand their duties and responsibilities such that

the CCT could well care for the local churches. In churches with no pastors, it was the lay leaders who were the shepherds of the flock. In churches with pastors, these lay **ieaders** became helpers and assistants. Thus, the CCT promoted the LLT Program toward continuing education for lay leaders. From the beginning of the LLT to the present, over 344 lay leaders have received training through the LLT **(1986:1-9).**

There were 97 lay people able to complete the entire training program (360 hours). Each of these graduates was a vital force in the various churches to which they returned, serving as **elders,** deacons, acting pastors, women's association directors, and youth **directors.** Even some of those that did not complete the training were able to serve in various positions in their churches, helping in one or more of the following areas:

1. Leading worship

2. Preaching

3. Bible classes

4. Pastoral visitation

5. Children's Sunday school

6. Evangelism

7. Support of the church through various gifts and **talents.**

In **1989,** the CCT took action to combine the LLT Program with the Pastoral Ministry Department which had just been established earlier that year.

(Source: CCT LLT Program **Handbook)**

CHAPTER VI
CHURCH GROWTH AND THE
DEPARTMENT OF EVANGELISM

UNDERSTANDING GROWTH

The starting point of church growth was the event of the cross and resurrection. In the beginning, the Christian community of 120 believers waited for the Holy Spirit in prayer together. After the advent of the Holy Spirit at the Pentecost, three thousand people were converted and baptized through the preaching of Peter. The Christian church has consequently grown in quality, quantity, and organization. Actually, behind the varied forms of church growth, the powerful works of the Holy Spirit remained dynamic since the beginning.

The growth of the church is achieved through human instruments where people are sincere and obedient. The word of the Bible and the fullness of the Holy Spirit are indispensable for church growth. Sound growth helps Christians to glorify God and to contribute to the development of the church through holy and sanctified lives as light and salt. The term "Church Growth" was coined by Donald A. McGavran. It focuses on bringing one who has no personal relationship with Christ into such a relationship leading him or her to become a responsible member of the Body of Christ. The most urgent mandate of the church is mission. The commission of the church is to admonish the disciples of our Lord to be responsible soul winners.

3. Some Christian person recognized one of the many growing points given by God to his church. He valued this beginning and poured his life into it.

4. Someone had a particular plan for multiplying churches which fitted his special population. He prayed for months and years that men and women would be won and churches multiplied and worked his plan.

5. Environmental and church factors favorable to growth appeared at the same time. For example, in Korea in 1919 Christians led the freedom movement and made Christianity popular. At the same time the Methodists launched a great forward movement.

6. A Christian leader devised a broad pattern of action which multiplied **congregations:** Nevius in Shantung, China.

7. Some churchman **refused** to be tied to work which did not plant churches. Or **som.** Christian leader discovered the difference between "good church **work**" and the chief purpose of **Christian** mission, turned from one to the other.

8. The Christian religion became "our **religion**" to a sizable **segment** of some culture.

9. Indigenous leaders, out of the subculture, being converted, were put in charge of the Church.

10. Indigenous church principles and people movement principles were used together in some prepared people.

11. The Church and mission gave prolonged **postbaptismal** training to Christians and to their children and grandchildren. Herbert Money of Peru notes that in **1964** Peru had 350 Evangelical missionaries. The Seventh Day **Adventists** had only **20,** 5 percent of the total. Nevertheless, they had more than half of the **Evangelical** church members in all Peru. Dr. Money credits the **Adventist** effectiveness to systematic postbaptismal **indoctrination.**

12. Able leaders in the Church were converted, and praying Christians were filled with the Holy Spirit. A revival came to the Church. Examples are the Hoovers in Chile, Disciple **ministers** in Puerto Rico, and the **Seamands** of the South India Conference of the Methodist Church.

Reasons for the Lack of Growth

1. Leaders were chained to **existing maintenance** work or Church and mission were devoted to a nonproductive pattern, once needed but long since outmoded.

2. Church and mission were devoted to an only slightly productive pattern instead of a highly productive one. For example:

> They continued the school approach when adults could be won. They baptized no illiterates, though this limited the church largely to youth. They required a three-year catechumenate, though few adults could last the course. They tried to circumvent polygamy by baptizing chiefly unmarried youth and hoping they would stick to monogamy.

3. They did not learn the language of the people, worked always in English, and so established the image that the Christian religion signifies mainly cultural advance. They thus got a few of the older men or families.

4. Fearing the problems brought in by converts and churches made up of new Christians, they set very high standards and baptized few.

5. The ministry was too highly trained and paid, was not one with the people, and could not be supported by the churches themselves.

6. Church and mission allowed themselves to remain stuck in an area of low potential.

7. They "worked with" resistant homogeneous units, instead of baptizing receptive units available to them:

> Roman Catholic ranchos instead of revolutionary ranchos; Upper-class professional people instead of laborers; High castes instead of depressed classes; High-school youth in towns instead of peasants in the country; the "classes" instead of the masses.

8. Leaders did not learn about church growth from mistakes on their part.

9. No one checked what was being done against the degree of church growth achieved.

10. The mission faced with little growth did not seek expert opinion from the outside.

11. They accepted gradualism as a sufficient mission method.

McGavran's analysis of the reasons for growth and lack of growth can be applied to Thailand as tools for evaluating the overall health of the Church. Even though these principles were derived out of experiences in non-Thai cultures, they still merit close study as models for the CCT and aids for understanding what evangelism is all about.

Evangelism According to Church Growth

There have been different definitions of evangelism in history. In George E. Sweazey's book, he says: "Evangelism is spoiled equally by attempts to change its message and reluctance to change its methods (1969:22). Therefore both conservative and nonconservative factions often misunderstand Christian Evangelism. Sweazay defines evangelism:

> Evangelism is every possible way of reaching outside the Church to bring people to faith in Christ and membership in His Church....The goal of evangelism is to bring people, through Jesus Christ, to walk with God" (1969:19).

He continues by naming four steps to evangelism:

> 1.Contact: the first step is to turn towards the church some of the feet which have been passing by its doors.
> 2. Cultivation: the second step is to persuade those who have turned towards the church to put one foot inside the door.
> 3. Commitment: the third step is to get both feet in the church. As people come all the way into membership and become acknowledged followers of Christ.
> 4. Conservation: when both feet are inside the church, it is essential for them to walk (1969:12-18).

In 1974 the International Congress on World Evangelization in

Lausanne stated the meaning of evangelism in these terms:

> To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scripture, and offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe.
>
> Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship.
>
> Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The result of evangelism includes obedience to Christ, incorporating into his Church and responsible service in the world (Scott 1975:20).

The church growth definition of evangelism is "to proclaim Jesus

Christ as God and Saviour, to persuade people to become His disciples

and responsible members of His Church" (McGavran and Arn 1979:51).

Peter Wagner, in his book, <u>Church Growth and the Whole Gospel</u>, clearly

states the church growth understanding of evangelism as follows:

> The goal of the Great commission is to make disciples. Going, in itself, will not fulfill the Great Commission. Neither will baptizing or teaching. But at the same time, speaking practically now. no one can make disciples without going, baptizing, and teaching (1981:54).

Definitions of Evangelism

Regarding the "making disciples" as an integral part of the

evangelistic mandate, we should consider what Wagner calls a "3-P"

definition of evangelism. The three P's are "presence, proclamation, and

persuasion."

Presence evangelism: Presence evangelism identifies those

who see the goal for evangelism as being present in society.

Wagner call this presence evangelism "1-P". In this view, the task of **evangelism** is completed by Christians in society doing good works. In other words, the advocates of presence evangelism insist that non-Christians can be evangelized when they have come in contact with a Christian presence in their lives.

They believe presence to be "sufficient evangelism." Church growth advocates suggest that "presence is an essential part of Evangelism" (Hunter 1979:79), or a "prerequisite for evangelism " (1981:55). However, while it sees the importance of presence evangelism, it **uoes** not consider it to be the final goal. It is a foundation on which to build (Hunter 1979:79).

Proclamation evangelism: Proclamation evangelism implies that the **evangilistic** task is completed once the gospel is proclaimed. Wagner calls proclamation evangelism "2-P". In this view, once a person has heard the gospel, he can be said to have been evangelized. This "2-P" stresses the importance of telling people about Jesus Christ as the Saviour who died for our sins and rose again in victory to bring eternal **life** to all those who believe in Him.

Evangelicals do not agree among themselves as to the goal of evangelism. Should it be understood as simply proclaiming the Good News or making disciples? Some evangelicals hold to proclamation **evangelism,** or "2-P". They insist that to evangelize is "not to ask whether conversions are known to have resulted from your witness, but simply to announce the Good News" (1981:56). Others, including those in the Church Growth Movement, think that "proclamation itself, while it is as necessary as presence to evangelize effectively, does not in itself constitute evangelism."

3-P EVANGELISM

GOAL MEASUREMENT

Presence +
Proclamation +
3-P= PERSUASION
Disciples made
People von
"INCORPORATED"

DISCIPLES MADE

WIN
DOW

Presence +
2-P-Proclamation
People hear and
Understand
"INFORMED"
(Decisions)

PEOPLE WHO HEARD
AND UNDERSTOOD

(Cultural Mandate)
1-P= PRESENCE
People Helped,
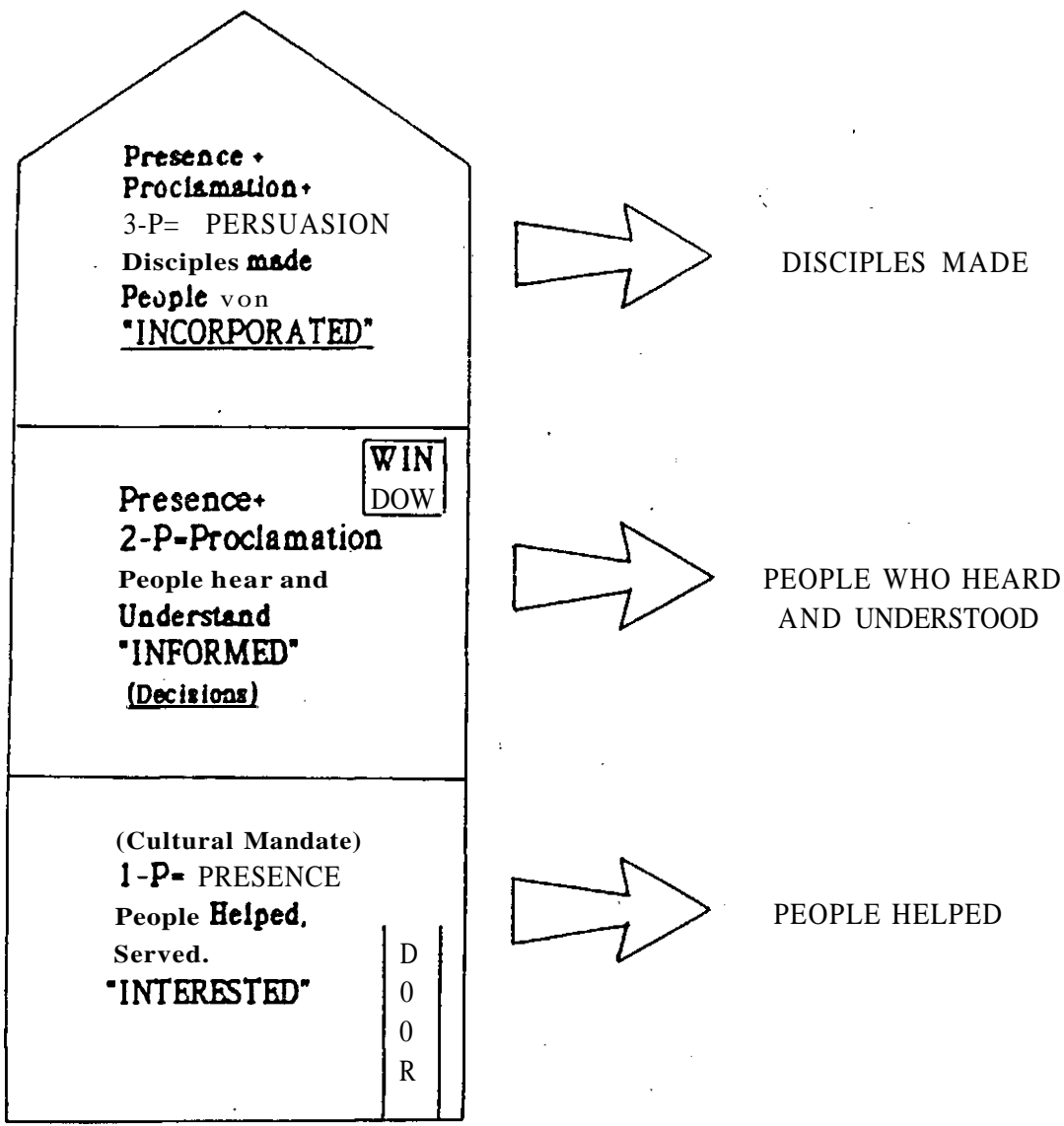Served.
"INTERESTED"

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PEOPLE HELPED

Figure 2. 3-P Evangelism

Source: Wagner 1988: Discerning the Outlines 2.

A very important step towards a strategy of successful evangelism is to plan all evangelistic activities in terms of church growth. According to Delos Miles, one of the contributions of Church Growth is a new definition of evangelism: "Evangelism is to proclaim Jesus Christ as God and Savior, to persuade people to become His disciples and responsible members of His Church" (1981:124). The emphasis in that definition is on "disciples" rather than decisions, and also on "responsible" church membership. When evangelism is successful in making many disciples who become responsible members, churches will grow and new churches will be planted. The disciples of the Church Growth movement are being used for effective evangelism in the U. S. A. and around the world. McGavran and Arn state:

> Church Growth endeavors to devise strategies, develop objectives and apply proven principles of grovth to individual congregations, to denominations, and to the worldwide body of Christ (1977:127).

Typology of Evangelism and Church Growth

Evangelism Model. According to the Church Growth Movement, we can classify evangelization under the following four titles; E-0, E-1, E-2, and E-3, which were first delineated by Ralph Winter at the 1974 Lausanne Congress on World Evangelization and whole-heartedly adopted by the church growth people.

Figure 3. Evangelism Model: E-0 to E-3

1. Evangelism Zero (E-0) involves winning nominal Christians back to fervent faith, it aims at renewing or reconverting existing or former Christians.

E-2

EXTENSION

New Believer. Planting a New Church

4. Evangelism Three (E-3) is the evangelization of non-Christians of a radically different language and culture- it is evangelism across a large linguistic, cultural, and ethnic chasm (McGavran & Arn 1977:129).

E-3

BRIDGING

Cross-cultural

New Churches are started in the New Culture.

Source: Wagner **1988**: Discerning the Outlines

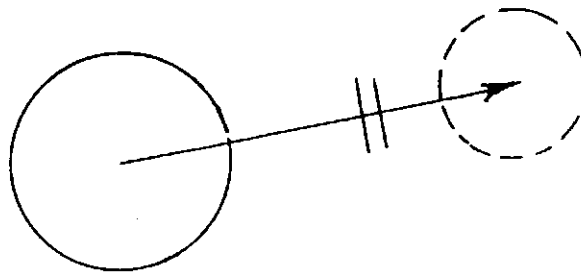reach, because of geographical and or cultural distance, by starling a new congregation with ministries, especially indigenous to the target population. It necessitates "E-1" evangelistic activities.

4. Bridging Growth: Bridging growth take place by "crossing cultural barriers" in order to plant churches. It occurs "when the church is planted by new cross-cultural evangelization among significantly different cultures and tongues from that of the sending church populations," usually geographically removed as well. It requires "E-2" and "E-3" evangelistic activities. Statistics show that 87% of the world's unreached people can only be reached by "E-2" and "E-3" evangelism. Practically speaking, among these four types of growth, the expansion growth seems to be considered more important than others by the Church Growth Movement.

The Two Mandates

(Cultural Mandate and Evangelistic Mandate)

The study of these two mandates goes back to McGavran's publication of The Bridges of God in 1955. Twenty-six years later, in Church Growth and the Whole Gospel: a Biblical Mandate. Wagner made the concept more comprehensive. This book answered the criticism which the Church Growth Movement had suffered because of the perception that its focus on soul-winning evangelism ignored the importance of social action. Even today, church growth thought emphasizes the evangelistic mandate of the church over its social concern. Wagner tries to defend the movement at this point: "While admittedly not enough has been done, the desire for improvement in the way that social issues are addressed is characteristic of Church Growth people." He feels that the whole "cultural mandate,"

introduced by Glasser, is balanced by the parallel "evangelistic ·
mandate." This became the point at which Glasser encouraged Wagner
to put strong emphasis on the social aspects of the Church Growth
Movement (Wagner 1981:12).

The fulfillment of both the cultural and evangelistic mandates is
"God's will for the people of the Kingdom" (1981:50), and is "at the core
of many church and mission policy decisions" (Pentecost 1982:37).
These mandates are "the two major areas of human responsibility in
carrying out God's program in the world." Therefore, Wagner holds,
"Serving God, the King, necessarily includes both the cultural mandate
and the evangelistic mandate" (1981:51). Both are "mandatory." Both
the cultural and evangelistic mandates have their origins in God. They
are based on the nature of God Himself (1981:12, 51).

The cultural mandate dates from Adam and Eve, as they were the
beginning of humanity. It was given to them while they were still in
their unfallen state (1981:51). There was no evangelistic mandate
before Adam and Eve fell into sin. There was no need for it. The
relationship of the human race with its creator was one of openness and
uninhibited fellowship. The cultural mandate, then, originated in God's
creation and needs to be treated as God Himself would treat it
(1981:12). On the other hand, unlike the cultural mandate, the
evangelistic mandate belongs to the redemptive order. Because Adam
and Eve sinned, human beings are no longer in fellowship with God.
Then God calls, "Adam, where are you?" (Gen. 3:9). These are the words
of a people-seeking God. His first words after the fall were the ·
beginning of evangelism, which has continued down through history.

It was given to Abraham when God chose him to be the father of His people, Israel (Gen. 12:1-3). It was repeated by Jesus. "The whole history of redemption that is told in terms of covenant, sacrifice, atonement, repentance, new birth, the cross, and the resurrection sums up God's working out of the evangelistic mandate" (1981:S 1).

The evangelistic mandate has now been given to the Church of Christ, which is chosen to work out God's evangelistic plan. "God desires that those who should be in fellowship with Him be found, loved, and brought back to the Father. He is a people-seeking God" (1981:51). Ho planned for the process of redemption to be dependent upon the working of His Spirit through men and women who are already part of the community of the Ling. In this sense, He is also a "people-using God" (1981:52). This is most clearly represented in the Great Commission-the evangelistic mandate. The best starting point for understanding it can be found in Matt. 28:19-20. Based on these verses, Wagner feels that the most important point of the Great Commission is the making of disciples. The version of the Great Commission given in Acts 1:8, actually lists geographical areas where ethnic groups are to be found. These include Jerusalem, Judea, Samaria, and the uttermost parts of the earth. Therefore, the object of the evangelism work is all the people who remain outside the Kingdom of God, whether church members or non-members. They are the lost sheep. God wants them to be located and brought into the fellowship. It is worthy of notice that Matthew 28:19-20 contains four action verbs: go, make disciples, baptize and teach. Wagner says, "go, baptize, and teach are participles or helping verbs while make disciples is an imperative" (1981:54).

This means that the ultimate goal of the Great Commission is to make disciples.

McGavran divided the act of disciple-making into two stages. The first stage is to "make disciples of all nations." The second stage is to "teach them to observe all things" (1955:13). The first stage is "discipling," and the second stage is "perfecting." What are the concepts of discipling and perfecting? How can we tell when a given group is discipled? McGavran says:

> Negatively, a people is discipled when the claim of polytheism, idolatry, fetishism, or any other man-made religion on its corporate loyalty is eliminated.
> Positively, a people is discipled when its individuals feel united around Jesus Christ as Lord and Saviour, believe themselves to be members of Sis Church and realize that our folk are Christians, our boot is the Bible, and our house of Worship is the Church...
> Discipling is definitely helped by the depth of consecration and the completedness of conversion of the individual (1955:14).

The next is "perfecting" the people. This is accomplished by bringing about an ethical change in people, increasing a thoroughly Christian way of life in the community, and converting young people as they reach the age of responsibility. The discipled group, then, should live a life that features social, racial and political justice (1955:15).

McGavran warns: "distinguishing these two stages is essential for those who lead people to become Christians. The second stage overlaps the first but it can not precede it without destroying it (1955:16). We can easily find some correlation between McGavran's "two stages" and Wagner's "two mandates".

In 1979, McGavran found three categories in "discipleship." He calls them D1, D2, and D3 (1980:170-171). D1 and D2 belong to

To understand the relationship between the two mandates is an urgent need for Christians all over the world today. It requires a clear and constructive answer, especially in the Church of Christ in Thailand. With the aid of Glasser's concept of "mandate," Wagner advances his beliefs beyond the traditional evangelistic position, perhaps without knowing it. That the "mandate" is essential, rooted in the very nature of God, and not optional is the hermeneutical key to a synthesis of the two extreme views with a deeper and more Biblical understanding of their common roots.

For Wagner, both mandates are essential even though evengelism is the priority because both of the mandates are rooted in the very nature of God--God the Creator and God the Redeemer. While we continue to debate the relationship between evangelism and social action, we must search for a model that will help us to understand the two distinct mandates Biblically and coherently.

Let us reread Wagner's concept of "holistic mission." The issue is why Wagner would, on the one hand, turn himself toward the "holistic mission" which includes both the cultural and the evangelistic mandates, and on the other hand, continue to see evangelism as the priority. What is the underlying reason for his, still traditional, "evangelical" understanding of "holistic mission"? His continuance in this uneasy position can be traced to critics within the Lausanne group. He agrees with David Hesselgrave, who argues that "missionary experience has shown that even when social activities are used simply as evangelistic methods, they often end up as distractions from the central task of soul-winning and church-planting" (1981:92). What Wagner and Hesselgrave fear is that "holistic mission" may lose sight of

one another. Both of them have their place in the service of the believers. The DE is the department that directly implements the evangelistic mandate of the CCT. Since I am the director of this department I have been able to evaluate the history of the Church in term of what it has done as well as what is still left to do. It is evident that the CCT has been strong on **cultural** mandate. Thus, I would like to **make** some **recommendations** that could bring the evangelistic mandate up to par with the cultural mandate.

The Department of Evangelism

I have already mentioned the establishment of the Department of **Evangelism** (DE) in chapter 4, p. 73. Rev. Puang **Akkapin** was appointed as the chairperson and the evangelist for this department in **1956**. His co-evangelist was Rev. **Tongkham Puntupongs**, who later became the chairperson of the board for the DE in **1962**. He followed the same pattern of evangelism that Puang established. In **1965**, the CCT appointed Tongkham director **for** the DE. Thus, he became the first director of the DE. Unfortunately, **due** to the shortage of evangelists at the time, he served both the function of director and evangelist.

Rev. Tongkham strengthened the department through his revivals in response to the needs **of** church members. In **1974**, he was elected moderator of the CCT and **Acharn Silawech Kanchanamukda** replaced him as DE director. From **1975-1980**, we have seen much progress in the DE in terms of **administration** because of the support of the CCT officers. Consequently, it became a strong organization with **10** **full-time** co-workers; 7 of them were evangelists. In **1980**, he resigned as the director of the DE.

From 1981-1982, Rev. Samrit Wongsang was appointed as the
new director. The CCT changed the emphasis of the DE from doing all
the evangelism to encouraging, supporting, and promoting evangelism,
in the local churches through the church districts (approximately 14),
institutions, and directly to the local churches. However, the DE has
provided the leadership even though the department only had four
evangelists left.

Between 1982 and the end of 1983 there was no director for the
DE. In November, 1983, I was appointed the new director for the DE.
I had two co-workers and two office assistants. At the time they were
hired, we were moving well along with the policies set beforehand:

Statement of Policies:
Department of Evangelism

1. Encourage local churches, church districts, and other church
institutions under the CCT to take responsibility for evangelism.

2. Encourage and educate church members to be able to do
evangelism by themselves.

3. Encourage evangelism through the media and other audio-visual
aids by the local church and church institutions.

4. Set up seminars and leadership training courses for those who
are responsible for evangelism in the local churches.

5. Coordinate the work of spreading the gospel as a networking
center for those organizations within and outside the CCT.

In January 1990, the DE board of directors added four more
policies to the existing list to meet the needs of the local church:

1. The evangelist's task is to teach those leaders in the local
churches.

2. Set up seminars for church leaders in different demographic areas of the country.

3. Set up seminars to plan strategies for evangelism.

4. Set up nationwide conferences for evangelism in which well known speakers from other countries could be invited.

The Role of the Department
of Evangelism in the CCT

Before the DE can carry out the above policies, the CCT board of directors must approve them. However, for all practical purposes, the CCT has given all authority to the DE to implement its evangelism program. Therefore, as a guide, the present policies of the DE are to promote, to teach, to preach, to revive, to cooperate, and to train. The role of the DE in the CCT is to develop the spiritual fervor of the local churches, church districts, and church institutions as shown in the diagram below:

```
                              CCT
                               |
                               v
CHURCH                         |              CHURCH
INSTITUTIONS  <------>   DE  <------->  DISTRICTS
Evangelistic Teams             ^              Division of Evangelism
Chaplains                      |              Coordinators
                               |              Volunteer  groups
                               |
                               v
                    LOCAL  CHURCHES
                    Evangelistic teams
                    Evangelists
```

Figure *4.* The Role of the DE in the CCT

From the diagram, we can see that the DE in the CCT has a number of responsibilities:

1. Implement the overall policies of the CCT.

2. Encourage the church districts to plan for evangelism.

3. Coordinate the evangelism and train the local churches.

4. Improve the church mission structure to better serve the purpose of evangelism.

5. The most import responsibility is to prepare the local church congregations to self-propagate through revival and training, outreach and networking.

128

```
                    Church Development
                       and Revival


  Networking ————————► Evangelism ◄———————— Training and
                                               Practicing


    On-the-job                              Encouraging
      Training


                       Trainers,
```
Finances. Equipment

Figure 5.

Preparing the Church and the Church Institute for **Evangelistic** Task.

The former director or the DE, Rev. Wongsang **(1981-1982),** has

indicated that the role and problems which the **DE** faces were:

> **During** the 40 years of the life of the DE in the (XT. much change
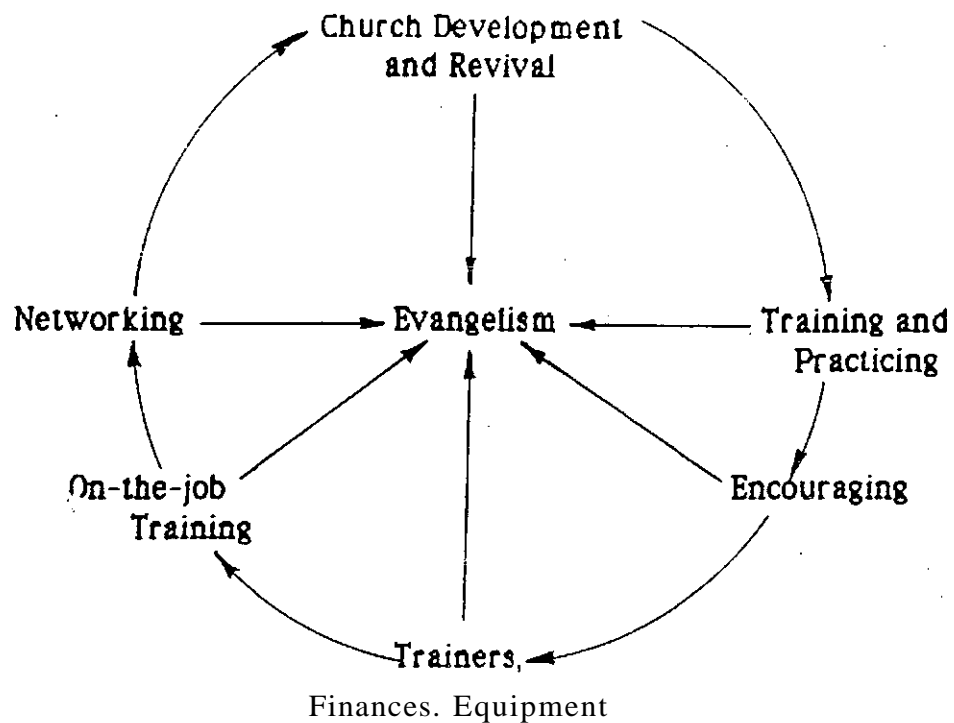> and development has gradually occurred even though most of the
> responsibility fell on the director. The department is more productive
> when the director carries out the work himself with the cooperation of the
> DE executive committee.
> **Furthermore,** local churches and other institutions worked very
> **closely** with the DE which also enhanced productivity. The truth is
> that the success of good evangelism depends on the willingness of the local
> church and institutional leaders. The DE only **facilitates** their **work.** . .
> Even though it is evident that the role of the DE in the church is a vital
> one. it still lacks leadership and proper financial and moral support. **Thus,**
> many problems linger on (1984:43-45).

Despite these problems, when I came on as director of the DE, the

department was blessed by God . We received more personnel and a

vehicle for transportation to local churches. As for finances, we still need

more support from local churches and church institutions, or possibly foreign mission boards or other outside sources.

Voice of Peace (a Christian recording studio) has indicated its support by allowing the DE to use its facilities in Chiangmai. The DE may encounter problems in the next few years, but we have also encountered a new encouragement: the young people are more open and responsive to evangelism. This is true not only among Christian young people, but the non-Christian sector as well.

Table 7. Results of the Evangelical Revival in Schools: 1983 to 1988

1983

School (bv month)	Age Group	No. of Students Professing to Receive Christ
November		
Kenneth McKenzie (North)	11-18	95
Si Thamarat Syksa (South)	11-18	940
December		
Chiangrai Vittayakom (North)	11-15	MO
Charoen Rath (North)	11-18	224
	Total	1,399

1984

February		
Bamrung Vittaya (Central)	11-18	160
August		
Hua Kunjae Vittaya (East)	11-15	96

September

Prince Royal's College (North)	11-18	177
Charoen Rath (North)	11-18	200

November

Nan Christian Syksa (North)	11-15	100
Si Thamarat Syksa (South)	11-18	399
Arunpradit School (Central)	11-18	205
Kenneth McKenzie (North)	11-18	89
Vichanaree School (North)	11-18	141

December

Chiangmai Christian (North)	11-15	305
Chiangrai Vittayakom (North)	11-15	181

Total 2, 053

1985

January

Padoong Rasdr School (North)	11-18	119
Udon Christian School (North East)	11-13	233
Bamrung Vittaya (Central)	11-18	100

February

Prince Royal's College (North)	11-13	160

July

Kristam Syksa (Central)	11-13	100

August

Bamrung Vittaya (Central)	11-18	13
Trang Christian School (South)	11-18	217

September

Christian Mahachai School (Central)	10-12	86
Kenneth McKenzie (North)	11-18	183

November

Si Thamarat Syksa (South)	11-18	394
Chiangmai Christian (North)	11-15	341
Suriyawong School (Central)	11-15	168

Total 2,114

1980

January

Udon Christian School(North-East)	10-13	203

June

Chiangrai Vittakom (North)	11-15	417

September

Si Thamarat Syksa (South)	11-12	405
	13-15	238
	16-18	94
Sahabamurung Vittaya (Central)	11-12	56
	13-16	60
Kenneth McKenzie (North)	11-12	73
	13-15	--
	16-18	16

Total 1,562

1987

February

Anu kun Syksa (North)	10-12	51
	13-15	15

June

Udon Christian Vittaya (North-East)	10-13	135

July

Watana Academy (Central)	11-18	30

August

Jane Hays Memorial (Central)	11-15	121
Bamrung Vittaya (Central)	11-12	236
	13-15	6

September

Arunpradit School (Central)	11-12	236
	13-15	209
	16-18	95
	Total	892

1988

January

Sahabamrung Vittaya (Central)	11-15	70
Kristham Vittaya (Central)	10-11	182
	12	12

February

Sammuk Christian Vittaya (East)	11-15	50

August

Dara Academy (North)	12-14	234
	15-18	42
Sahabamrung Vittaya (Central)	11-15	72
Si Thamarat Syksa (South)	11	90
	12-15	291
	16-18	__36

Total **1,079**

Five-year total **number** of students professing to receive Christ: 9,099.

Table 8. Enrollment Statistics: CCT Schools

Year	No. Students	No. Teachers	No. Schools
1986	38,837	1,724	29
1987	41,599	1,812	29
1988	33,935	1,371	29

In **1987,** there were 2,883 Christian students and 900 Christian teachers all together in the CCT schools. From my experience in working with local churches and schools, I have observed that ever since the CCT has been under the Thai leadership, these leaders have neglected emphasis on growth in the church. Since **1957,** Thai leaders have replaced the missionaries in **the administration** in the local churches and church institutions. The result has been that institutions have prospered far more than the churches.

The Administrative Structure of the DE

From **1957** onward, Thai leaders took the place of the missionaries at the **administrative** level. However, the most talented administrators ended up in the various church institutions rather than the churches themselves. Thus, the latter did not prosper as much as the institutions.
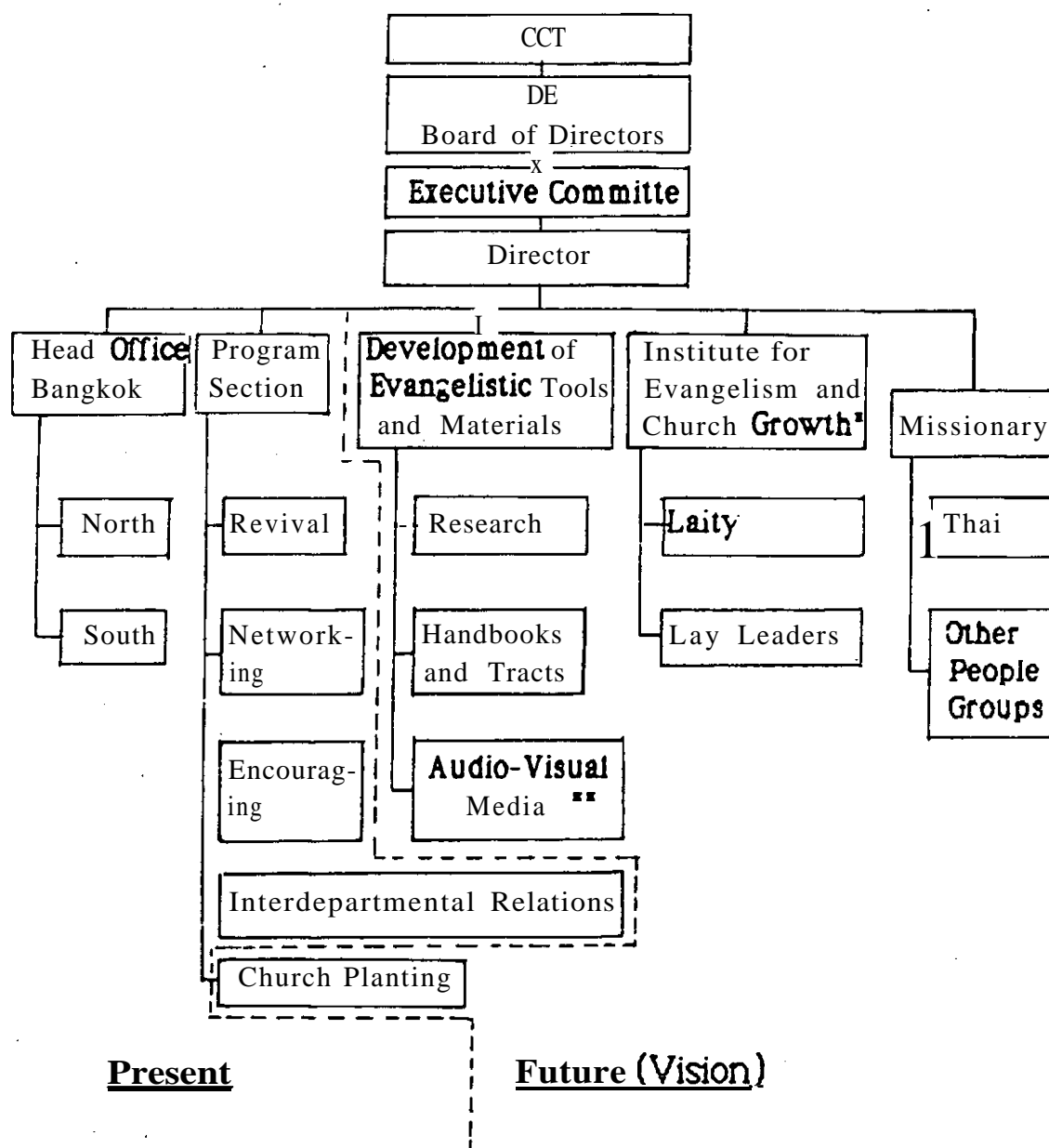
In fact, the missionaries trained the Thai Christians for work in the schools and hospitals much better than for the work of the church.

Another reason for the speedy progress of the church institutions stems from the values of Thai society. Thai people respect academic teachers and medical doctors much more than other professions. These leaders are thought to be more beneficial to those under their jurisdiction. Thai people usually feel that they are already endowed with religion; it is not necessary to change to another religion.

Therefore, the CCT must bring the gospel to the Thai people, that is, touch their heart with the reality of the Savior's work by teaching them that Jesus Christ is Lord and Savior. He is not a religion; rather, he is the living Almighty God.

The CCT has continually attempted to stimulate the development of the church. Thus, all church members claim that the DE is the heartbeat of their church. Since the CCT appointed me as director of the DE in 1983, the DE has worked hard in the last seven years. However, we still function the same way we did during the terms of previous directors. For example, we still use revivals. Nevertheless, we have added some innovative programs these past few years including frequent seminars and training sessions.

I thank God for the opportunity to come to the School of World Mission at Fuller Theological Seminary. I received much knowledge and understanding from this program. I will take what I have learned and adapt it for implementation in Thailand. Moreover, I will take with me the principles of evangelism according to Church growth philosophy and reform the administrative structure of the DE for the upbuilding of our church, the CCT.

```
                        ┌─────────────────────┐
                        │         CCT         │
                        └─────────────────────┘
                        ┌─────────────────────┐
                        │         DE          │
                        │  Board of Directors │
                        └──────────x──────────┘
                        ┌─────────────────────┐
                        │ Executive Committe  │
                        └─────────────────────┘
                        ┌─────────────────────┐
                        │      Director       │
                        └─────────────────────┘
```

Head Office Bangkok	Program Section	Development of Evangelistic Tools and Materials	Institute for Evangelism and Church Growth*	Missionary
North	Revival	Research	Laity	Thai
South	Networking	Handbooks and Tracts	Lay Leaders	Other People Groups
	Encouraging	Audio-Visual Media **		

Interdepartmental Relations

Church Planting

Present   **Future (Vision)**

* DE will co-partner with MFT, Payap University, Marburger Mission, and others.

**DE will co-partner with Voice of Peace Christian Studio Recording, Christian Communication Institute, Payap University Chiangmai and others.

Figure 6. The Administrative Structure of the Department of Evangelism.

CHAPTER VII
RECOMMENDATIONS FOR
THE FUTURE GROWTH OF THE CCT

The future of the CCT is not easily predicted since there are many forces at work against it such as Buddhism, Animism, Hinduism, Islam, and Deism. However, the greatest hindrance to growth is the church itself because it often works against its God-given mission and function. Based on the past failures of the CCT, the present responsiveness of certain segments of the Thai population, the authority of the Holy Scriptures, and the power of the Holy Spirit, as well as our faith in God, we can predict great growth of the CCT. To accomplish this task we need to understand ourselves by diagnosing the growth of the CCT. As for the future growth of the CCT, we need knowledge, practical strategy, faith projections and missiological expectations.

Diagnosis of the Growth
Between 1979 and 1989

Table 9. The CCT Membership Data

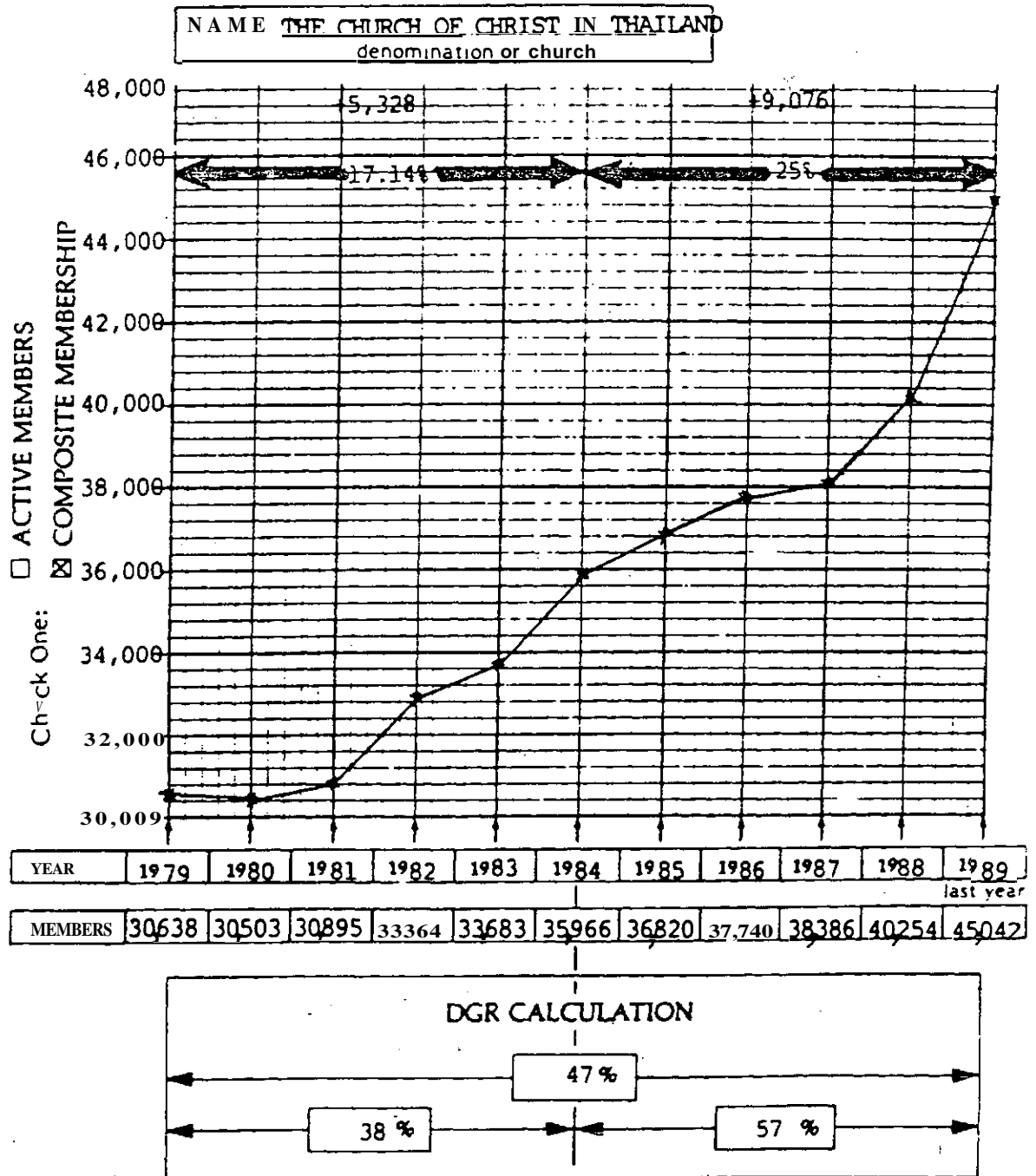| Year	No. of Members
1979	30,638
1980	30,503
1981	30,895
1982	33,364
1983	33.683

GRAPH 2-A

(Line Graph)

THE DIAGNOSTIC PERIOD —MEMBERS

Fill in the boxes just below the graph with the data from the bottom section of table 1. Indicate on the vertical scale if you are using active membership (line 1 on Table 1) or composite (which you will have to calculate—see page 7). After you make your graph, fill in the DGR calculations in the box below.

NAME THE CHURCH OF CHRIST IN THAILAND
denomination or church

Check One: ☐ ACTIVE MEMBERS ☒ COMPOSITE MEMBERSHIP

YEAR	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989 last year
MEMBERS	30,638	30,503	30,895	33,364	33,683	35,966	36,820	37,740	38,386	40,254	45,042

DGR CALCULATION

47 %

38 %   57 %

GRAPH 2-B

(Bar Graph)

THE DIAGNOSTIC PERIOD
MEMBERS ANNUAL GROWTH RATES

The data in the boxes under the graph will be the same as you used in Graph 2-A. Calculations of annual growth rates (AGR) and graphing procedure are explained on page 15.
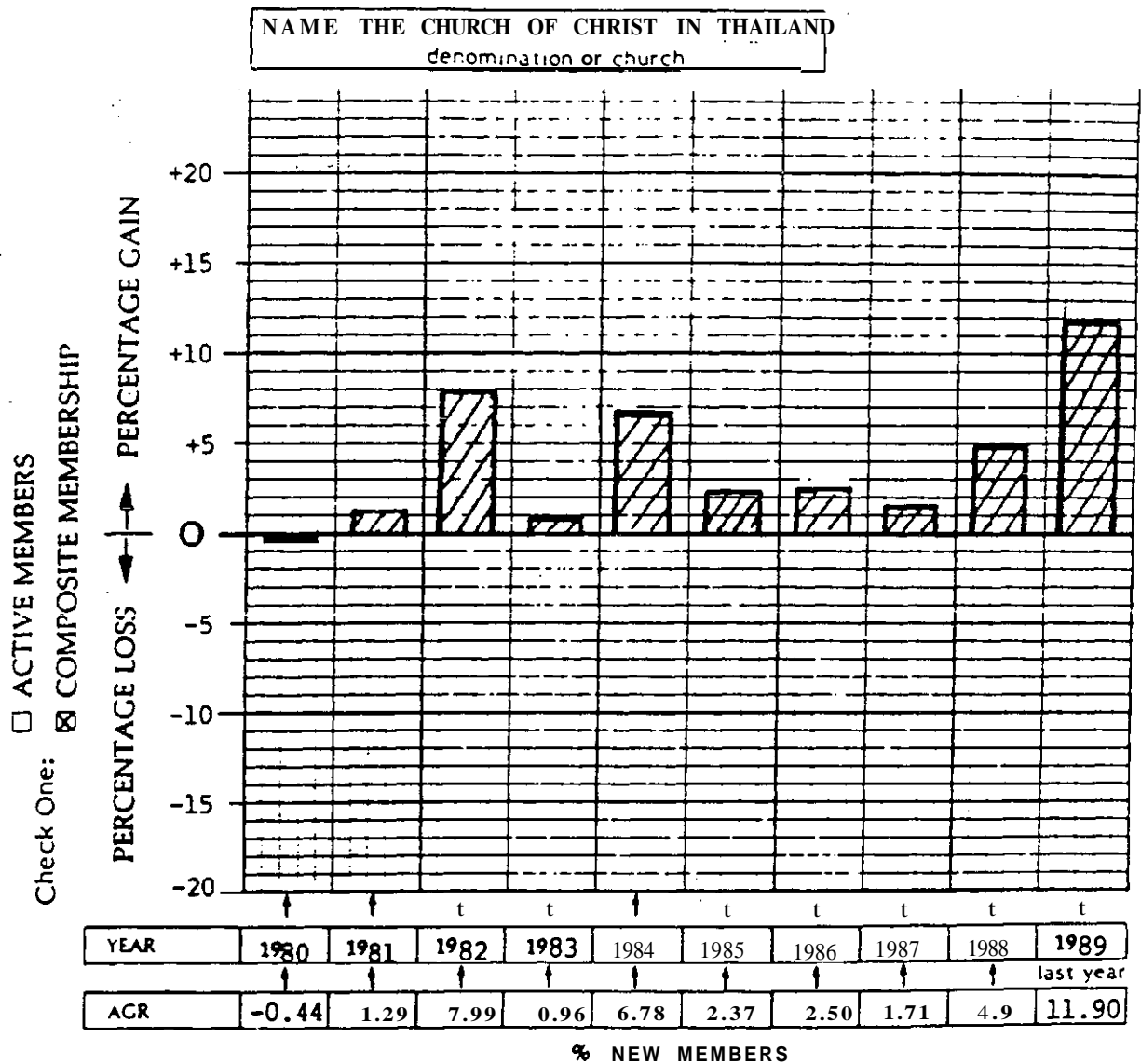

NAME THE CHURCH OF CHRIST IN THAILAND
denomination or church

Check One: ☐ ACTIVE MEMBERS ☒ COMPOSITE MEMBERSHIP

PERCENTAGE LOSS ←→ PERCENTAGE GAIN

YEAR	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989 last year
AGR	-0.44	1.29	7.99	0.96	6.78	2.37	2.50	1.71	4.9	11.90

% NEW MEMBERS

Table 10. The CCT Churches Data

Year	No. of Churches
1979	204
1980	208
1981	211
1982	216
1983	231
1984	240
1985	245
1986	252
1987	260
1988	270
1989	276

The CCT Churches by districts of 1989

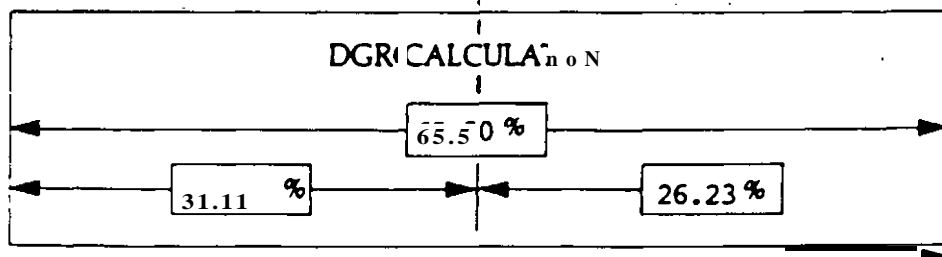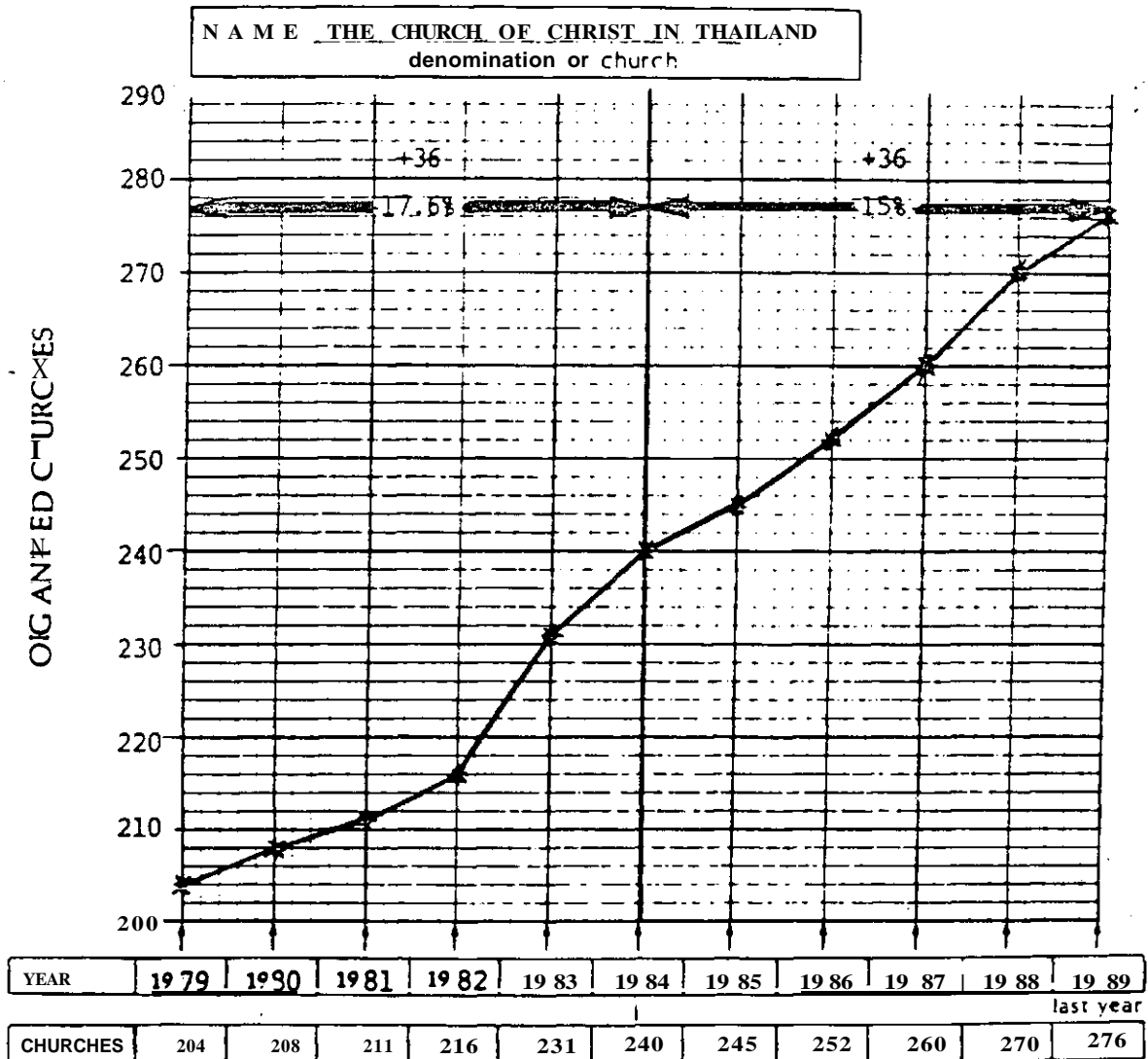| District	No. of Churches
1	51
2	48
3	14
4	16
5	11
6	12
7	33
8	7
9	7
10. . . .	11
11. . . .	6

GRAPH 3-A
(Line Graph)

THE DIAGNOSTIC PERIOD
GROUPS OF CHURCHES

This graph is to be used for survey of a denomination, district, conference, diocese or any other study which includes a number of churches. It is not useful for studying one local church unless that church has spawned a number of daughter churches.

The data to be used here will be found on Line 4 on the bottom section (Diagnostic Period) of Table 1.

NAME THE CHURCH OF CHRIST IN THAILAND
denomination or church

ORGANIZED CHURCHES

+36   +36
17.6%   15%

YEAR	19 79	19 80	19 81	19 82	19 83	19 84	19 85	19 86	19 87	19 88	19 89
CHURCHES	204	208	211	216	231	240	245	252	260	270	276

last year

DGR CALCULATION

65.50 %

31.11 %   26.23 %

Wagner lists signs of a growing church. "Vital Sign Number One of a healthy, growing church is a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth" (1982:57). Robert Schuller has defined leadership:

> Leadership is the key to Church Growth. If the church is to really succeed in its mission of witnessing effectively to the non-churched world in the Twenty-First Century, we must develop dynamic, aggrc sive and inspiring leaders. And what is leadership? Leadership is thinking ahead, planning for the future, exhausting ail possibilities, envisioning problems and dreaming up solutions to them, and then communicating the possibilities and the problem solving ideas to the decision makers (1974:49).

McGavran designated five classes of leaders. Perhaps it will be helpful to briefly review and define those classes:

Class 1: Leaders whose energies primarily turn inward toward service to existing Christians and existing church structure.

Class 2: Leaders whose energies primarily turn outward toward non-Christians in an effort to bring them into the Body of Christ.

Class 3: Leaders who are unpaid or partially paid and who shepherd new small churches.

Class 4: Leaders who are full-time, paid professional staff of on-going churches.

Class 5: Denominational or interdenominational leaders.

Delos Miles suggests that intrinsic to McGavran's five classes of leaders is just about everything we need to consider in analyzing the leadership principle in a church or denomination, and indeed in the whole church. Another major aspect which we do need to touch upon is the qualities and characteristics of church growth leaders (1984:103).

both structures as part of God's redemptive purpose. It **recognizes** the strengths and weaknesses of each of these structures and their interdependent   nature.

Thesis Two: Theological Breakthroughs

This thesis refers to the observation that most new **expansion** and renewal movements have been accompanied by new understanding of some aspect of the Gospel or the Christian life previously **unseen** or forgotten.

Thesis Three: **Spiritual Dynamic**

Various elements seem to accompany renewal and eipansion such as renewed **experience** with God, **koinonia,** and small group activity, lay leadership, renewed 3tudy of the Scriptures, new **hymnology,** use of spiritual gifts, mystical experiences with God, sacrificial dedication to the principle of the cross. This thesis seeks to describe the underlying causes of the spiritual dynamic of expansion or renewal movements.

Thesis Four: Mission Structures

A major thesis that Pierson will **repcat** is the use of mission structures in the eipansion of the Gospel into new areas: cultural, geographical, linguistic. This thesis seeks to understand the patterns of the mission **structures,** their associations with each other and with the congregational structures along with the new Churches arising from their efforts. A part of this thesis involves the generation of new mission theory and its application by the mission structures for the eipansion of the Gospel.

to do **evangelism** in terms of church planting and church **growth** in new areas and new cultures.

The CCT can establish another structure apart from the DE, or the CCT can initiate cooperation with another mission structure apart from the CCT within Thailand to evangelize outside the country. We need a mission structure that has experience in evangelizing other ethnic groups as well as our own.

Theological Breakthroughs

The CCT needs renewal because through renewal "new understandings of some aspects of the Gospel or the Christian life previously unseen and forgotten [are **explored**]" (Pierson **1988:24**). This is very important especially because in some **local** churches Christianity has already become much customary.

New understanding like new birth, repentance, holiness, and righteousness needs to be preached and taught. Especially important is the recognition of the gifts of the laity.

Spiritual Dynamic

The CCT needs spiritual dynamics to make the church **alive**. **Spiritual** dynamics bring the church, to some extent, to **functioning** as a body because every member can discover and utilize their spiritual gifts.

Also, spiritual dynamics allows the congregation to be open to the Holy Spirit and to create new life in her activities such as small group programs and renewed study of the Bible.

Historical Contextual Condition

The CCT leadership, especially the DE leadership, has to be sensitive to the historical and contextual condition of Thai church and society, especially nowadays when God is drastically and rapidly

causing a great deal of change in the **world** (for example, the recent political and economic changes in Eastern Europe; and the Soviet U .ion). In this regard, the Thai context cannot be separated from the context of the rest of the world; it is part of it. What happens in another part of the world can influence the Thai people even to the point of bringing a **"paradigm** shift" for them.

The CCT has to be able to read the "signs of the times" in order to make use of this historical **context** for bringing people into the Kingdom of God, including the "signs of the times" within Thailand itself. This means the CCT must ask how growing industrialism and **urbanization** affect its mission.

Key Person

The CCT, especially the DE, should provide opportunities for people who are being used by God as key people for renewal or for expansion. In Church history, sometimes key persons are denied their callings by congregational structure for different reasons so that renewal and **expansion** cannot happen as it should. The congregational structure should support such people to encourage renewal and expansion inside and outside Thailand.

Information Distribution

information about the growth of the Church elsewhere, and especially renewal movements and expansions, should be distributed not only within Thailand but also to different countries in the world so that many people may receive blessings from these experiences. Moreover, they can support the development of the CCT as well as the DE with prayer. In order to do so, the CCT or the DE should issue the

information in English and distribute these to the United States,

Germany, Japan, Korea, Indonesia, Singapore, Malaysia, and Burma.

<u>Leadership Patterns</u>

The thrust of this thesis was discussed in the section found in Chapter V on lay leadership training and will be discussed further in the section on the Institute for Evangelism and Church Growth latter in this chapter. Through the leadership pattern and church growth, the church can become strong because the Church will not only have good leaders but also enough leaders to influence the members for growth and eipansion.

Wagner:Strategies for Church Growth

Wagner believes that no task could be more crucial than fulfilling the Great Commission in our generation, and that how to approach and plan for the execution of this task is the question at hand. Strategies for Church Growth addresses this key issue. Many principles of evangelism and missions have been proven, through recent research and experience, to be effective in implementing the Great Commission.

In <u>Strategies for Church Growth</u> (1987) Wagner has constructed many principles, but I have only selected several for my discussion here.

The Major Component of Strategy

Wagner sees strategy planning as essential. It is an activity done by adults and children, Christians and non-believers, which cuts across ethnic and national barriers. 't is not a technique to be claimed only by Americans, nor of Nigerians, nor Pakistanis. Perhaps not everyone consciously thinks of strategy planning as such or analyzes it in great

A wise man thinks ahead; a fool doesn't. and even brags about it! ·
(Prov.13:16).

It is pleasant to see plans develop. That is why fools refuse to give them up
even when they are wrong (Prov.13:19).

The intelligent man is always open to new ideas. In fact, he loots for them
(Prov.18:15).

4. **Historical Precedent.** Can we learn from the mistakes as
well as the example from the past? Wagner looks at John Wesley's
example: Wesley didn't want to preach in the fields, but he did because
it was the best way to evangelize (1987:26-28,30-31).

Advantages of Having a Strategy

Wagner lists several advantages to accepting the Biblical pattern
of consecrated pragmatism in thinking about strategy planning:

1. It increases efficiency.
2. It helps measure effectiveness.
3. It permits midcourse corrections.
4. It unites the team.
5. It makes accountability natural.

6. It helps others (1987:32-33).

Theological Nonnegotiables

This should be of particular concern for those interested in
ministry in a Thai conteit. It cannot be assumed to any degree that a
Thai person has any theologically based concepts of the Christian faith,
even if that person is a Christian.

Thai people like to argue over theological ideas that a Christian
from Western cultures might take for granted. That is why Christian
confessions are so important.

They bring us back to the theological convictions that we as Christians must accept. Wagner lists seven:

1. The glory of God is the chief end of humans.
2. Jesus Christ is Lord.
3. The preaching of the gospel is the preaching of the Kingdom of God.
4. The Scriptures are the only normative authority for believers.
5. Sin, salvation, and eternal death are eschatological realities.
6. God wills all to be saved from sin and eternal death.
7. God has given His people a responsibility for saving souls, and the Holy Spirit works through them to accomplish the task (1987:39-40).

The Harvest Principle and Soil Testing

Wagner builds on McGavran's "theology of harvest," in which the principle of the harvest is a launching pad for planning strategies for church growth. Wagner describes the principle of the harvest:

> The world of Jesus' day was an agriculturally oriented world. While there were some large cities in the Roman Empire, most citizens were rural people. . . They knew what it was to work the soil. This is why Jesus used so much agricultural language in His preaching and teaching. He did not have to explain the implications to His hearers. . .
>
> The Principle. The most fundamental principle of farming is that of the harvest. It is the vision of the fruit. . .Jesus assumed this when He spoke to His disciples about the harvest: "Lift up your eyes and look at the fields, for they are already white for the harvest!" (John 4:35). He mentioned that in some cases one person sows the seed while another gathers the fruit, but they rejoice together because their combined labors have resulted in a harvest (see John 4:36-37) . .
>
> If Christian leaders today would look at their task of reaching the world for Jesus Christ with the intensity that a farmer considers the harvest, it would make a measurable difference in the effectiveness of planning strategy. . .The harvest is the payoff for the farmer. It is the most crucial time of the agricultural cycle. Jesus said. "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest" (Matt. 9:37-38).
>
> Jesus specifically stresses the need for large numbers when the harvest is ripe. Farmers of every part of the world know how important this is. .God gave the increase" (1 Cor. 3:6). Our teak, is to locate the ripened harvest fields and reap them in Jesus' name. This is the harvest principle (1987:58-59.64.72).

155

Testing the Soil

Wagner continues the agricultural metaphor of the harvest with the concept of "testing the soil":

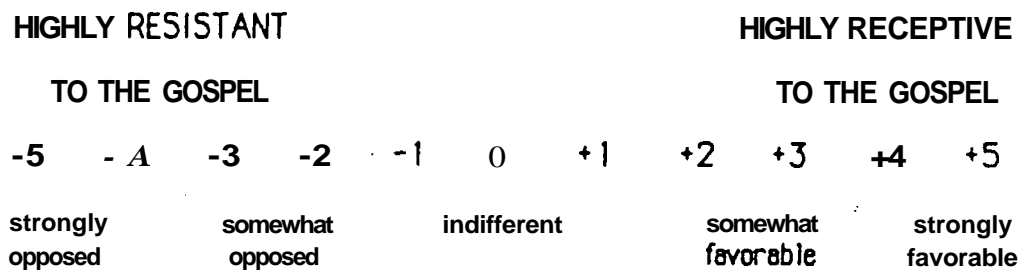> The agricultural world regularly deals with a variety of soils...
> The evangelistic world is also characterized by many "soils" which are know as people groups...
> The purpose of testing the soil is to determine, as much as possible, which people groups might be the most receptive to the gospel at any given time. Conversely, it is helpful to know which of them seem to be resistant to the message of the Kingdom...
> It is important to think through two relevant questions in beginning to consider soil testing: (1) Is it desirable? and (2) Is it possible?

To answer the question, "Is it possible?" Wagner points to Edward R. Dayton as having most refined the resistance-receptivity axis. Dayton's axis looks like this:

HIGHLY RESISTANT TO THE GOSPEL						HIGHLY RECEPTIVE TO THE GOSPEL		
-5	- A	-3	-2	-1	0	+1	+2	+3	+4	+5
strongly opposed		somewhat opposed		indifferent			somewhat favorable		strongly favorable

RESISTANCE/RECEPTIVITY SCALE

Wagner gives his perspective on the resistance-receptivity scale:

> Resistant people are also called "left end peoples." because they are plotted toward the left end of the axis. By the same token, the receptive are "right end peoples."... Among many others, three major indicators of resistance-receptivity stand out and ought to be considered whenever determining where to plot a given people group on this axis. There are (1) where churches are already growing, (2) where people are changing, and (3) among the masses (1987:77-78).

Christian workers sometimes find that their efforts in evangelism and church growth do not seem tc pay off. When faced with a situation characterized by not fruit, Wagner suggests carefully examining four crucial areas:

> 1. Be sure you are in the the vine. As Jesus Christ said, "I am the vine, you are the branches. If a man remains in me and I in him, he will bear much fruit; aprat from me you can do nothing" (John 15:5). The branches have no power to bear fruit, so they must derive their power from the vine (Jesus).
> 2. Be sure you are preaching to the right people.
> 3. Be sure you are using the right methods.
> 4. Be sure you are working hard enough (1987:89-93).

Using such a checklist could help Christian workers be more efficient in money, energy, and personnel.

6lbbs: Twelve Principles for Church Growth

Biblically, growth is something God ordains for his church and this growth is to come from that massive pool of unsaved who make up our society. The motivation for this growth is that it is God's will and we are under the powerful influence of God's constraining love. Church Growth does not represent a total theology of mission, but places a specific focus on the making of disciples and their incorporation into local churches.

Church Growth principles are discovered by observing where churches are growing "where the numbers of members are increasing and new congregations are being born, and where men and women are introduced to Jesus Christ commit their lives to him and become responsible members of his church" (Donald McGavran).

The following is a list of Church Growth principles according to Gibbs:

1. God will that individuals and communities should come to Christ in repentance and faith to acknowledge him as Savior and Lord, to become his disciples and be incorporated into local churches.

2. The evangelistic task does not stop short as "presence" and "proclamation" but includes the need for "persuasion" in response to the prompting and guiding of the Holy Spirit.

3. Much can be learned from the study of the numerical growth of denominations and congregations by geographical area and homogeneous groupings.

4. The various factors likely to inhibit or facilitate growth in any give situation need to be identified using the relevant anthropological and sociological tools.

5. Due to the preparatory work of the Holy Spirit, certain elements of any population become more winnable than others. We should be alert to such developments and direct the major part of our evangelistic efforts to the most responsive.

6. Every one has the right to hear the gospel within his/her culture, for Christ did not come to abolish, but to redeem cultures. People should not be expected to cross racial, cultural, class and language barriers in order to come to Christ.

7. The church requires two interrelated structures to carry out God's redemptive mission, one being the settled community and the other the apostolic band.

8. To sustain church growth, in addition to expanding existing congregations, new churches should be planted, cell groups multiplied, and local leadership trained on the apprenticeship model.

9. The church should aim to motivate all its members to fulfill their role of witness and activate them to exercise their duty to enrich the church's worship and extend its witness by incarnating its life in the world.

10. Churches should concentrate on developing unpaid leaders and workers who devote their energies to reaching those outside the church.

11. A church should beware of pursuing personal maturity at the expense of ongoing evangelism, otherwise a communication gap will open up between the church and community through the process of "redemption and lift."

12. Growth should be expected and planned for. Therefore we should set ourselves measurable goals in line with our God-given resources and in response to the call of Christ to specific area of responsibility.

2. God speaks to us through inner convictions based on prayer, meditation, and our willingness to do his will before we know it.

Many Christians try to guess the will of God because in their daily experience, they are quite uncertain of God's will. This is because they are not willing to do the will of God before knowing what it is. Some people just want to know for the sake of knowing it. If the will of God is beneficial to them, then they are willing. However, if it is not, they are not willing to do it. They have to be taught that God's will is ultimately good for their Eves. Willingness to do the will of God before knowing exactly what it is must be emphasized.

Moreover, they have to be taught how to read the Bible and meditate on it everyday. In doing so, their hearts and minds are shaped to be sensitive to the voice of God.

3. God speaks through the counsel of mature Christians. Those who have been mature have been shaped by the Bible. That is why their counsel is more or less close to Biblical truth. Pastors and elders should also be equipped to be good counselors because in the Asian context, church members are heavily dependant on pastors and elders.

4. God speaks through the minds which God has given to us. In an Asian conteit, this applies not only to our minds, but also to our feelings. Those who have sound relationships with God sometimes encounter God entering their minds and feelings to give them knowledge of God's will.

5. God speaks through opening and closing doors. As Christians we often pray that God's will be done. We pray in humility and commitment before we decide to act. Then whether the door closes or opens, we have to regard it as God's guidance.

In this regard, according to Hiebert, there are three key principles:

1. God's will is relational. We have to have relationships with Him as our personal Lord and Saviour.

2. The will of God is holistic. It deals with all levels of human concern. There is no supernatural-natural dichotomy with God.

3. There is a need for checking on the individual conviction by a fellowship of believers. Even though someone claims that he or she already knows the will of God, it is good for that person to bring it to the fellowship of believers to confirm it and avoid misperceptions of God's will.

God's Word is abundantly clear. His desire and answering purpose is that lost humanity be reached for Himself and brought into His fellowship. The birth, crucifixion, and resurrection of our Lord were for the purpose of reconciling men and women with their Creator. Passage clearly emphasizes that God our Savior "...wants all men to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men..." (1 Tim. 2:4-6a).

Donald MacNair emphasizes that our Lord in this commission directs His disciples to do those very things which in Scripture are described as a function of the church: to make disciples, to baptize, and to teach. Surely MacNair is correct when he concludes that "to fulfill the Great Commission demands the continual establishment of new churches (1971:1). The early church understood that planting local churches was the divine plan for expanding the church. In their thinking, evangelism was never separated from church planting. Howard Snyder correctly states that "...biblical evangelism must be church-based evangelism. That is, evangelism should spark church growth, and the life and witness of the Church should produce evangelism. In this sense the church is both the agent and the goal of evangelism" (1977:103).

Michael Green defines evangelism as "...proclaiming the good news of salvation to men and women with a view to their conversion to Christ and incorporation in his church" (1970:7).

Wagner is correct however, in warning the church not to see seed sowing as an end in itself, thus blurring the vision of the fruit (1971:129). Evangelistic strategy must be developed with a view to making disciples.

Wagner summarizes: "The mission of the church is to so incarnate itself in the world that the gospel of Christ is effectively communicated by woru and deed toward the end that all men and women be come faithful disciples of Christ and responsible members of His Church" (1971:134).

A thorough understanding of the nature of the church is of fundamental importance to evangelism. The CCT must realize that the church is not a mere aggregation, but a living organism whose head is Christ. Through the Holy Spirit who is the life of the body, Christians are partakers of Christ's divine resources and are united together. Each individual Christian has some special work to do, but all work is done together in mutual dependence and harmony for the building and expansion of the church as T. A. Kantonen says:

> The church is not of man's working. It is God s ovn instrument of redemption, the agency by which the Spirit works. God's whole redemption strategy, according to Scripture, culminates in the creation of a Spirit-born and Spirit-empowered community through which God carries out His purpose for mankind (1954:89-90).

In order to carry out the noble task of evangelism, the CCT has to become united with the Lord Jesus in the likeness of His death and also in the likeness of His resurrection (Rom.6:5).

The steps in the tentative strategy are based on the example of the Lord Jesus Christ who after investing Himself in a few disciples, sent them out into the world to preach the Gospel and win many others to His kingdom. The strategy proposed for the CCT has been built upon the Biblical foundation of the New Testament, and attempts to apply itself to the urgent needs of evangelism today. The CCT has a most important need to harness the dormant power of the laity for evangelism. It is the key for successful evangelism in effectively reaching Thai people for Christ.

Han believes "a healthy church should spend about one-half of its budget for outreach, namely, **evangelism.**" He also emphasizes the need of keeping the local church always in a sharing loving, joy-filled, and peaceful fellowship. In order to reach **all** the Thai people and bring them to Jesus Christ, all the CCT should unite their efforts, pool their resources, and strategically plan their short term and long-term program of evangelistic activities first.

<u>Encourage Laity for Evangelism</u>

The CCT needs both clergy and laity for their ministry. The church is an assembly of holy people chosen from the world through Jesus Christ's death and resurrection (Acts **5:11**; 1 **Cor.1** 1:18; **Rom.16:4-5**; Eph.1:22; Col. 1:18). Both pastor and laity have to perform the commission for evangelism according to Jesus' commands. The pastor is to be the center of evangelism in each church. The laity have to fulfill the role of evangelism around the pastor in their church.

The DE can help the pastor, or the **leader** of the church develop the laity for evangelism. The development of laity makes the church grow enormously. So the DE must advise the laity concerning their role, teach them, and counsel them for evangelism. Therefore, in essence, laity should be spiritually heathy. The church **exists** to minister to the needs of the community. Therefore, the church needs the laity to be servants. They **exist** in this world and minister to the needs of people in this world. The church must grow. To grow is to bear fruit. The fruit of church growth is completed by evangelism. Evangelism is to show and confess the changed lives. Without the changed **lives,** the Word cannot be spread. Without the Word, evangelism cannot be effective. Effective evangelism is

to bring about changed lives, that is, God'3 people, with the Word.

"Go into all the world and preach the good news to all creation" (Mark 16:15). Evangelism is the commandment of Jesus. So we must preach the gospel. Without **exercise,** our body will be weak and lack energy.   If the gift of eternal life is not shared, our spirit will get sick and become powerless.

The role of the laity for evangelical church growth can be divided into two kinds:

1. Gathering. The laity gather together witn the same purpose in mind.

a) Gather to worship God. If we fill our minds with the things of the world, we bring on death. But through worship , and the Word, and through faith, God fills our minds with His Spirit. Then we become kind, new, joyful, lovable, living and hopeful. This kind of life is led by the Holy Spirit. Through the worship, **faith** is obtained and through faith, the source of right living is obtained.

b) Gather to study the Word. The Scriptures are the words of **God's** revelation (2 Tim. **3:15).** Through Bible study, we recognize the revelation of salvation and the way of life of **God's** people.

c) Gather to pray together. People who pray unceasingly walk with God, live the life of the believer, and receive the power for evangelism.

d) Gather to share bread. Whenever gathering, the first Church shared bread, drank wine to memorialize Jesus, prayed together, and participated in spiritual fellowship.

People recognized Jesus' death as redemption, repented of their sins by sharing bread and thanked God for salvation by the Grace of

Jesus' blood. So we should gather, dwell in, and serve the church as Christ's body.

e) Gather to receive fellowship. It is necessary to receive fellowship among Gods people in Jesus Christ, because we encourage each other and grow spiritually through fellowship. It must be Jesus centered and must glorify God.

f) Gather to share the burden of each other. There are lots of burdens and troubles that hinder our ministry and life. Therefore, we ought to share each other's burdens.

2. **Scatter.** After the church gathers, she ought to be scattered to spread the goous news as Jesus commanded. The work of evangelism by the laity is illustrated in the book of Acts 6:8, 8:1, 9:10. If scattering laity are activated for evangelism, the church can grow enormously. The laity go and preach the good news to their neighbors. In their place of work (whatever it is, hospital, factory, shopping center) they must preach the good news to people they work with. Scattering people should decide to preach, follow the Word, pray, and preach the good news with passion and love, expecting the work and power of the Holy Spirit. Paul says:

> What, after all. is Apollos? And what is Paul? Only servants, through whom you came to believe-as the Loru has assigned to each his task. I planted the seed. Apollos watered it. but God made it grow...For we are God's fellow workers. . . (1 Cor. 3:3 - 6,9a).

Laity: Unity in Mission

The laity should have an important part of the planning as well as the performance of Christ's work. The work of mission is not solely the task of the pastor. In his inimitable and provocative style,

Trueblood bemoans the nation that, when noon on Sunday comes, the whistle blows on the clergyman's professional performance and then the people are free to go home with the thought that they did their duty for another week (1961:71-72). This is hardly the body in operation that is pictured for us in the New Testament where the people were a militant task force sent out to do battle with the world.

In another of his books, Trueblood decries the old idea that the pastor comes with a program and then the members rally around to help him. He says the members remain quiet until the pastor finishes his act (1967:52-53). The author's caricature is not without some foundation of truth. What is needed to change this situation is for the pastor to include the laity in planning for the future and then helping to carry out those plans. The ministry is to be a shared ministry. David

Haney writes:

> Those committed to Christ's Church and to its renewal in our time are also committed to a basic premise that renewal will come only as we successfully activate the laity. The activation and deployment of the vast lay forces is priority business for the Church today, simply because they are intrinsic to authentic Christianity (1973:21).

As a result of this kind of cooperative effort we will restore the priesthood of all believers. On this theme, Theodor Matson writes:

> As the people of God, Christians constitute a priesthood in which every member shares in Christ's mission. In the New Testament, to be a member of the laity is to be a member of a royal priesthood. This is such a high standing in its own God-given right that no office held within the universal priesthood can rank above it. To be a Christian is therefore infinitely more important than to be a clergymen (1961:138).

Without **common** consent and acceptance of what God wants the church to be and do in the world, there is little possibility for a **meaningful** ministry. In our mission as God's people in the world, we minister to the whole person, but we are primarily a witness to people of God's saving grace in Jesus Christ. Our **goal** is to bring men and women to a point of commitment to Christ and to make them responsible **members** of the Church.

The **Department** of Evangelism will strive to encourage the laity to be able to help the church with its work and cooperate with the pastor. In other words, the clergy and lay leaders will facilitate the ministry of the laity with the help of the D.E. In this manner, the officers will empower the laity as Maurice Wood explains:

> The pattern **of local** church life **makes** it difficult for **lay** people to be **engaged fully** in local evangelism unless the clergy gives a lead, so a great responsibility rests upon the minister.
> 1. He leads to assure his lay people that he ardently desires their cooperation in this **work**, and that he cannot do it **alone**.
> 2. He must explain the biblical principle that the whole church is called to commit and command the **whole** gospel to the whole world.
> 3. He must challenge and train those with special teaching and evangelistic and **pastoral** gifts, in addition to his own. to help "build up the body of Christ" on the principles set out in **Ephesians** 4.
> 4. He **may** not have a special aptitude for evangelism **himself**, but he must keep a generally positive attitude to **evangelism**, and so **challenge**, encourage and inspire his people to evangelize with love in their hearts and with their souls aflame **with** the love of Christ (1978:83-84).

Evangelizing Thai people should not only be the primary task of the CCT as a whole, but also a very important responsibility for the individual Thai Christian.

God has placed men and women in the church and given them gifts and **abilities**. It is His desire that these be used in reaching the lost, and to do so a strategy or game plan is needed. However even if a good strategy for **evangelism** is established, if the pastor and the laity

do not devote themselves whole-heartedly to the task, they will not see the desired results. On the other hand, even though the pastor and laity may be whole-heartedly devoted to evangelism, without the work of the Holy Spirit they could not reap a harvest.

The CCT can and will be **successful** in effectively evangelizing and reaching the lost and bringing them into the **Kingdom** and into the Church when the pastor and the laity are working together, have laid out the strategy, have committed themselves to the task, and are relying upon the power and leadership **of** the Holy Spirit, **both** individually and **corporately.**

Institute for Evangelism and Church Growth

From my study of the history of the CCT, especially in terms of evangelism, it is evident that since the Thai have taken over the leadership of the CCT, the main ministry has been revival rather than teaching and discipling. This is a **problem** among the local church leaders.

Most of them are more than ready to be lay evangelists and spread the Word, but they lack the understanding to do so as Dr. **Kamol** Arayaprateep **explains:**

> All **Christians know about** the Great Commission. But a **majority** of them do not **follow** it because they do not understand the reason for such a railing. **What** do we preach? What is the gospel? **How** can **ve** evangelize That is the problem. For example, there **were** some Christian groups who **said,** "we have to proclaim it because it is the reason for evangelizing, whether or not the audience understands it."
> **Thus,** each group approaches evangelism differently: some **communicate** good **news,** others only threaten their audiences with fear and anxiety. Jo the Department of Evangelism of **the C.C.T.** must continue teaching and discipling the local church leaders throughout **Thailand(1984:36-37).**

Out of these observations came the inception of the vision for the Institute for Evangelism and Church Growth. The establishment of this institute has been approved by the Board of Directors of the DE. The DE will cooperate with the McGilvary Faculty of Theology at Payap University and the Marburger Mission in Thailand for this particular venture. It will also invite the Presbyterian Church (USA), the Disciples of Christ, and other denominations to support this institute by sending missionaries as advisors.

Leadership Training for Growth

Developing quality leadership in the church will be the major thrust of the IECG and the constitutional provisions for officers calls for persons who are capable and conscientious. But what is leadership? Milhouse defines leadership:

> Leadership is skill in guiding a group to vork together toward a desirable end. It is steering the energy and ability of the group into channels of activity that vill be accomplished (1947:9).

Leadership in the church is essential and successful leadership is the result of proper guidance and direction. Scanlon says, "A manager who delegates a task is still the manager and he must continue to supervise the leaders who are under him. He is still part of the decision-making process and must never abandon the person to whom a task has given" (1973:238-243). The same applies to the pastor of a church. He too is a leader and he helps to train others to give leadership in the church and he makes it a point of great importance never to abandon that person to whom a job has been given.

The future of Thai evangelism in Thailand depends on the laity's awareness of his status in the CCT's local church. It should not be inferior to the laity's position in the early church:

> In the early days of the Christian Church, all that we now call laymen and clergy were of one status equally important in the eyes of God. all together making up one fellowship. Within this fellowship there were varying gifts and hence diverse functions, such as apostles, prophets, evangelists, pastors, and teachers (see Ephesians 4:11)...The most common term for the members of the Christian brotherhood was "saints" and the "saints in Caesar's household" were as much a part of the Christian ministry of witness and service as were those charged with the particular responsibility of being deacons, presbyters, or in the lates New Testament writings, bishop (Harkness 1962.26-27).

To be able to effectively carry out the Great Commission and successfully evangelize its country, the CCT of the future will need this new kind of lay ministry highly commended by Trueblood:

> The only kind of lay ministry which is worth encouraging is that which makes a radical difference in th entire Christian enterprise. To be truly effective it must erase any difference between the lay the clerical Christian. They way to erase the distinction, which is almost wholly harmful, is not by the exclusion of professionals from the ministry, as anti-clerical movements have tended to do. but rather by the inclusion of all in the ministry. The expanded dictum is that in the ministry of Christ there is neigh Jew nor Greek, neither bond nor free, neither male or female, neither laymen nor cleric, but all are one in Christ Jesus (1961:62).

The CCT can do no more significant thing for her future and the salvation of her fellow Thai people than to discover her laity still hidden in futility, never summoned to the great task of evangelism.

The Four Fold purpose of the IECG:

1. To train the laity for better Christian service in the local church by fulfilling the following positions: a) small group leader; b) member of the board; c) assistant to the pastor.

2. To study Church Growth trends and equip the laity for leadership in the future: training in the areas of small groups, leadership, methods of leading a Bible study group, methods of leading a worship service, as well as two special courses on methods of personal evangelism and the Church Mission in the Thai conteit would be very helpful to **adequately** equip the lay workers for effective evangelization of fellow Thais. It is hoped that there **will** be cooperation and coordination with **the McGilvary** Theological Faculty of Payap University to avoid any duplication and to effectively meet the training needs for Thai evangelism and church growth in Thailand.

3. To train Thai Christians, on a continual basis, in methods of evangelism. Not only each local church will start the training of its members, but the Thai Evangelistic Federation **will** establish a common training center to equip all the Thai Christians around Thailand, on a perennial basis, with evangelism and church growth methods.

4. To mobilize the young Christians for Thai evangelism. Generally speaking, the young Thai Christians are very well motivated and zealous, but there has not been a workable strategy to harness this "youth power" and effectively use it for **the** evangelization of the young, adolescents, and teen-aged Thai.

The CCT must think of a comprehensive program of rejuvenating the Thai pastors to equip them for the great task of evangelization and **discipleshi** in order to effectively minister to their own people. Subjects to be **covered** should include: Evangelism and **Discipleship,** Evangelism and Church Growth, How to Develop a Workable Strategy of Evangelist,

Methods and Techniques of Evangelism, Leadership, Techniques of

Mobilization and Motivation.

Training Thai Christians for Effective Evangelism

Mobilization is only one aspect of the strategy of evangelism. It is not effective in itself. An adequate training program must be developed, with the immediate purpose "to equip God's people for work in his service," and the ultimate goal "to the building up of the body of Christ" (Eph. 4:12). Training will help Christians maintain an effective witness, a consistent life to back up their witness, and also to render useful service. Braun remarks:

> Any church which can engage a large proportion of its members in evangelism is bound to grow if the the evangelism is win some, balanced and motivated by love. The churches in the world vhich experience great growth are frequently those in which personal evangelism is carried out on a wide scale by unpaid, unordained believers (1971:132).

The development of the laity's talents and abilities will result in alleviating the burden of the pastors and bring new life to the Church. The content of the teaching is given in the Bible; the pedagogy and teaching methods should be patterned after the Lord Jesus Christ's. Stott suggests a focus on the theology of the gospel and the practice of evangelism:

> The Theology of the Gospel: 1) God 2) Man 3) Jesus Christ 4) The Cross 5) The Holy Spirit 6) The Church. The Practice of Evangelism: 1) How to be fit for the Masters use 2) How to persevere when discouraged 3) How to lead a friend to Christ 4) How to meet common objections 3) How to speak for Christ 6) How to visit in homes (1976:78-79).

Peters points out that the main reason for much stagnation and lack of church multiplication is the failure of the church to mobilize and

train its membership to become effective evangelizing agents of the

Gospel. He points out Jesus' pedagogy and teaching methods to

accomplish His goal of evangelizing and making disciples. The following

are points in Jesus' guiding principles:

> 1. He pays special attention to their spiritual development and
> growth.
> 2. He oriented them well in the knowledge and use of the
> Scriptures.
> 3. He taught them the life and ministry of prayer in the Spirit.
> 4. He taught them by eiample and precept to have faith in God
> to supply all their material and spiritual needs.
> 5. He taught them to live and minister in absolute obedience to the
> will of God.
> 6. He taught them the supreme task of evangelism.
> 7. He taught them to minister in the power of the Spirit alone,
> and not to have recourse to ritual, ceremony____or any other
> human means to attract or influence people.
> 8. He taught them to love the Lord their God with all their heart
> and their neighbors as themselves.
> 9. He taught them the holy art of team work. . . In His pedagogy our
> Lord exhibited extraordinary wisdom. He taught them by practical
> example as much as by theoretical (1972 203-203).

Braun stresses the need for concreteness and practicality in the

training of the laity. He sees evangelism as a joint venture of the

ordained pastors and his unordained laity:

> Mere abstract exhortations are of little value. Teaching that is
> practical and concrete in its thrust will be of much more use. Best of all
> will be joint participation in actual evangelistic endeavors. Clergymen
> should take laymen with them in church planting efforts, visitation
> evangelism, and other endeavors.
> Laymen should be assured in sermons, in literature, and in
> conversations, that they can start new congregations. They should be
> encouraged to set out and attempt church planting. After they have
> gained some experience, clergymen should avoid accompanying them on
> every occasion. This was the practice of Jesus (see Luke 10:1). Their
> efforts should be honored and supported (1971:133).

If the CCT is to attain a broad-based lay movement of spontaneous evangelism, it must provide quality training at three levels: 1) a comprehensive training program to qualify hundreds of dedicated lay workers for the task of influencing the whole Thai society with the Gospel, 2) an adequate program to provide ministerial training to Thai pastors, 3) an advanced theological training program to prepare national spiritual leaders and pastors for the larger CCT in the future.

Growth Projections

Need for Team work

The church congregational and mission structures in the CCT, such as a distinct extension department or the Department of Evangelism, could sponsor a mission team. There is much to commend such an approach. David Hesselgrave observes that Paul was seldom found working alone but worked with a team:

> Timothy, Luke, and Titus were often carried instructions from the apostle, the Church on Crete (Titus 1:5). Timothy was sent establish and to comfort the Thessalonian (1 Thess. 32) and upon his return he was to give a report of the work (1 Thess. 3:6). All of this freed the apostle Paul for his work and at the same time enlisted others in the task of evangelism.
>
> A successful 'team strategy'- one that seems to be reflected in Scriptures--is the deployment of teams whole members complement one another in their gifts and ministries. Paul made strategic use of such a team. Included, at various times were Luke and Silas (the Silvanus of the Epistles). Timothy. Sopater, Aristarchus, Secundus, Gaius, Tychicus. Trophimus, and others (cf. Acts 20:4).
> These team members were of varying ages and backgrounds and possessed complementary gifts. Paul often left team members behind in order to complete the cycle and help develop mature, responsible local churches (1980:185).

When each of the structural pasts of the church come together as one, unified body of team, God's blessing will be upon the church and it will prosper as is examplified in Acts: "And the Lord added to their

number daily those who **were** being saved" (Acts **2:27).** It is the integration of the different levels of the church towards a **common** goal that will empower all its **members** to carry out Great **Commandment.** Around such a paradigm we will want to make our plans for growth.

A **Five-Year** Plan of Action

This part of **the** study is offered very humbly and prayerfully. It is designed to be an effort to take the **Biblical** Studies of the Church Growth specialists and apply them in **a practical** way to the life of the Church of Christ in Thailand.

What **we** will focus on is the overarching **strategy** for growth. We will base our study on **missiological** and Church Growth principles.

Proposals for the CCT. These **proposals list** very specific, concrete **goals** to be set for the CCT as follows:

1. The CCT **should** consider **the** Department of Evangelism as the mission arm of the Church such that it **will** have the resources to motivate the **local** church members to do **evangelism** according to Church Growth principles.

2. The CCT ought to bring the MFT and BIT under the auspices of its organization. These institutions should produce a sufficient number of graduates to fill the necessary positions in local **churches--at** least **20** graduates per year.

This would remedy the problem of a growing church membership and declining numbers of qualified pastors.

Proposals for the **DE.** Here is a list of proposals for the Department of Evangelism for the next 5 years:

1. The DE should move the local church towards fulfillment in terms of quantity as well as quality. It should stimulate renewal in the church to bring about greater spirituality. Each member needs to have access to spiritual gifts and dynamics in order for the church to come alive. In a healthy church, all the people are filled with the Holy Spirit's power; they 'ove to teach the Bible. In such a church, members will feel called to be faithful witnesses and to enable further mission of the church. Thai evangelism should proceed as follows:

a) Prayer. Prayer is vital to church growth.

b) Growth Studies. We must begin to instruct interested members of the congregation in the matter of church growth.

c) Church Mission Studies. This study should lead the church into good stewardship and format the mission structure of the church.

d) Spiritual Gifts Education. This study will enable the members to uncover and use their God-given gifts in the congregational life and outreach programs of the church.

2. The DE should encourage the spiritual life of the church and promote leadership that will take action and take initiative. This will prepare leaders for the ongoing seminars and workshops sponsored by the CCT.

a) Train leaders for positions such as clergy and evangelist through large nationwide conferences once every two years. Speakers with experience in the field of Evangelism according to Church Growth will be invited, one from Thailand and one from outside the country.

The DE can follow-up these conferences by helping these leaders apply the principles in their own ministries.

b) Train elders, deacons, women, and youth as leaders through conferences in each region of the country: the North, the Central, the Northeast, and the South. These conferences will be held twice a year.

The DE will promote these leaders mentioned above as key leaders in the church so that churches might grow according to Church Growth principles. These key leaders can then work in their own churches and teach their members to be faithful to the cause of church growth as well.

c) Institute for Evangelism and Church Growth. We will begin this process gradually while training the leaders and building a foundation for the Institute at the same time. I believe that within 3-5 years, this Institute will be able to teach and train Christian leaders for work in discipling and perfecting other believers.

3. In order to bring the Faith Projections to completion, the DE must cooperate with the CCT so that the Church might have success in its overall ministry. This study strives for greater growth in both quality and quantity. It will be necessary to mobilize all parts of the Church together in both evangelism and nurture. When each functioning part of the CCT truly unites, this faith projection will succeed with the guidance and help of the Holy Spirit.

Membership Projections

Graph 4-A shows the membership projections which I propose to the CCT. The goal is that the membership increase 88.7% during the next 5 years (see p. 183)

Table 11. Membership Projections: 1990 to 1994

Year	Membership Projection	Membership Increase	Annual Growth Rate
1990	50.000	4.950	11%
1991	56,000	6,000	12%
1992	63.400	7,400	13.%
1993	73,000	9,600	15%
1994	85.000	12,000	16%

I believe that everything is possible by faith! The (XT should do the following:

Proclaim the Gospel in the power of the Holy spirit, bringing men and women to faith in Christ and reconciliation to God through Him, incorporating them as responsible members of local churches and multiplying this activity over and over again as part of Christian discipleship (Waymire, Wagner 1984:31)

GRAPH 4-A
MEMBERSHIP PROJECTIONS

NAME _THE CHURCH OF CHRIST IN THAILAND
denomination or church

PAST (See Graph 2-A>   FT 'TURE

YEAR	1984
MEMBERS	35966

1989	— LAST YEAR
45042	

19 94
85000

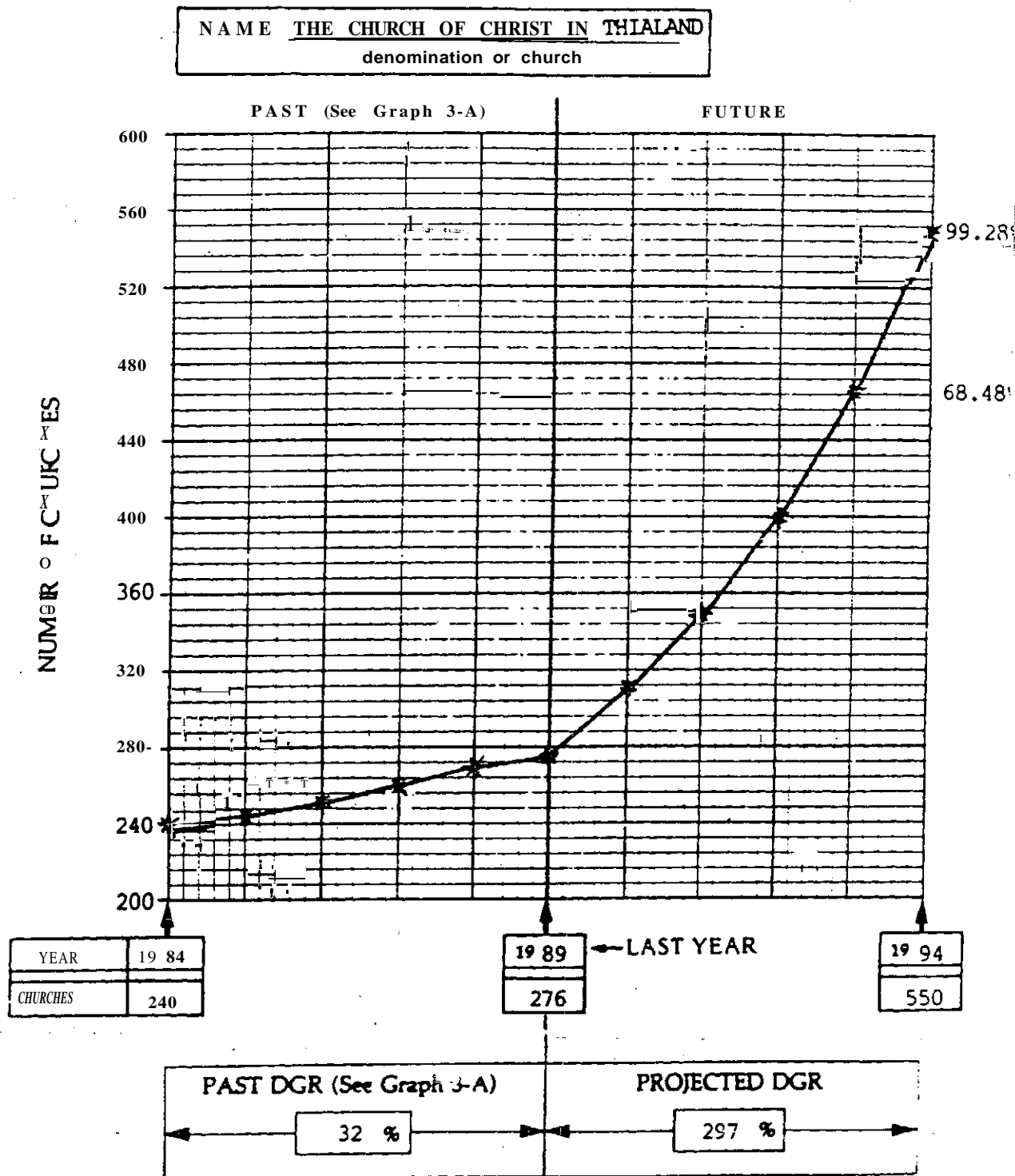| PAST DGR (See Graph 2-A)	PROJECTED DGR
56.84 %	256 %

<u>Church Projections</u>

According to the growth curve, the goals of growth are projected below:

Table **12.** Church Projections: **1990-1990**

Year	Church Projections	Church **Increase**	Annual Growth Rate
1990	310	34	12%
1991	350	40	**13%**
1992	400	50	14.3%
1993	465	65	**16.3%**
1994	550	85	18.3%

Emphasizing the need to plant new churches, I have produced a graph which projects a suggested trend for church planting by the Church of Christ in Thailand for the rive years ahead see graph **4-B** as follows:

GRAPH 4-B
CHURCH PROJECTIONS

NAME THE CHURCH OF CHRIST IN THIALAND
denomination or church

PAST (See Graph 3-A)   FUTURE

NUMBER OF CHURCHES

600

560   99.28

520

480   68.48

440

400

360

320

280

240

200

YEAR	19 84		19 89	←LAST YEAR		19 94
CHURCHES	240		276			550

PAST DGR (See Graph 3-A)		PROJECTED DGR
◄─── 32 % ───►	◄►	◄── 297 % ──►

Beginning and Ending vith Faith

This is my earnest prayer that these faith projections will be scrutinized, prayed over and where necessary adjusted by the leaders of the CCT. Their implementation could result in enhanced growth for a denomination which can be best described as a "sleeping giant."

According to Dayton and Fraser, one of the best illustrations of the power of setting goals can be found in the Church Growth Movement:

> The central core of all Church Growth theory is the idea of making growth projections and statements of faith about the future, and setting goals for the local church.
> Time and time again, when local churches have set specific goals as to how their church is to grow during a specific period of time, these goals have had tremendous power to motivate the members of the congregation toward Church Growth (1980:436-437).

I believe that faith projections will become an effective evangelism tool for the CCT.

A wise and workable strategy of effective evangelism must be a right combination of the many principles listed in chapter VI and this chapter which separately might not be effective. But harmoniously mixed together, they will produce a successful evangelism which honors God and adds many faithful disciples to His Church. A very important aspect in the development of an effective method is to cleverly adapt them to the context of the Thai concept.

Thai Christians should always remember this precious teaching of the Lord Jesus Christ when He spoke of His own death, "I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (John 12:24). To be able to become spiritual reproducers and bear much fruit for their

Lord and Savior, Thai Christians and pastors should become daily united

with Christ in the likeness of His death, according to St. Paul's teaching: 'If

we have been united with Him in His death, we will certainly also be

united with Him in his resurrection" (Rom. 6:5). If Thai Christians and

pastors can affirm that "... He dies for all, that those who live should no

longer live for themselves..." (2 Cor. 5:15). then believers dare to

venture to expose themselves to daily opportunities to die, so that the life

of the Risen Lord can be fully manifested in their lives, and they can

draw their fellow Thai people to their Savior and Lord Jesus Christ. We

do not know what the future will be. But they know the One who is

holding their future and the future of Thai evangelism in His powerful

hands. And they firmly believe that both futures will be bright and

successful.

CONCLUSION

In **1840,** in order to fulfill the Great Com**mission,** the Presbyterian Mission from the USA sent missionaries out to Thailand. They worked in and around the capital city of Bangkok for about 30 years. The majority of them thrust their energy into education, medical assistance, and patronage to the royal household.

During the end of the **19th** century and the beginning of the 20th century, these missionaries expanded their mission to the Northern and Southern regions of Thailand.

Evangelism to the Thai people and church planting bore much fruit, especially in the North, through the outstanding dedication of Rev. Daniel **McGilvary,** and his cohorts: the Bradley family, Dr. and Mrs. Samuel House, Rev. and Mrs. Stephen **Mattoon,** the **McFarlands,** Rev. and Mrs. Jonathan Wilson, Rev. and Mrs. W. Clifton Dodd, Rev. and Mrs. Roderick Gillies. They preached the gospel in almost every Northern province in Thailand, even across the borders of Burma and Southern China **(Chaiwan 1976:204).** These missionary **expeditions** resulted in a multitude of new churches spread out across the North. For this reason, the number of churches in the North, even today, is much greater than in the other regions of the country.

The Presbyterian **Mission** played a very influential role in evangelizing Thailand. In each place where the missionaries went to preach, churches, schools, **and** hospitals, were planted to minister

through the Word and through action. Both local churches and accompanying institutions grew rapidly. Later on, the missionaries handed over the leadership of the church to the Thai leaders.

In hindsight of the missionaries of yesteryears, it is evident that Thai Christians inherited a deep faith as well as local churches and institutions. However, this study observed that the fulfillment of Great Commission is only partially complete:

1. "Go make disciples." When the missionaries first introduced the Good News, the Thai people believed and were discipled (discipling). The missionaries succeeded in completing this part of the commission.

2. "Baptizing them..." Missionaries baptized many Thai people, forming them into one body in Christ and, through this sacrament, a "significant portion of the Church Universal in Thailand." This part also came to fruition after years of hard work from the missionaries.

3. "Teaching them to obey everything..." The missionaries continually trained the Thai people throughout their ministry. However, somewhere along the way, the Thai Christian either did not receive the training well in their conteit or possibly the missionaries did not contextualize their teaching well.

4. Teaching them until they are able to teach others." Paul makes this mandate clear in 2 Tim.2:2: "And the things you have heard me say...entrust to reliable men who will also be qualified to teach others."

It is necessary that the missionaris and Thai church leaders of today join forces and teach the Christians to obey all of Jesus' commandments and to reproduce the teaching (perfecting).

The CCT gave me the **responsibility** of directing the Department of Evangelism. Every department of the CCT including the missionaries and I must cooperate to train and perfect the church members. As director, I feel that the churches in the CCT as a **whole** lack understanding about the mission of the Church through the application of Church Growth principles.

Church Growth is an **expression** of our corporate faith in God. As stewards of the gifts of the Holy Spirit, God calls us to obey his mission for the Church Jesus' call was clear: "The harvest is plentiful, but the workers are few. Ask the Lord of the **harvest,** therefore, to send out workers into his harvest fields (Luke **10:2).**

Every **member** of Christ's church, the CCT, is one of his **sent-out** workers in the harvest fields of Thailand. As God's servants, the church pastors and institutional heads play the role of enabling the members of the church to go out into the world. If the leaders are doing their jobs, the laity will be stimulated to serve in society.

Thus, the CCT must **mobilize the clergy**, the evangelists, eiders, and deacons, and the **members.** Everyone together constitutes God's mission team. The CCT leaders must have a clear concept of their identity as servants. All members must unite to lead the Thai people to Christ by building an emerging church in Thailand. This means that every **member** of the body of Christ is **important!** In a sense, every **member** is a leader called of God to help other **members** of the body to grow and mature **(Getz1984: 112).** The Church cannot exist for any length of time without this mutual support system which is community. In the final analysis, it is the projection of this special **form** of community known as **Koinonia** that is the goal of missions.

Wherever a **new** church **emerges,** the laity are at the center **of** it defining it as the one unified Body.

Church Growth in Christian love is the greatest ministry of God's servant. Therefore every church in every conteit must work together through the Biblical perspective in Christ love. Then we will **build** the emerging CCT in evangelism according to church growth with **Koinonia, Kervgma, Diakonia,** and **Marturia.**

Therefore, the CCT will be the **"Emerging** Church's paradigm in the world **(Thailand)."** For the Thai people too will **say:** "... Behold **how** they love one another" (Getz **1981:73).** Like Jesus says: **"By** this all men will know that you are my **disciples,** if you love one another" (John **15:35)**

From the principles suggested in this study and the recommendations drawn out of its research, I believe that the CCT can bring about what the history books of tomorrow may call the era of Church Growth.

GLOSSARY

Acharn	Title used for pastors and other educated individuals.
Chao	A member of the upper, ruling class
Chao **Chiwit**	Lord of life
Chao **Muang**	The absolute ruler of a Northern Thai state
Chao **Thi**	Lord of the land
Hnan	**Honorific** title for a "retired" monk
Kru	Teacher
Nai	Mr.
Nang	Mrs.
Noi	Honorific title for a "retired" novice
Phee	Demon
Saksit	Sacred
Sala	Open pavilion
Snuk	Pleasure-seeking or fun
Wat	The Buddhist temple (monastery)

(CCT continued)

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VITA

Virat Koydul was born to Suyhuad and Joo Koydul on May 4, 1947 as the fourth of eight children in the city of Takuapa in Thailand's Phang Nga Province, about 800 km south of Bangkok. He is the only Christian in his family.

In 1964 Jesus Christ delivered him from the voice of gambling and other misdeeds. Jesus gave him a vision: he saw himself going to a very beautiful mountain. There was a great man in a shining white robe walking toward him. He could not see the great man except for his feet and only up to his knees. When the great man got closer, Virat was so happy that he felt something bursting out from his heart. He had peace like he never had before. From that time he knew that this great man was Jesus Christ, and since then Koydul had no desire to gamble.

He attended the Bethlehem Church in Nakhon Si Thamarat. At the same time, the Rev. and Mrs. Richard Bryant, missionaries from the Presbyterian Church USA, attended that same church as they ministered in Thailand. They took care of Koydul's spiritual life and taught him to be strong in Christ. Six months later, on December 25. 1964, the Rev. Bryant baptized him in the same church.

Upon graduation from Technical College Nakhon Si Thamarat in February 1967, Koydul went to Bangkok to work at the Universal Electric Company. The calling of Cod came to him in the factory. He heard the voice of God three times say to him: "Go and study the Bible."

In March of 1968, he resigned from his job. In May of that same ye

he went to study the Bible in the Christian Service Training Center under t

auspices of the Marburger Mission at the Thailand Theological Seminary.

In 1972, he received his diploma in Theology. For the next seven

years he worked with the Voice of Peace, a Christian recording studio in

Chiangmai. Also, over the course of the next ten years, he served as a pasl

for several village churches in the Church of Christ in Thailand.

In 1975, while still working at the studio and serving as a pastor, he

studied at the McGilvary Faculty of Theology (MFT), Payap University.

In March 1978, he was ordained at the First District Church, Chiangr

of the CCT. He received his Bachelor of Arts in Philosophy and Religion in

1980 and his Master of Divinity in 1981.

Between May 1981 and October 1983, he lectured in the MFT while

still serving as a pastor in the 330-member, Bethlehem Church, Chiangmai.

In November 1983, he received a new calling as the Director of the

Department of Evangelism of the CCT where he served up until the time of

study leave at Fuller Theological Seminary in Pasadena, California in 1988.

God opened the door for him to come to the School of World Mission

where he pursued the degree of Master of Theology in Missiology,

concentrating in Church History and Growth. Upon completion of the degre

he will return to Thailand where he will continue his ministry in the

Department of Evangelism which will train pastors, church leaders and

members in evangelism through church growth and mission.

He was married to Sangchan Manowong in March 1973. They have

two sons: Thanapat was born on December 31, 1973 and Vacharapong was

born on July 28, 1977.