

A STUDY ON CHURCH PLANTING  
STRATEGY OF KOREAN MISSIONS  
IN THAILAND

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Doctor of Ministry

By

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# ABSTRACT

## CHAPTER I • INTRODUCTION

### A. The Purpose

The Korean Presbyterian Church sent its first two missionaries to Red China in 1912. At that time the Korean Presbyterian Church was **established** as an association of **churches** which today is known as "The General Assembly of the Presbyterian Church in Korea." This association **sent** a **total** of six missionaries to China **until the** work was brought to an end with the closing of communist China to foreign missionaries. Upon the completion of the work in China, a new opportunity opened to enter Thailand in 1956. In the first 35 years of the work in Thailand, the Korean Church has sent a total of 58 families to Thailand including 7 single missionaries. Of these missionary families, 44 families are still presently serving in Thailand as of 1991. About 1 in 4 of these families are working as **professional full-time missionaries**. Another 1 in 4 are not working as professional missionaries, but are serving in some other capacity. Finally, about one-half of the families are in language study or are otherwise preparing for their future ministry in Thailand.

In its history until the present, the Korean Church has sent a great number of missionaries around the world. The **reason for why** such a few number of missionaries have been sent to Thailand might be said to be due to the lack of a clear strategy by the Mission. While the Korean missionaries have served faithfully and with great effort, they still are lacking a clear defined purpose and strategy. Therefore, the purpose of this study is to assist the Korean missionaries in Thailand in developing a clearer mission strategy. Particular emphasis will be given to church planting strategies in Thailand since most Korean missionaries desire to plant new churches, but are still unaware of which strategies will be most

**effective** in Thailand.

The strategy of Korean missionaries has been strongly influenced by the well-known Nevius method. Korean missionaries believe the Nevius method is applicable for future **ministry** in Thailand. This Nevius method involves the principle of establishing **self-supporting, self-governing** and **self-propagating** churches. Critics may argue that these principles have failed in Thailand. However, the failure has not been in the principles as much as in the way those principles were applied and carried out. Therefore, this study seeks to re-examine the Nevius method and to affirm its principles as an effective way to plant Churches in Thailand. In **this** way this study seeks to explore the points of weakness and failings in the application of the Nevius method in the past so as to present a new strategy for church planting in Thailand for the future. This new strategy will still lie in the bounds of the Nevius principles but **will** be adapted and modified to fit the situation and context of Thailand.

#### B. The Importance:

A study of this nature must have a practical application and benefit. The practical importance of this study is that the Korean Church seeking to work in Thailand needs to have a clearly defined **strategy**, especially in the area of church planting methods which requires different methods in Thailand than those that are **effective in** Korea. If the gospel of Christ is to be spread throughout all of Thailand, it will require the establishment of new strong churches that are trained and ready to take on the responsibility of doing their part in reaching the entire world for Christ. **Specifically**, churches in Thailand need to have a vision for missions at least to their neighboring countries in southeast-Asia such as Laos, Cambodia, **vietnam** and Burma **with whom** they share **some cultural and historical** similarities. **This is** in keeping with the goal of the Thai Church to send at least 60 **missionaries** by the year 2000. Most of these **missionaries** will be sent to neighboring countries. Thus, a study such as



this can have a very important contribution to make to that mission.

### C. The Method.

The method of this study will begin with an examination of the general background of Thailand in Chapter 2. This will involve a look at the historical and racial background, the social and cultural background and a view of religious beliefs. The purpose of this brief overview of the social and historical background of Thailand is to give the reader a basic understanding of the situation and context where in the missionary is seeking to establish new churches.

In Chapter 3 we will examine the history of missions in Thailand beginning with western missionary work over the past 163 years. The history of Korean missions in Thailand will then also be studied. Although Korean missions have been in Thailand 35 years, it is only in the last 10 years that they have had a real strong missionary effort. In any case, the various mission efforts and organizations will be examined regarding their foundation and strategies. Chapter 4 will then go on to give a call and vision of Korean Missions in Thailand and throughout the greater southeast — Asian region.

Finally, Chapter 5 will seek to establish a mission strategy for church planting in Thailand. This strategy will depend largely on the principles of the Nevius method, but will seek evaluate and improve the application of these principles in order to establish a new and more effective strategy for church planting in Thailand. Specifically, the Bangkok Graduate School of Pastoral Theology will be presented as important part of that new strategy along with various examples of other training centers throughout Thailand and even in Laos. This method of training pastors and leaders up to a Master's Degree level, will be shown as an essential and vital part of building up the church in Thailand. Strong leadership will result in strong churches and in such churches the Nevius method can be successful. In Conclusion, specific examples of how this new strategy has been applied and the results for those cases

will be presented as models of this new **strategy**.

D. The Extent:

The **extent** of this **study will** focus specifically on church planting strategies for Thailand. It shall **also** extend to include some of the historical, social, and religious background of the Thai so as to better understand their situation. In seeking church planting strategies, a historical look at the **methods** of various missions over the past 163 will be given. Finally, **primary emphasis will** be to the development of a specific church planting strategy based on the principles of the **Nevius** method, but adapted and improved for the situation in Thailand. The extent of the strategy includes the training of Bible school students up **through** post-graduate students who are already involved in ministry as pastors.

E. Limitations:

A study of this breadth and magnitude is bound to encounter some limitations and difficulties. In terms of the academic **limitations** of this **study**, the **primary** limitation is simply **that time** and space will not allow a complete detailed examination of all the issues and topics raised in the study. Rather, a general overview of Thailand and its history of missions is intended to serve only as the backdrop of a more detailed discussion of a church planting strategy for Thailand. In terms of the practical **limitations** in the application of this **study**, there are many language and cultural barriers to cross even for the Thai **missionary** being sent out. However, these difficulties and limitations are not **insurmountable** as we give ourselves fully to the work.

## CHAPTER II. GENERAL BACKGROUND OF THAILAND

### A. General Background

#### 1. Historical and Racial

##### a. Racial Origin

It is important to consider the **origin** of the Thai people and in **particular** the origin of the various hill tribes in the **north**. Unlike the nation of Israel which has a very **detailed record** of their origins, there is still much uncertainty about the origins of the peoples of Thailand. Experts have presented numerous views **in** the origins of different peoples and tribes in Thailand ranging from Tibet, North Thailand, or possibly some migrated from south Thailand northward **living** for a long time in southern China.

In any **case**, it appears that the origins of many hilltribes have evolved from a mixture of people so that their language and culture do not have a single origin. Therefore, when we prepare to share the gospel amongst the **various** hilltribe peoples, we must take into consideration **their** own cultural background.

##### b. Historical

**The** history of Thailand is very complex and dates back to at least the Sukhothai period in about the 13th century A.D.. In 1219 **Phrakhunsriintarathit** became the first King of the Sukhothai period and established his throne in the city of Sukhothai. His reign was the beginning of a line of 9 Kings who reigned over a **period** of about 200 years. **Most** notable was King **Ramkhamhaeng**, the third King of the Sukhothai period, who established the Thai alphabet system.

The next major **period** in Thai history is the **Ayudhaya** empire. The city of Ayudhya was established around 1350 **A.D.** and became the center of a growing empire for around **417** years **until** the year **1767**. **During** this time a **total** of 33 Kings reigned over Ayudhaya. It was also during this time that the first catholic missionaries entered **Thailand**.

The third period of Thai history is the Thonburi period. The kingdom was moved to

Thonburi in 1767 by King Taksin when the city of Ayudhaya was burned by Burmese soldiers. However, the kingdom resided in Thonburi for only 15 years before being moved to Bangkok where the center of the kingdom has remained for over 200 years until the present time.

In 1782 King PhraPhutthayotfa Chulalok became the first King of the present period and established the Chakri dynasty in Bangkok. He is more commonly known as King Rama I. During the reigns of King Rama I through King Rama III, the country of Thailand prospered little and saw little change. However, beginning with the reign of King IV and onward the country began to develop and improve its living conditions as it entered the modern era.

The most significant change in the present era has been the change to a constitutional monarchy and a democratic government. This change was carried out in a peaceful coup by military leaders on June 24, 1932 during the reign of King Rama VII.

## 2. Social and Cultural

### a. Social

Thai society has gone through a number of changes from its origins as a traditional society in the early periods of its history until the emergence of its modern society found in Bangkok today. The paternalistic dimension of Thai society has always been a dominant characteristic which made the social structure similar to a family structure. In the Sukhothai period the King was like a father to the people, and the people like children in that they were dependent on his goodness. Traditional Thai society from the Sukhothai period onward had at least four recognizable classes including, 1) Royalty, 2) Royal servants, 3) The common people and, 4) Slaves. Slaves often being comprised of people conquered from neighboring states.

In the period of Ayudhaya the status and power of the King were exalted making him the official owner of all property and giving him the power to determine the fate of any indi-

vidual. Thus, the average person had few Personal rights and no rights to personally own property. Furthermore, in this period the Buddhist Wat began to serve as the cultural center of Thai society with education, medicine, religion and culture being passed on through the organization of the local wat. Boys between 14 and 15 generally entered the wat for a period of time for studies and training. Thus, Thai society was founded and based on the teachings of the Lord Buddha through the teachings of the wat. The Thai people have since been characterized as being a gracious people with elaborate manners and rules of conduct.

Thai society in the Thonburi and Bangkok period up until 1932 continued to be characterized by the dependence of the common person on the benevolence and good will of the King and the royal officials. However, with the acceptance of the constitutional monarchy in 1932 Thai society evolved into a modern society with the common people being invested with rights and privileges to govern themselves. Though the formal power of the King has diminished and the state of the common person improved, highest reverence for the King continues to be maintained and relationships of benevolence and dependency still pervade the social structure.

#### b. Cultural:

Thailand was established upon the principles of Thai Buddhism from its earliest beginnings until the present. Thus, Thai culture has been greatly influenced and molded by the beliefs and customs related to Thai Buddhism.

#### c. Social Systems and Values:

Professor Suphatra has stated that the social system of Thailand is characterized by the following qualities:

- 1) It is a slow paced society
- 2) It is a society of little change.
- 3) It is an agricultural society with over **80%** of the people working in **agriculture**.
- 4) It is a society full of culture and **moral** values.
- 5) It is a society of **low** education.
- 6) It is a society where people prefer to work close to their home town not venturing off to far.
- 7) It is a society of class structures based on wealth, education and status

Furthermore, it is important for the missionary to understand the values of Thai people so as to understand how we can best work with **them**. The highest Thai values are reverence for the King, Buddhism and a **love** for the nation of Thailand itself.

Beyond these fundamental values are many values which characterize Thai people. First, Thai people have a high respect for people in positions of status and authority. Unlike western peoples who regard **all** people as basically equal, the Thai person gives greater reverence to those in positions of authority and honor. This would include a high respect for one's elders in the **family** and community and for one's superiors at work. Related to this, Thai people show **great** reverence for the benevolence **that** one has received from others. Thus, attention is given to recognize and honor the kindness and help that one has received from parents, teachers, and others in authority extending up to the kind benevolence of the **King**.

Another value of Thai people is their love for fun and **pleasure**. Even in their work Thai **people** seek to do **their work in** a way **that is** fun and enjoyable and not too serious. Related to this value is the **general** preference of people to do whatever is the most convenient and comfortable. There is **generally** not a lot of concern given to keeping everything in conformi-

ty to **strict** rules of order. Thus, their lives are often **characterized** by a rather carefree and **easy-going** attitude. While in one sense these values may be good and healthy in **relieving** stress and tension, they also leave people open to Satan and the control of the flesh.

Yet another value shared by many Thai is personal freedom. Thailand is a proud nation never having been under the control of a western power. Individuals also prefer not having to live under the control or authority" of others. This has led to a kind of individualism in which persons may seek their own interests rather than the interests of the group or society. Thus, it may be difficult to organize people together in a united **effort**.

The Thai in general give high importance to ceremonies and rituals. **There** are ceremonies and rituals for the various stages and events of one's life and ceremonies for special days throughout the year. The Thai often love to organize large celebrations and ceremonies as large as they are able to afford for the enjoyment and status they bring.

The Thai enjoy the middle way as the Lord Buddha himself taught. Thus, a Thai may avoid extremes in beliefs or lifestyle and may avoid taking any **position** that would cause hardship or conflict with another person. The Thai can forget easy and therefore seek to live a carefree **life**.

In summary, the lifestyle of Thai people may in general be characterized by a pursuit of comfort, convenience and personal fun and pleasure. They are carefree people who easily forget and forgive seeking **to** avoid conflict whenever possible. These values have developed within the cultural mindset of Theravada Buddhism.

### 3. Religious:

#### a. Establishment of **Buddhism**:

The Thai are a very **religious** people dating back from earliest times. Besides adhering to the dominant Theravada Buddhism, the Thai have also combined with this a mixture of other belief systems including Spiritism, **Brahmanism**, Astrology, and local folk legends.

Thus, **the** Thai have created their own unique blend of all these various religions according to whatever **will** bring blessing and prosperity to the adherent. There is no pure Buddhism in Thailand that has remained true to the original teachings of the Lord Buddha. Likewise the mixture of religious beliefs in Thailand has caused confusion about **the Gospel**, and slow acceptance of the exclusive claims of **Christ**. As we seek to spread the gospel of Christ, **we** can never forget that these beliefs have been firmly established in the lives and hearts of the Thai people over many centuries and it will not be easy for them to be dislodged.

The sixth King during the Ayudhya period, King Luthai, **ente.ed** the monastery and proceeded to **wirte** a book on the doctrine of Buddhism. He also did much to spread the teachings of Buddhism throughout the kingdom so that from that time forward the Thai have been inculturated in Buddhism. It was at this same time that **Brahmanism** began to have a wide influence in Thailand. Thus, Buddhism, Brahmanism, and Animism have been in control of the Thai people ever since the Sukhothai period.

During the Ayudhya period Buddhism increased its influence in the lives of most people, especially in the reign of the ninth King, **PhraBorommatrailokanat**. This King **also** entered the Wat to become a monk and became the leader of Buddhism in Thailand. Later in the 31st reign of the dynasty, King Phra Phetracha joined in cooperation with the country of Sri Lanka to bring about improved training of Buddhom? in Thailand since the Sukhothai period. Its influence is best seen in the various ceremonies which are performed on important occasions and have often originated from Brahmanism. Although today there are **only** about **5,000** actual Indian **Brahmans**, their influence is widely felt.

In summary, the following observations can be made about the influence and importance of Buddhism in **Thailand**:

- 1) Buddhism is the national religion of **Thailand**.
- 2) Common faith in **Buddhism** has helped to unite the Thai people as **one**.
- 3) Buddhism has been the basis of everyday life in **Thailand**.



- 4) Buddhism in Thailand has been an example of the **syncretism** of several religions into one.
- 5) While Buddhism is the national religion, there still is freedom of religion for others of different faiths.
- 6) The Buddhist is **able to live** in harmony with others of different religions.
- 7) The Thai government recognizes the importance of other religions and invites them to work in Thailand for the benefit and peace of the Thai people.

b. Other Religions in Thailand.

Christianity first entered Thailand by Catholic traders in 1518. However, the first Protestant missionaries entered Thailand with the gospel in 1828 coming from America. Yet until the present Christianity still has not made any major inroads into the mainstream of Thai society.

Islam, which is Thailand's second largest **separate** religion entered Thailand **during** the Sukhothai period through **Iranian** traders. Since then Muslims have entered Thailand from India, Malaysia, Cambodia, China and Indonesia. In 1989 the Ministry of Religious Affairs reported **that** the Muslim population in Thailand was at that time **2,443,486**. However, it should be noted that 87.5% of these Muslims are Malay Thais and only 12.5% are of true ethnic Thai origin. The Muslim population is primarily concentrated in south Thailand in the **four** provinces near the Malaysian border. These provinces are **Yala, Nara Thiwat, Pattani,** and Satun where over 70% of the population is Muslim. In recent years the Muslim population in south **Thailand** has been of concern for the **Thai** government due to security concerns and public unrest.

Finally, Brahmins from India have a population of about 5,000. However, the influence

of Brahmanism in various ceremonies and customs is much more widely felt. Sikhs, also from India, first arrived in 1894 and have come primarily in the business sector. In 1963 **Sikhism** was recognized by the government as an official religion registered in Thailand.

The overall religious situation in Thailand is one in which there is freedom of religion for all persons of all faiths. There is no overt oppression of any particular religious group. These freedoms are provided however with the provision that religious practices by any group not bring about the **division** of the Thai people or bring instability. Thus, religious freedom exists in the shadow of the formidable structures of Buddhism which unite the **people** claiming **87.79%** of the Thai population.

#### B. Situation of Christianity in Thailand.

##### 1. History of the Church:

###### a. The beginning of the **Gospel**:

The first Protestant missionaries to enter Thailand with the Gospel of Christ were Carl **Gutzlaff**, a German doctor, and Jacob **Tomlin** of the London Missionary Society. They arrived in Bangkok on August 23, 1828 and were granted permission to work amongst the Chinese in Bangkok. They were very hard **-working** missionaries who after 6 months of language study assisted in the translation of the four Gospels and Romans from Chinese with the **help** of a Chinese immigrant and a Burmese man. They also **began** a English — Thai Dictionary which they completed up to the letter **"R"**. In the early years little fruit could be shown for their labors. The first believer, a Chinese convert named Boon Tee was baptized by Gutzlaff in 1832. Realizing the immensity of the task before them Tomlin and Gutzlaff sent letters to Mission agencies in America pleading for additional help. In the next decade **three Protestant** mission agencies entered Thailand marking the **beginning of** mission work in Thailand. They were the The American Baptists, the **ABCFM(American Board)**, and the Presbyterian Church from America.

## b. Brief **History** of Church Growth

Using the analysis of Dr. Alex Smith, the history of Protestant missions in Thailand can be divided into seven different periods as outlined below.

### **1833-1851** Pioneer Years.

During these years three missions were established in **Thailand**. Although **the** London Missionary Society sent the very first Protestant missionaries to Thailand, they soon were forced to withdraw after just a few **years**. Thus, the first permanent mission to enter **Thailand** was the American Baptists. Rev. John Taylor Jones arrived in Bangkok in 1833 to begin work among Chinese and Thai: The Baptist work has continued to the present.

Then in 1834 the **first** long-term missionaries of the ABCFM, Charles Robinson and Stephen Johnson and their wives entered Thailand. By 1840 they had 10 couples and one single woman on the field. Unfortunately, the mission was faced with many difficulties that forced them to leave Thailand in 1849 **having** seen only a handful of Thai come to Christ. Part of the difficulty was illness **and** death which claimed the lives of 6 missionaries.

From this group of **missionaries**, two of **them** are most notable. First, Dr. D.B. Bradley became a well known doctor in Thai history and helped to introduce the **cholera** vaccination in 1840. Also, Rev. Jess Caswell was given the opportunity to be a personal language tutor for Prince Mongkut, the future King, which brought good relations with missionaries.

The third mission established **was** **the** American Presbyterian Mission. Their first missionary, William P. **Buell** arrived in 1840 with his wife but were forced to leave in 1844 due to illness. In 1847 two new couples and a missionary doctor arrived to begin the mission again.

### **1851-1883** Establishing Christianity in Thailand.

During this period the primary growth of the newly established church in **Thailand** took place among the Chinese and **in** North Thailand. The Presbyterians established new mission

compounds in Phelchaburi and **Ayudhya**. Then in 1867 Rev. Daniel **McGilvary** established his **well-known** mission station in Chiang Mai. From this location work was also carried out into Laos. In his 30 years of mission work he saw 21 Thai converts and 13 Chinese. Other highlights of this period include a **large** movement of Karen to Christ beginning in 1880 and the "**Edict of Religious Toleration**" passed by King **Chulalongkorn** in 1888.

#### **1884-1914** Period of Great Church Growth.

This period saw a great growth in the number of churches and members. In 1884 there were 11 Protestant churches and 1841 members. By 1914 this had almost tripled to a total of 26 churches and 6,934 members. Most of this growth was in the north which comprised 90% of the Christians.

#### 1914-1941 Period of Social Programs.

During this period mission agencies such as the American Baptist and the Presbyterians invested much **money** and time in the **establishment** of schools and hospitals. However, these efforts saw very little spiritual fruit and the growth of the church slowed to a minimum.

#### 1941-1945 Period of Persecution and Purging

The Church in Thailand **was greatly impacted** by the outbreak of World War II and the occupation of **the** Japanese in Thailand. This was a time of purging for the church with an **estimated** 20-40 percent of church members leaving the faith. The number of Protestant Christians thus dropped from around 10,000 to as low as 6,000 in this period.

Furthermore, all mission work was interrupted with most being forced to return home during the war and a few **missionaries** falling into captivity under the Japanese.

#### 1946-1982 Period of Missionary Growth.

Since World War II a great expansion of the missionary force in Thailand has brought many new mission agencies into Thailand with Protestant missionaries numbering over 1,000. A committee for Evangelism was established and a great evangelistic effort **carried** out. The greatest **growth in** membership **has** occurred under the Church of Christ in Thailand which **has** seen 11% growth and in the first two years after the war experienced 20% growth to a membership of 13,425. Growth continued such that in 1978 the CCT had a membership of 28,000. Growth was also experienced in other missions as the total number of Protestant Christians reached 105,581 by 1986.

Three reasons for this rapid growth are given by Dr. Alex Smith. First, a new emphasis by missions on Evangelism. Second, an increase in training seminars in churches. Third, **im-**proved training of church **leaders.**

#### 1982-2000 The Present and Future

There are no statistics available for this period as the government seems to be becoming more restrictive on missionary work. The number of missionary visas has **likewise been** limited to **just** over 1,000 slots. Nevertheless, there has been increased cooperation among mission agencies and churches as witnessed by the establishment of a Coordinating Committee of Protestant Churches in Thailand in 1988. Some of their projects included the Lois **Palau** evangelistic crusade and the Vision 2,000 program. This program has set goals of having 600,000 Christians, 6,000 churches, 6,000 trained pastors, and 60 Thai missionaries by the year 2,000. This last goal of having at least 60 Thai missionaries sent out to primarily neighboring countries is a point of great excitement as we see our **role** in working together with the Thai church in accomplishing these goals.

Wale dissertation

## 2. Present Situation of Christianity

### a. Denominational Situation

As of 1991 the total number of Christians in Thailand including both Catholic and Protestants was 543,086 or 0.965% of the general population. After 163 years of Protestant missions in Thailand, the number of Protestant Christians totaled 320,905 members in 854 churches. The total number of Catholic Christians was 222,181 members in 331 churches. Protestant missions reported 1,125 missionaries and 1,158 workers with 382 organizations, 2 Universities, 32 hospitals and clinics, and 231 Schools, and 20 Bible Theological Seminaries.

Origin  
?  
figures  
of  
government.

All mission agencies in Thailand must work under one of the five recognized Christian religious organizations which are all under the Ministry of Religious Affairs. Of these five groups, the three major ones are: 1) The Roman Catholic Church, 2) The Church of Christ Thailand and, 3) The Evangelical Fellowship of Thailand. There are two other smaller groups which include: 1) The Baptist Church Foundation (Southern Baptist Convention) and, 2) The Seventh Day Adventists. Thus, there are, 3 Protestant groups recognized by the Thai government. A brief description of these five groups is given below:

#### 1) The Church of Christ in Thailand (CCT)

Missionaries of what is today the Church of Christ in Thailand first began their work in 1833 and 1840 by the American Baptists and the American Presbyterians respectively. In 1934 several of the existing missions at that time joined together to form the Church of Christ in Siam which included the above two missions, the Disciples of Christ and the Anglican mission as well as others. At that time the Church of Christ in Thailand had 9,421 members who joined the new organization. However, in 1934 other members dissented from joining.

In 1957 a very important decision was made by the Presbyterian Mission to turn over all of its records, accounts and finances to the national church. Other missions of the C.C.T.

decided to make this same change in 1963 marking a new era in their relationship with the national church.

As of 1991 the **C.C.T.** reports a total of 45,625 member in 283 churches, 108 Christian groups with 157 Thai Christian workers and 106 missionaries. The mission **also** has 2 **Universities** including the **McGilvary** Theological Seminary in Chiang Mai. While the **C.C.T.** desperately needs workers, it reports that only 1 in 5 of its **graduates** enter into Pastoral work.

The C.C.T. has had a total of 7 Korean missionaries serving in Thailand. Three missionaries sent by the Presbyterian Church of Korea entered Thailand in 1956. Four other missionaries serving with the Korean International Mission arrived in 1971. All of these Korean missionaries served under the **C.C.T.**

## 2) The Evangelical Fellowship of Thailand

Soon after World War **II**, many new missions began to enter Thailand and did not seek to affiliate with the Church of Christ in Thailand. Therefore, the Evangelical Fellowship of Thailand was organized to bring together the **various evangelical** groups **under** one umbrella. The E.F.T. received recognition from the **government** in 1969.

As of 1991 the E.F.T. reported that it had 14,027 members in 245 churches with 161 Thai Christian workers. They also reported having 822 missionaries serving under them from 51 different foreign mission agencies. Some of the **larger** missions include the OMF, **CMA**, WEC, New Tribes, and Finish Free Mission. The E.F.T. also operates 10 Bible Institutes, 3 Christian schools, and 2 Hospitals.

In 1979 Rev. Seung Hoi Chung of Korea received an invitation from Dr. **Charan**, Preaident of the **E.F.T.**, to enter Thailand and establish the Korea Presbyterian Mission in Thailand. He was given 20 missionary visa slots and the freedom to establish his own mission in Thailand. This was the first and only Korean mission to be established in this way.

The K P M has since invited 8 Korean missionaries and some western missionaries to

serve together in Thailand. **Also** under the **umbrella** of the KPM, the Korea Global Mission was established in 1988 and has invited five missionaries to come through the KPM visas. Finally, the Holiness Church has had 7 Korean missionaries come through **the Muang Thai** Church of which 3 are still serving **in Thailand**.

### 3) Baptist Church Foundation(Southern Baptist Convention)

The Southern Baptist Convention first entered Thailand in 1949 sending 13 missionaries at that time. They began work among the Chinese starting the Grace Baptist Chinese Church in Bangkok. Later work **also** focused on the Thai and rural areas. After 42 years of service, the Baptists report having **2,021** members in 45 churches with 33 Thai Christian workers. They also have 45 missionaries and operate 1 Hospital. The Thailand Baptist Theological Seminary is their one seminary. The Baptists also manage the Baptist Student Center and the Baptist Education Center. There are no Korean missionaries serving with them.

### 4) Seventh - Day Adventists.

The **first** missionary of the **Seventh - Day** Adventists entered Thailand in 1919. After 72 years of work they report having about 5,000 members in 40 churches with 100 Christian Thai workers. They also have 84 missionaries in Thailand. Their institutions include 4 hospitals and/or clinics, 8 Christian schools, 1 publication **center**, and 1 Bible **institute**.

### 5) The Roman Catholic Mission

Catholic missions have a long history in Thailand **beginning** as early as the 16th century with missionaries from Portugal. After some 436 years of missions in Thailand, the Catholic Church today **reports** having **222,181** members with 1,944 foreign **priests**, sisters and other workers. They operate a number of institutions such as 2 universities, 114 schools, 1 Bible **institute**, and 20 clinics and hospitals. Their mission work has also been heavily involved in



many **social** services **including** 43 orphanages, 12 homes for the elderly, 19 vocational schools, **11** development centers, 8 leprosy clinics, and work in 4 refugee camps.

b. **Thailand** Protestant Coordinating Committee

1) Thailand Church Growth Committee.

The Thailand Church Growth Committee was established in 1971 upon the completion of Thailand's first Church Growth seminar with Dr. Donald McGavran as the speaker. The committee had both Thai and missionary representation and received support from many major mission agencies in Thailand including World Vision and the OMF. The committee was established with nine major **objectives**:

- a. Stimulate spritual fervor for prayer and revival.
- b. Develop **co-operative** evangelism across **denominations**.
- c. Strengthen and train local church leaders in evangelism.
- d. Organize regional and national evangelism **conferences**.
- e. **Communicate** reports about church growth.
- f. Publish relevant church growth tools, manuals and books.
- g. Research factors of church growth in Thailand.
- h. Provide consultation services for local churches.
- i. Keep facts concerning church growth.

The Thailand Church Growth Committee has sponsored many very important seminars and conferences for the churches in **Thailand**. These include the Congress on Evangelism three times, and the "**Towards** New Life" campaign. The Thailand Church Growth Committee has **also** enjoyed a good relationship with Korean churches and with the Korea Presbyterian Mission in particular. In fact, several trips have been made by Thai leaders beginning since 1978 to visit churches in Korea so as to learn from Korea's revival fervor in prayer

and church growth.

## f2) Thailand Protestant Churches Coordinating Committee

The Thailand Protestant Churches Coordinating Committee was established in 1988 following the Congress on Evangelism attended by 600 people. The Committee is the largest Christian Committee in Thailand uniting the C.C.T. the E.F.T. and the Baptist Foundation. The committee was established with the following three goals:

- a. To establish unity among Protestant groups.
- b. To coordinate work among Protestant missions.
- c. To represent the Protestant community before the government with one voice.

### c. Regional Situation

#### 1) The North

Work in the north has primarily been done by the Presbyterians and C.C.T. ever since McGilvary established his mission center in Chiang Mai in 1867. The McGilvary Faculty of Theology is at the highest level of Theological training available in Thailand. However, it has struggled with keeping enrollment up and its teaching is of a liberal perspective. Today about 21.5% of Christians in Thailand live in this northern region.

The north also has a lot of work among tribal groups since about 1950. Missions working with tribal groups include New Tribes Missions, Overseas Missionary Fellowship, American Baptists, and the Church of Christ, USA. This has proved to be a very fruitful area of ministry with tribes coming to Christ in mass movements.

#### 2) Northeast

Mission work in northeast Thailand, or Isarn, has largely been the responsibility of the Christian and Missionary Alliance. The C.M.A. entered Thailand in 1929 having had previ-

*Handwritten notes:*  
W. B. M. E.  
P. M. W. S.  
S. M. W. S.  
L. B. M. E.

ous work in Cambodia. From the beginning they have worked in this area including Ubon, Korat, **Udon**, Khon **Khaen** and other **provinces**. They established an association of churches known as the Gospel Church of Thailand and also established a Bible School in Khon Khaen called Central Bible School. However, their history has also been marked with some turbulent times of **trouble** between the mission and church leaders causing some of the churches to separate from them and join the **C.C.T.**

### 3) Central Thailand

The Overseas Missionary Fellowship has been a mission leader in this part of the country along with their work in the north and south. They established a loose association of churches called the Association of Churches in Thailand. OMF work in central Thailand has **involved** 8 provinces and 30 churches. The work **also** was originally heavily involved in leprosy clinics and a hospital.

**Another** noted mission in this area and working in north central Thailand has been the Finish Free Mission serving in Thailand since 1946.

### 4) East Thailand

**In** 1949 the Baptists began work in Thailand and have established churches in Ayudhya, **Chonburi**, Nan, Chanthaburi and Bangkok.

### 5) South Thailand

The Overseas Missionary Fellowship has established a very difficult mission among **Muslims** in the south near the Malaysia border. Also, the Scandinavian Pentecostal Mission *has* established the Association of Full-**Gospel** Churches in the south along with one Bible School in Surat. This school was closed in 1990 and a new school has now opened in Hua Hin.

## (6) Bangkok

Bangkok has once again become a focal point for the work of many missions as it is the very heart of the nation. Presently, there are 79 Protestant churches and 55 Catholic churches. Catholic membership in Bangkok is 125,114 comprising 23% of the Catholic population in Thailand. Some of the major and historical Protestant churches include Mai Tri Chit Church (a Chinese church started by the American Baptists), Grace Baptist (Chinese church of the Southern Baptists), Saphan Leuang, Sathorn, and Wattana Church (Presbyterian), Jaisaman (Pentecost), and Hope of Bangkok (Independent Charismatic).

Bangkok also is the home of several Bible and Theological schools. Bangkok Institute of Theology was started by C.C.T. Thailand Baptist Theological Seminary was founded by the Baptist Foundation. Finally Bangkok Bible College was established in 1971 as a joined effort of the C.M.A. and the O.M.F. under the E.F.T. Many of these schools have faced difficulties with high costs and low levels of enrollment.

### 3. Religious Policy of Thailand

#### a. Freedom of Religious Belief.

When McGilvary began his work in the north in the late 1800's he faced some opposition to his work by officials. This caused him to plead for help from U.S. government officials who in turn made a request to King Chulalongkorn, Rama V. This resulted in the Edict of Religious Toleration which has now become a part of the modern Thai constitution guaranteeing the right of freedom of religion to all citizens.

#### b. Supporting Policy in Religion

Although Thailand is a Buddhist nation, the government realizes the value of having religious instruction for its citizens for the betterment of society and national peace. It therefore has allowed mission work in Thailand to operate. An example of the government's sup-

port is the fact that the Korea Presbyterian Mission receives \$ 400 per year in aid from the Thai government for its work.

**c. Limitation Policy on Missionary Visas.**

In 1980 the Thai government through the Ministry of Religious Affairs set a policy limiting the number of missionaries in Thailand to the present levels. The policy also stated that each year missions would have to reduce their numbers by 10% until all missionaries were out of Thailand. Fortunately, this second aspect of reducing missionary number has never been enacted. Furthermore, the government encouraged missions to prepare Thai leaders to take over the work. Finally, religious freedom did not allow religious groups to create division and disunity among the Thai people. In such a case, the freedom of religion would not apply.

*Still  
Applied  
policy?*

CHAPTER ffl HISTORICAL UNDERSTANDING OF THAILAND MISSIONS

A. Western Missionary Work in Thailand

1. Missionary Work in Church of Christ in Thailand.

Missions that are now a part of the C.C.T. were among the first Protestant mission groups in Thailand. These include the American Baptists (1833) and the American Presbyterians (1840). However, the C.C.T. itself was not established until 1934 when several of these early missions joined together as one mission organization in Thailand. Then 23 years later the C.C.T. made a major decision to turn over all of its records, finances, and accounts to the national church and the C.C.T. missionaries were submitted under the national church leadership. Today just over 100 missionaries are still serving and primarily in roles working with the Thai church or Thai institutions.

The work of the C.C.T. has often been characterized by programs providing modern education, development, and social work assistance. Evangelism and church planting have decreased in importance for the mission. Thus, while enjoying a lot of growth in its beginnings,

growth in the C C T . has slowed in recent years.

## 2. Missionary Work in the Evangelical Fellowship of Thailand

After World War II many new missions began to enter Thailand that did not choose to associate with the **C.C.T.** Thus, in 1969 the Evangelical Fellowship of Thailand was established. Unlike the **C.C.T.** which operated as one organization, **the** E.F.T. was more of a loose **association** of many missions each having their own independent identity. Today there are 51 mission agencies under the E.F.T. with 822 missionaries and 443 churches.

Some of the major missions under the E.F.T. include the Overseas Missionary Fellowship, The **Christian** and Missionary Alliance, New Tribes Mission, World Evangelization Crusade, and the Finish Free Foreign Mission. In general, missions in the Evangelical **Fellowship of Thailand** have given much more emphasis to evangelism and church planting than those in the **C.C.T.** As a result they have enjoyed significant growth in recent years.

## 3. Missionary Work of the Baptist Foundation.

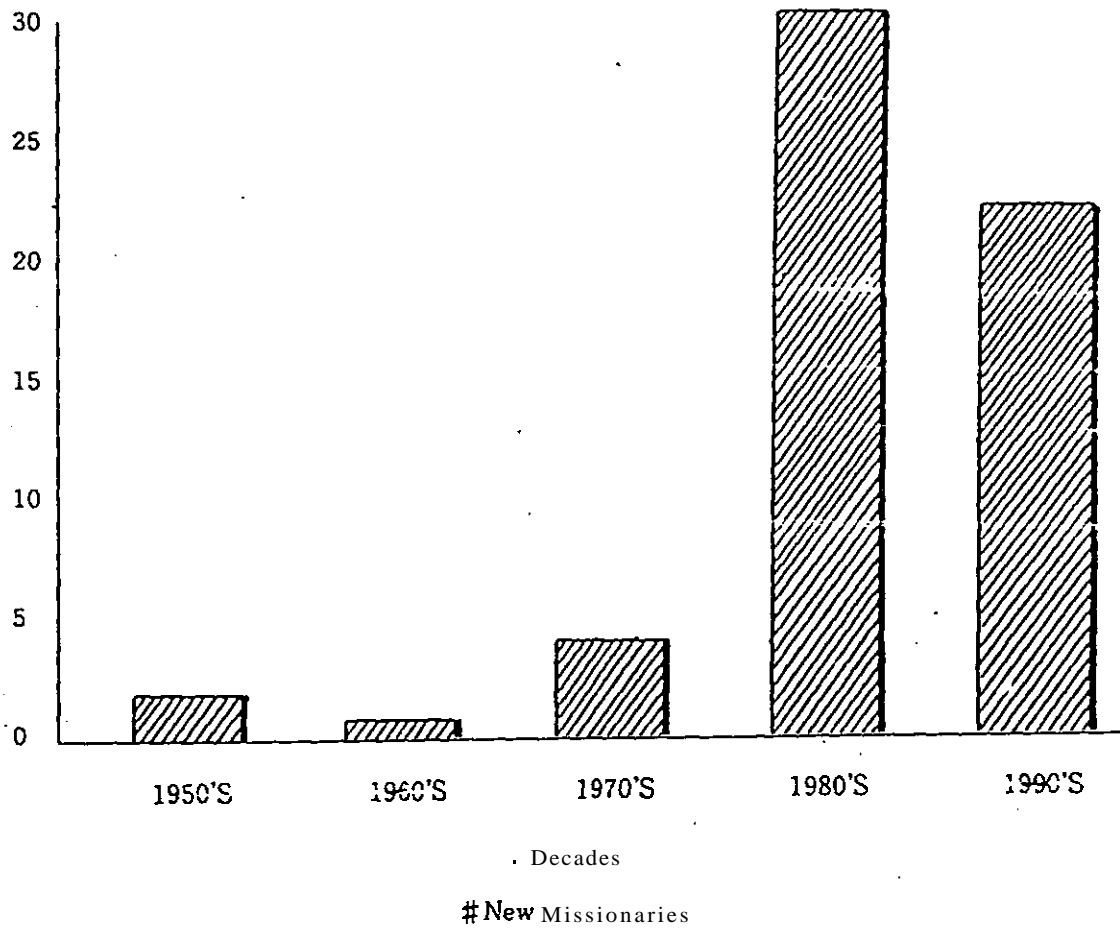
The Southern Baptists entered Thailand **in** 1949 and now have 44 active missionaries. As of 1981 they reported having 1,526 members, 70% of whom were from the **Bangkok** area. In 1952 they established the Thailand Baptist Theological **Seminary** which has had 121 graduates in **its** history and now has an **enrollment** of 45 **Students.** **Other** aspects of their work include the Baptist student Center, a Baptist camp, and a hospital. Yet, after 42 years it does not seem that the mission has enjoyed much success and seems to have had trouble in cooperating with its Thai leadership.

### B. Korean Missionary Work in Thailand.

Korean Missionary work in Thailand began in 1956 when two missionaries entered under the work of the **C.C.T.** However, it has **only** been in the last 10 years and specifically

the last 2 years that Korean missionaries have entered Thailand in any significant numbers. Since 1956 a total of 58 Korean missionaries and their families have come to Thailand. 44 of these families are still serving on the field. A full 50% of these have been in Thailand less than two years and are still in language study or preparing for ministry. Another 23% serve only part-time in mission work while 27% are full-time professional missionaries. Also, only 10% of the present Korean missionaries have been in Thailand for ten years or more. The recent arrival of Korean missionaries is seen in the chart below:

ARRIVAL OF KOREAN  
MISSIONARIES



### 1. The Age of Presbyterian Missions (1956-1970)

The history of Korean Missions in Thailand can be divided into three distinct periods. The first period of Korean missions involved the work of 3 Korean missionaries who served in Thailand under the C.C.T. These missionaries include: 1) Rev. Chan Young Choi, 2) Rev. Kim, and 3) Dr. Song. Rev. Choi, & Rev. Kim arrived first in Thailand in 1956 and Dr. Song in 1964. They did some evangelism work, teaching, and assisted the Thailand Bible Society. Dr. Song served for 5 years at the C.C.T. hospital in Chiang Mai. While these men may have not reaped a lot of fruit in terms of church planting and evangelism, their most important contribution was laying the foundation for future Korean missionaries.

### 2. The Age of Korea International Missions (1971 - 1980)

During this period two Korean pastors, Rev. Shin and Rev. Kim, were sent by the Korea International Mission to pastor the Korean Church in Bangkok. The Korea International Mission is a well known inter-denominational mission in Korea. The impact of this period on missions in Thailand was minimal as their ministry focused on serving the Korean community in Bangkok and did not have any cooperative work with other Thai missions.

### 3. The Golden Age of Korean Missions (1981 - )

This is referred to as the "Golden Age" because of the large increase of Korean missionaries in this period. It is actually the beginning of any independent Korean mission work in Thailand.

#### a. The Korea Presbyterian Mission in Thailand.

*There a little was done*

The Korea Presbyterian Mission is a unique mission in that it is the first and only Korean mission recognized by the government of Thailand and has the freedom to carry-out its ministry under the E.F.T. This mission was established by Rev. Seung Hoi Chung who en-



tered Thailand in 1979 by an invitation from Dr. Charan and the Thailand Church Growth Committee.

K.P.M. presently has 5 Korean missionary families and one single Korean missionary serving together in good partnership at the Hallelujah Church in Bangkok. This church serves as ministry base for the mission's many works throughout Thailand and Laos.

K.P.M. presently has 13 Thai churches and 13 Tribal churches in its fellowship. Other K.P.M. work includes the establishment of Bangkok Graduate School of Pastoral Theology in 1985, assistance of over 100 Bible school students, refugee camp ministry, and providing training for the Laos Evangelical Church.

Finally, the K.P.M. has become a mission leader in Thailand and has participated in many cooperative efforts through serving on the Thailand Church Growth Committee, The 3rd Congress on Evangelism, through association with the Thailand Child Evangelism Fellowship, Christian Organization for the Handicapped in Thailand, and is a member of The Association of Churches in Bangkok. The K.P.M. also serves as an advisor for the Thai Mission Newspaper and is involved in providing training for all Korean Missionaries who enter Thailand.

#### b. Korea Interational Mission

This mission began in 1971 when Rev. Shin came to serve as the Pastor of the Korean Church in Bangkok. Over a tenyear period there were a total of 5 missionaries under this mission before it left Thailand in 1980.

#### c. Korea Evangelical Church Mission in Thailand

This church, also known as The Holiness Church, sent three missionaries to Thailand in 1981 to work with the Muang Thai Church in Bangkok. However, the work only continued for 2 years.

d. Reformed Presbyterian Church Mission in Thailand.

This mission entered Thailand in 1984 under the invitation of the **K.P.M.** However, after a brief time their three missionaries switched to work under the SACS doing tribal work in the north

e. Seomoon World Mission in Thailand.

Missionaries were sent by this church in Korea to serve with the K.P.M. in Thailand. However, in 1984 they split off to work independently. They have had a total of 6 missionaries serving primarily in social work. They have also started two churches and one Bible school.

f. The Presbyterian Church of Korea (**Tong Hap**).

One missionary entered Thailand in 1987 to serve as a professor at **McGilvary Faculty of Theology**.

g. Korea Global Mission in Thailand.

This mission was established after its missionaries split from the Korea International Mission. It was established in 1987 under the K.P.M. in Thailand. The primary work of the mission has involved the Thailand Evangelical Seminary and **some** social work.

h. World Missionary Partners

This mission has 3 missionaries serving under the C.C.T. as professors at Bangkok **Institute of Theology**.

i. Korea General Assembly Mission.

Includes one pastor who originally came with K.G.M. but has since begun an **independen-**

dent work training pastors under the C.C.T.

j. Korea Methodist Church Mission in Thailand.

This mission began work in Thailand in 1988 with the goal of starting a Methodist Church among Koreans in Bangkok. They have 3 missionaries including a sports missionary who has opened a gym.

*Why so many for short time?*

k. Korean Missionaries in other International Mission Organizations.

Since 1978 there have been 5 Korean missionaries who have served with other missions in Thailand. They have primarily been short-term workers assisting in refugee work under CAMA, YWAM and World Concern.

C. The Evaluation of Mission Strategy to Thailand.

An evaluation of the mission strategy by various Protestant missions in Thailand shows both the direct and indirect approach taken by many missions of the E.F.T. has involved direct evangelism. While bringing many to the Lord, a weakness has been the failure to properly strengthen the churches and to provide leadership training.

The C.C.T. has done much in the way of indirect missionary work and has contributed to Thailand's educational and medical development through several hospitals and schools. However, these avenues have not proved effective in impacting Thailand with the Gospel. Only 37% of the hospital staff are even Christians and only 36% of the students in Christian schools are Christians.

Thus, western missions have established many institutions with their abundant financial resources. Many churches have also been started over these more than 150 years. The western missionaries have thus made some important contributions as well as mistakes which the

Korean missionaries can benefit **from**.

#### CHAPTER IV THE VISION OF KOREAN MISSIONS IN THAILAND

##### A. Vision of Korean Church for Mission to Thailand.

###### 1. Calling of Korean Church for Mission to Thailand.

In comparing Thailand with Korea one can see many **reasons** why the Korean Church has a special calling to Thailand. Koreans have a special understanding of Buddhism and the mixing of religions from their own past, but now are an example of the Gospel breaking **through** these barriers. Koreans can also identify with Thailand having communist **neigh-** bors. Finally, the Korean Church and its rapid growth and **ferverent** prayer has been a point of great interest of Thai Christian leaders in recent years. Thus, a special relationship has been established with the Thai church.

###### 2. Expectations of Thai Church leaders for Missionaries.

- a. Don't work alone, but with Thai workers in front.
- b. Don't interfere with established churches.
- c. Don't** be a pastor or leader of a Thai church or organization.
- d. Don't assist in any work too **long**.
- e. Stick to the Gospel of Christ.
- f.** Don't get involved in regular social work.
- g. Be united with other Korean missionaries.

##### B. Evangelization to Thailand and Greater mission throughout the Communist Countries in the Region.

###### 1. Mission for Thai - Tribal.

More effective than other missions?  
Why ~~the~~ language used?  
Cultural imperialism?

The Thai government reports that there are at least 30 different tribal groups in north Thailand. Some have come from Laos, Burma, and China in the last 200 years. Others have been in Thailand for up to 2,000 years. The population of tribals in 1983 was **405,777**. Some of the *major* tribes are **Lisu, Hmong, Lahu, Karen, Khmu, and Akha.**

Mission work has gone on among tribal groups for about 40 years. Most of the work has been by the OMF, New Tribes Mission, American Baptists and Christ Church, **U.S.A.** The K.P.M. has now established 13 tribal churches since 1984.

## 2. Missionary Vision for Communist Countries.

### a. Refugee Camp Work.

Thailand presently has **123,042** refugees living in 7 provinces. These camps **represent** an important and strategic opportunity to train leaders who **will** either go on to third countries or will be sent back to their home country. There are 14 Lao churches in 3 provinces in Thailand with a church membership of 3,472.

### b. Missions for Communist Countries.

There are presently a number of western mission agencies doing relief work in Laos. The K.P.M. has also had the privilege of helping in training pastors from Laos in partnership with the Laos Evangelical Church. These Pastors meet for training four times each year for 2 weeks each time. The meetings are either in Laos or in Thailand. There are some 20 pastors involved serving some 160 churches in Laos.

### c. Thai Missions to Communist Countries.

The Vision 2000 Project of the Thailand Protestant Churches Coordinating Committee has set the exciting goal of having 60 Thai missionaries sent out by the year 2000. Most of these missionaries would be most likely sent to neighboring countries who share a similar

cultural and religious background.

C. Future Mission Strategy to Thailand.

1. Present **Direction** of Korean Missionaries.

There are now 44 Korean missionary families serving in Thailand. They are very hard working and earnest in their mission efforts, but tend to work independently without a clear mission strategy or direction. This lack of strategy sometimes causes difficulties and conflicts with the Thai church, other western mission agencies and even within the Korean missionary community. While most Korean missionaries are aware of this weakness, they have been unable to find solutions or come to **agree-**ment on a shared mission strategy

a. Mission Agencies with Korean Missionaries.

There are 16 sending agencies who have sent Korean missionaries to Thailand. In Thailand they work in 12 different organizations. Some belong to Korean organizations directly affiliated with **either** C.C.T. or E.F.T. Others belong to **inter-****national mission organizations** which are also affiliated with the **E.F.T.** In addition to these there are two families here independently with no **affiliation.** This information is seen as **follows:**

AFFILIATION	# OF ORGANIZATIONS	# OF FAMILIES
C.C.T.	4	7
E.F.T.	2	16
Other Missions	6	21
Independent	-	2

b. Weaknesses of Korean Missions.

As with any new mission effort there are several weakness of Korean missions in Thailand that need to be improved and corrected. Some of the most important issues are:

1. Tendency to establish personal kingdoms.
2. Tendency **to** use money to buy churches and leaders in order to get fast results.
3. Tendency to compete in ministry among Korean missionaries.
4. Zealous pursuit of mission goals without any knowledge or sensitivity to Thai culture or Thai context.
5. **Seeking to build** churches rapidly without a strong foundation.
6. **Sometimes** lacking a clear call of God for this work.
7. A lack of professional **skills** to focus on special areas of ministry in partnership together. Instead most people are generalists and end up getting too involved in each other's overlapping ministries.

2. Future Mission Strategy of Presbyterian Church in **Korea**.

a. Present Situation of Disunity.

The biggest challenge facing missionaries sent by the Presbyterian Church **in** Korea is a **lack of organizational** unity. Over the years the Presbyterian Church has sent missionaries to Thailand who now work in four **different** organizations. This problem of a **lack of** unity was perhaps caused by not having a clear policy or direction as a sending agency when the missionaries were first sent out. At present the missionaries work in the following **organizations**:

<u>Missionary</u>	<u>Organization</u>	<u>Affiliation</u>
Dr. Shin	W.M.P.	C.C.T.
Rev. Kang	K.G.A.M.	C.C.T.
Rev. Chung	K.P.M.	E.F.T.
Rev. Kim	S.W.M.	(under a western mission)

b. Recommended Steps Toward Unity.

- 1) The first step toward unity needs to be the merging of the two missions affiliated with the C.C.T. to be one organization and the two missions affiliated with the E.F.T. could also be merged to be one. As for the missionaries who would merge under the C.C.T., they could change their name to be the same as the sending denomination in Korea, P.C.K. (Presbyterian Church in Korea). As for the two mission groups now affiliated with the E.F.T., upon merging they could retain the name Korea Presbyterian Mission. The reason for this is that the K.P.M. is already an official mission organization recognized by the Thai government with a sufficient number of visa slots. Therefore, it would be in everyone's best interest to maintain this status under the K.P.M.
- 2) Once the first steps of cooperation and merging are successfully implemented, then additional steps can be taken to bring greater unity between the missionaries affiliated with the CCT and those with the EFT. Eventually, all of the missionaries sent by PCK could be united as one organization working in Thailand under the name of the denomination. The work of K P M could then continue as a kind of branch mission of the PCK. This kind of cooperation and unity would greatly enrich and strengthen the mission efforts of all the missionaries.



## CHAPTER V MISSION STRATEGY FOR CHURCH PLANTING IN THAILAND

### A. The Nevius Methods as General Mission Strategy.

#### 1. Background and Principles of Nevius Methods.

The Nevius method of Church planting and church growth was presented by Dr. Nevius who served as a missionary to mainland China. The method is most noted by its principles for establishing strong and productive churches. Namely, Dr. Nevius proposed that all churches which are planted by missionaries should seek to become self-supporting, self-governing, and self-propagating.

Perhaps these ideas were not entirely original with Dr. Nevius since these principles can be seen in the local churches of the New Testament. Henry Venn, who served as the General Secretary of the England Church Missionary Society for 31 years, and the policies of Rufus Anderson, who served as Secretary-Gen. of the American Board of Commissioners for foreign Missions, A B C F M both had established very similar policies for their missions.

#### 2. Strengths and Weaknesses of Nevius Methods.

##### a. Strengths.

There are a number of strengths with using these methods in church planting which have caused these methods to be used by many mission agencies today. First, churches are encouraged to be more responsible and stronger in their commitment. Second, members of such churches have a greater interest in studying the Bible and are able to develop greater abilities in leadership. Third, the local church is able to better fit to the local situation and culture being self-governing. Fourth, these churches are able to be multiplied many times over because they do not create a dependency on an outside mission.

##### b. Weaknesses.

While these methods are very helpful, there are also some weaknesses. For example, it

is hard to raise up strong leaders or give assistance when so much emphasis is placed on the churches helping themselves. Second, it is hard to establish Bible Institutes or schools without outside help. Third, it is hard to create a sense of unity between churches because of the sense of independence that each church has.

### 3. Application of Nevius Methods in Korea and Thailand.

In Korea, the Nevius method of church planting has been used with great success. Strong and growing churches have resulted. In Thailand, the method has met with less success. The failure of the method in Thailand is not so much due to the methods or principles being wrong, but is due to a misapplication of the methods by missionaries. The missionaries did not carefully follow the methods in a sincere way. Instead, too often the missionaries looked down on the Thai and therefore did not give over enough of the leadership to Thai leaders. Another part of the problem may be the character of the Thai in not wanting to take on full responsibility from the missions.

### 4. Requirements of Applied Nevius Methods in Thailand.

The Nevius methods can be used in Thailand with success, but a couple of requirements must also be taken to correct the weaknesses of the methods in Thailand. First, the mission agencies need to use their financial resources more freely in assisting the churches to become stronger. This will not create dependency, but will show trust in the Thai leadership and bring encouragement to get over the difficult beginning stages. Second, more effort must be given to training Thai pastors and leaders so as to make the churches stronger. These corrections will help to establish stronger and healthier churches.

### B. Pastoral Training for Church Planting as New Strategy.

In 1985 the K.P.M. established the Bangkok Graduate School of Pastoral Theology with

the purpose of strengthening churches to become strong mission and evangelistic centers. The school assists pastors who have finished **Bible** school and are already in ministry. Students in the school attend seminar classes four days a month for three years. At the conclusion of their time in the program they are also taken to Korea to learn from the rapid church growth movement there.

Besides this higher level of education, the K. P. M. also provides training and Bible teaching through its School of **Thai-Tribal** Church Workers taught in the **north**, The School of Lao Church Workers, and through a pastoral training course for seminary students. In all of these **ways**, pastors and future pastors are being trained, encouraged, and **built-up** in the service to the Lord.

### **C. Example of Church Planting and Growth in Thailand by New Strategy.**

#### 1. Principles of Church Planting.

##### a). Select a place and leader for the church plant.

A worker and leader for any new church plant is best chosen from the local area since the person **will** best understand the local people. The leader should have finished high school education and a Bible school graduates preferred. Then have that local leader select the actual site of the new church plant.

##### b). Prepare for the new church.

###### 1) Pray, **Pray, Pray**

2) Select room to rent for worship.

3) Select **name** for the **church**.

4) Promote church through posters and fliers.

5) Train local lay leaders.

##### c). Begin the Church Services.

1) Move to the area.

- 2) Begin worship services on Sunday (even if **only** one family is coming). **Fift** percent of the rent for the worship room paid by the mission.
- 3) **Visit** new contacts and interested people.
- 4) **Have** an opening ceremony once enough new members are added to make it meaningful.
- 5) Make examination of the new church and leaders.
- 6) Assist pastors with salary as needed and provide accountability through a monthly report.
- 7) Continue pastors training at Bangkok Graduate **School** of Pastoral Theology 4 days per month.
- 8) Train new members of the church for baptism twice a year. Training classes may run six **months** using mission curriculum.

d). Actions **for** Church Development.

- 1) Train and supervise workers to help them develop **spiritual-**ly, in Bible **knowledge**, and in their lifestyle. This is best done through regular visits to the workers.
- 2) Promote Evangelism. Workers **should** be **out doing** evangelism four times a week. The members should be encouraged in doing evangelism. Also, new members receiving training should be visited at least 3 times a week by the worker.
- 3) Help to establish strong Sunday school program for children and a youth group for teenagers. Members themselves need training in disciplines of Christian life.
- 4) Provide **Discipleship** and train leaders in the administration

of the church **including** decision making and **finances**.

5) Build a church building *using* church funds as much as possible.

e.) Church Growth and Expansion.

1) *Prepare* to start a daughter church in the nearby area.

2) Promote missions to neighboring countries.

## 2. Application of **Principles** throughout Thailand.

These principles and strategy detailed above have been applied with success by the K.P. M. in tribal church planting in the north, urban church planting in Bangkok, and in rural church planting in the northeast. The tribal work is still in need of more church workers and the lack of higher education is some difficulty. The dynamics of the work in Bangkok are different where the Korean missionaries are able to be directly involved in the church ministry.

## CHAPTER VI CONCLUSION

In conclusion, any church strategy that is effective must come from God and be ultimately under his control and blessing. The Nevius method can be of help in guiding the missionary by its principles. However, the missionaries must apply these principles through hard and diligent work. Emphasis must be given to building up the churches and training Thai leaders to carry on the task.

It is proposed that missions also seek to use their financial resources wisely in building up the churches that are planted to enable them to become strong and eventually self-supporting. Finances must be properly used and accounted. It is never acceptable for a mission to use its money as a way to "buy" an existing work that someone else has started simply as a way to expand a missions work. Yet, if finances are used wisely much can be accomplished for the glory of God and the expansion of his church throughout the world.

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