

EXPAND THE HORIZON

Twenty years ago, it would have been difficult to imagine that the Russian Church and Chinese Church would become missionary churches. When I visited Russia three years ago, the church leaders I met with, were focused on evangelizing the nation by aggressively launching a church planting movement. At the time, I emphasized that the Russian Church must also participate in the worldwide missionary movement of the global churches.

A few Russian Church leaders attended the 40th Anniversary and 11th Triennial Convention of AMA, which was held at the State University of New York-Korea campus in Incheon, Korea on October 7-11, 2013. There they met missions leaders from Africa, Asia, Europe, Latin America, and North America. By attending the AMA convention and having fellowship with global missions leaders, these Russian leaders had determined to help the Russian Church become a missionary church. Bishop Vitaly Maksimjuk, Senior Pastor of the Covenant Church of Novosibirsk, and Mr. Yan Trovov, Executive Director of TBN-Russia, visited Fuller Theological Seminary in Pasadena, California to discuss the matter of training Russians for missionary work. They wanted to send out missionaries, not only to the countries in Central Asia, but also to other Asian countries, the Middle East and other continents.

On Mar. 3-8, 2015, I, together with Dr. Steve K. Eom, Gen. Secretary of AMA and EWC for MRD and Dr. Daehak Lee, EWC Korea Director, visited Novosibirsk, which is the the largest gate city in Russia, where more than 100 ethnic peoples live together, to train Russian missionaries. We were well accepted and are now convinced that the Lord is raising up Russians for the worldwide missionary movement of the church. We need to expand our horizon and pursue partnership ministries between churches in all continents. For instance, Chinese churches in and outside of China have launched the 'Back to Jerusalem Movement.' Many Chinese missionaries went out to different mission fields, but many came back home with a sense of failure due to lack of training for cross-cultural ministries.

In this 47th issue of Asia Missions Advance, we introduce compelling articles written by global mission leaders that will open our eyes and broaden

our understanding of mission. Dr. Luis Bush challenges us by introducing the life and work of John R. Mott, and how one person could make a difference in the lives of people. Mott personally did not plant a church among the nations, but motivated more than 20,000 students to go out as missionaries. Mott recognized the potential of Asian churches to emerge as new missionary forces and encouraged their participation in mission. Dr. Bong Rin Ro writes about his belief that the Chinese Church will be a great missionary church, and the Korean Church could help in developing leaders for the Chinese church and mission. Dr. Seth Kofi Anyomi reminds us of how important it is to focus on the cross as we implement the Lord's Great Commission, and that suffering is unavoidable. Dr. K.Y. Cheung Teng writes about the need to prepare Chinese missionaries at an earlier age. The outcome of her research revealed a very important factor in missionary training. Dr. Esther Lee helps us rethink leadership issues in carrying on cross-cultural ministries by emphasizing that a leader should know and change the leadership styles depending on the situation of the followers. Let missions continue to move on, to hasten His coming!

Timothy K. Park, Editor

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TEN LESSONS FROM THE LIFE OF JOHN R. MOTT

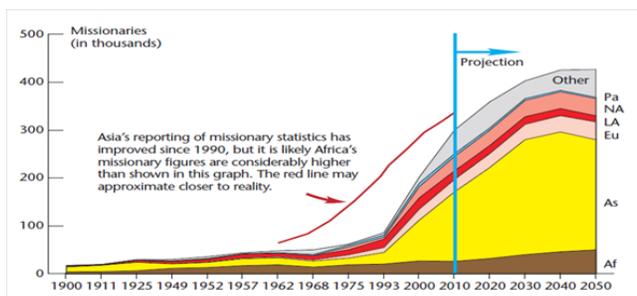
Luis K. Bush

INTRODUCTION

John R. Mott provides God's servants in Asia and beyond an inspiring profile of a person who made a difference in this world as He served God in mission. Mott recognized the potential of a new generation emerging in Asia committed to God's mission to the world. To that end he organized national student movements in India, China, and Japan. He led twenty-one regional missionary conferences in India, China, Japan, and Korea between 1921 and 1922. He saw the potential of missionaries from Asia and recognized their personal qualities as agents on God's mission. What was potential has become a mighty force for God's mission. From being the greatest field for mission in the twentieth century, Asia has become the greatest force for the mission of God in the twenty first century.

Times have changed since John R. Mott engaged in mission. The Western ways of mission strategizing Mott championed are dramatically different today yet lessons from the life and legacy of Mott can inform and instruct and inspire a new generation of missionaries and mission initiatives from Asia. The ten lessons highlighted from the life of Mott in this article are selected pointers that we can all learn from as we seek to serve God on His mission, including Asian mission minded servants of God.

The Asian mission force is growing rapidly. According to the analysis of Patrick Johnstone at the present rate the projection of Asian missionaries from Asia by 2020 will exceed the number of missionaries from all the other regions of the world added together as seen in the chart following chart (Johnstone 2011).



Three countries of Asia stand out as contributing to a mighty force for mission in the future, Korea, India and China. At the 40th anniversary of the Asia Mission Association that took place in October 2013 in Incheon, Korea, Susanta Patra, General Secretary of India Missions Association related in conversation that there are more than 54,000 Indian missionaries going cross-culturally within and outside of India. Christianity Today reported at the 7th Korean World

Mission Conference in Wheaton, USA in July, 2012 that "The number of Korean missionaries in 169 countries has exceeded 20,000 - more than doubling in 10 years. At this rate of growth, Korea is expected to surpass the United States as the top missionary-sending country in the world by the year 2020." Chinese Christian leaders met several months ago to construct a biblical framework for developing contextually appropriate and theologically grounded strategies for the goals of sending 20,000 Chinese missionaries by 2030. With the rapidly emerging force of missions from Asia to the world Mott's life becomes a valuable source for inspiration.

The church historian, Latourette, went so far as to call John Mott more instrumental than any other person since the Apostle Paul in regard to the spreading the Gospel: "No one since the days of St. Paul has done so much to spread the Gospel of Jesus Christ as Dr. Mott" (Mackie 1965: Back Cover). He captured the imagination of a whole generation of Christians and catalyzed their energies to venture into new fields, new arenas of influence on the world.

While Mott personally planted no churches among unreached tribes, in the years following the release of his 1900 book calling for "the evangelization of the world in this generation," his message catalyzed more than 20,000 missionaries to go out in pursuit of the vision the book articulated.

Mott excelled as a doer and a goer. Over a period of fifty years, he crossed the Atlantic over one hundred times and the Pacific fourteen times. In fact, it was estimated that at the time he received the Nobel Peace Prize, in 1946, he had traveled two million miles in pursuit of his calling. Before each trip, he studied intently about each nation's culture, customs, religious and political background, so that he was able to communicate as one who understood his audience. At his Nobel award speech, the presenter affirmed that "He was an apostle of a simple Christianity, presented in a form which made it living and real to the people to whom it was addressed" (Ingebretsen 1946).

While he was motivated completely by a desire to serve Christ and the Gospel, he believed that evangelism must be paired with social action, and earned the trust of Christian and secular leader alike. He found a kindred spirit in President Wilson (president from 1912 to 1920), who offered him the ambassadorship to China.

Near the end of the First World War, he rallied those involved in his organizations to welfare work among the soldiers at the front and brought relief to millions

of prisoners of war on both sides. After the war, he turned his prodigious abilities to organizing social work among the demobilized soldiers. Soon, he and his assistants were invited to lead rehabilitation efforts in various countries.

Mott's influence did not end with his death. His biographer, Howard Hopkins, sums up his effect on today's world: "His influence lives not only in world bodies such as the W.C.C. and the World's Alliance of YMCA's, but in the profound effect he exerted upon individuals of several generations who volunteered their contributions to the evangelization, the betterment, and the unity of the world in their time" (Hopkins 1979:83).

The Bible encourages Christians to study the lives of godly leaders and discover meaningful lessons from how they lived. "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith" (Heb. 13:7). In surveying Mott's accomplishments, one can assume that here was a person enabled to be a choice instrument of God in leadership for his generation, worthy of examination and emulation in any era.

1. FAITH IN THE GOD OF THE POSSIBLE TO DO THE IMPOSSIBLE

One of the strengths of Mott's leadership was his faith in God to do what seems impossible. "More and more I have come to see that from the Christian point of view it is easier not only to undertake but to accomplish the impossible than it is the possible" (Mott 1930).

Mott considered it easier for a Christian to undertake the impossible than it is the easy, and he explained why. "The impossible kindles and exercises the imagination. The impossible calls out all of our other latent powers."

2. PURSUING A LIFE PURPOSE

Mott's life purpose was to make Jesus Christ known, obeyed, and loved throughout the world (Hopkins 1979:279, 629). "His great aim, repeatedly stated in thousands of speeches around the world, was 'to make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life and in all human relationships'" (Hopkins 1979:625). In pursuit of this objective, Mott planned, organized, traveled, lectured, wrote and raised funds tirelessly.

In order to achieve his greater life purpose, Mott developed, early in his life, personal purposes that corporately acted as a rudder to keep his life balanced and moving towards his central purpose, and the fixed, monumental goals proceeding from it. Part of this came from the watchword itself. Thirty years after the adoption of the watchword, Mott said: "I can truthfully answer that next to the decision to take Christ as the leader and Lord of my life, the

watchword has had more influence than all other ideals and objectives combined..." He reflected on its significance:

- To deepen acquaintance with God and to throw us back on Him for ever-fresh accessions of superhuman wisdom, love and power.
- To widen my horizon and enlarge my conception of the Kingdom of God.
- To hold me steadfast in the face of criticism, opposition and other obstacles to the great Christ-commanded purpose of seeking first the Kingdom of God.
- To stimulate my personal preparation for my service to my generation.
- To realize and live under the spell of the great urgency of the task of giving each generation an adequate opportunity to know Christ; and above all.
- To deepen my conviction as to the necessity of furthering the more intensive aspects of the missionary enterprises such as educational missions, the building up of strong indigenous Churches, and the raising up of an able indigenous leadership.
- To appreciate vividly both the social and the individual aspects of the Christian Gospel and likewise their essential unity.

The cornerstone of Mott's activities was a vision of the Kingdom of God based on individuals transformed by the call of God and moral fortitude. Societal issues such as labor conflict, big money, and imperialism were viewed through the lenses of this vision . . . (Smalley 1980).

3. LIVING A FOCUSED LIFE

Regardless of how one would define the word, "focus", one would have to conclude that Mott lived a focused life. One part of "focus" is the leader's ability to focus all of his faculties on the task or person at hand. For example, on one occasion, when Mott was in his eighties, he was in a train station. He spotted a Christian leader and approached him. Looking deep into his eyes, he asked how it was with him and in his relationship with Christ. Despite the commotion of people and bustle of activity around them, the leader later said he experienced "a sense of exclusive focus on his person" (Shenk 2001).

Another aspect of the concept of focus is the leader's ability to focus on the highest priorities. From his early twenties, Mott's life was dedicated to God's unique purpose for him. ". . . he has dedicated and disciplined every power of body, mind and spirit to incessant battle across the world, through decade after decade, for the Kingdom of God" (Mathews 1934:x). He maintained this ability to maintain focus until the end of his varied life. In what would be his final public appearance, he said "While life lasts, I am an evangelist." Mott died in 1955.

4. CULTIVATING PERSONAL ETHICS

Mott's private life and ethics shaped what He was to become in his public life. Biographer Hopkins observed, "At least four other factors molded Mott's viewpoint: the Bible, the practice of prayer, his continent wide and world circling travel among the colleges and universities, and his preparation for this by extensive reading"

But these were primarily the activities that shaped him. On a deeper level, though, in the execution of these actions could be found an even more important list that affected every thought. It was a series of questions he would ask of himself, as if standing outside himself and evaluating. From these may be drawn nine principles of a highly effective leader of influence

- Does he do little things well? (the principle of excellence)
- Has he learned the meaning of priorities? (the principle of focus)
- How does he use his leisure? (the principle of rest)
- Has he learned intensity? (the principle of passion)
- Has he learned to take advantage of momentum? (the principle of timing)
- Has he learned the power of growth? (the principle of a learning posture)
- What is his attitude toward discouragements? (the principle of resilience)
- How does he face impossible situations? (the principle of faith)
- What are his weakest points? (the principle of humility)

Mott not only prayed, but he also practiced the presence of God in his daily life, believing that whatever he was able to accomplish was due to prayer. In spite of his popular image as the great religious entrepreneur, many remember him chiefly as a man of prayer. As he traveled the world, he read voraciously for background, not only in current affairs, but in history and culture.

5. USE OF EFFECTIVE METHODOLOGIES IN DECISION MAKING

Mott was known for his expeditious and wise decision-making process. He wrote to his father explaining how he came to make the decision to accept the intercollegiate secretary position of the Young Men's Christian Association in a letter on April 28, 1888.

There are two things I hope to convince you of in my life: First—that I do not jump at a decision, but consider it from all sides, getting advice from every reliable source, and then reaching from the conflicting opinions my own decision. Second—that I am not led by others, even by a large majority, unless they

happen to be in harmony with my standards of decision. Those standards are:

- The Holy Spirit, who guides in cooperation with
- The Scriptures;
- Reason—not feeling;
- Conscience;
- Providential events (Mathews 1934:77).

6. BECOMING A MISSION MOBILIZER

Mott recognized the importance of cultivating a common vision for the purposes of mobilizing God's people for world evangelization. Though he did not coin the phrase, "The Evangelization of the World in this Generation," he understood its significance for his generation at the 1886 student gathering in Mt. Hermon where he received his own missionary call. The watchword, meant the giving to all men an adequate opportunity of knowing Jesus Christ as their Savior and of becoming His real disciples.' This is what Christ implied in the Great Commission. It means preaching the gospel to those who are now living; it does not mean the conversion of the world, according to Mott" (Anderson 1988:101).

As a promoter, Mott used this common vision to catalyze a world mission movement. He mobilized with far-reaching impact, as more than 20,000 students went out as missionaries in the early part of the twentieth century. He reflected on the watchword in 1900: A watchword which has in so brief a time gained a powerful hold on the minds of the future leaders of thought, and which is already beginning to make itself felt in the Church, is manifestly worthy of careful consideration. In such a consideration it is important that we clearly understand at the outset what is meant by the evangelization of the world in this generation. It means to give all men an adequate opportunity to know Jesus Christ as their Savior and to become His real disciples. This involves such a distribution of missionary agencies as will make the knowledge of the Gospel accessible to all men.

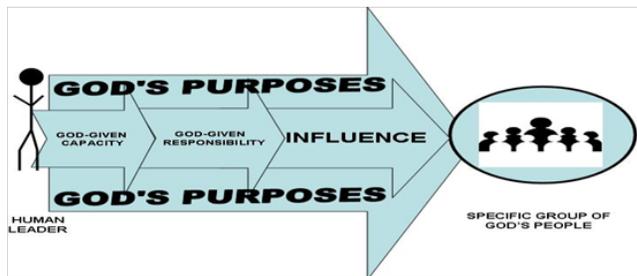
There were some serious critics of the watchword, including Professor Gustav Warneck, who, according to John Stott, ". . . attacked it . . . on the ground that it was a naively optimistic and rather man-confident forecast that the world would be won for Christ in that generation" (Stott 1975:39). Wilder kept a list of the criticisms of the watchword with his own responses including the following: It suggests a hasty, superficial preaching of the Gospel. Answer: We advocate no such thing. That it overlooks other important missionary work. Answer: We emphasize educational, medical, etc. That it stands in service of certain millennial views. Answer: We are loyal to all leading denominations. That it is a false prophesy. Answer: We venture no prediction.

Mott rallied to the watchword's defense. "He maintained that 'the evangelization of the world'

meant neither its conversion nor its Christianization, that it did not encourage superficial preaching and that it was not to be understood as a prophecy” (Stott 1975:39). But others, Principal Cairns of Aberdeen, for instance, saw Mott’s interpretation and advocacy of the watchword as “one of his most distinctive and vital contributions” (Rouse 1920:6).

7. MODELLING CHRISTIAN LEADERSHIP

How was Mott able to lead in such an extraordinary way? Fuller Seminary professor, Bobby Clinton, whose teaching and writings providing the inspiration and tools for this article, defines a Christian leader as follows: “A leader, in the biblical context, is a person, with God-given capacity AND with God-given responsibility TO INFLUENCE a specific group of God’s people toward God’s purposes for the group” (Clinton 1992:62, emphasis is his).



The basis for Christian leadership is found in God’s purposes for a specific group of his people. Within his purposes for that group, he calls forth a human leader to be the instrument to influence that group of people toward God’s purposes for them.

The influence of the leader on the group comes from both his God-given responsibility and God-given capacity. Like a hand in a glove the God-given capacity enables the leader to fulfill his God-given responsibility to influence the group. By acting according to God’s design for His people, Mott influenced thousands of Christian young people, leaders and even secular leaders toward God’s purposes for those people.

Mott’s leadership capacity also came from his innate talent for speaking and motivating. It was the talent most often used by God to influence others. One participant in the Edinburgh 1910 mission conference recorded the following:

When he himself addresses an assembly, [he] knits and kindles the craggy, tender face; the voice vibrates with fierce emphases and stresses. The single words seem literally to fall from his lips (the trite expression is for once justified), finished off with a deliberation that never slurs one final consonant, but on the contrary gives that consonant the duty of driving its word home. And as for the sentences also – the conclusion of each, instead of dropping in tone, increases to a sort of defiant sforzando, which, when his earnestness is at its height, can be terrific (Galli 2000).

8. DEVELOPING MECHANISMS TO CARRY OUT VISION

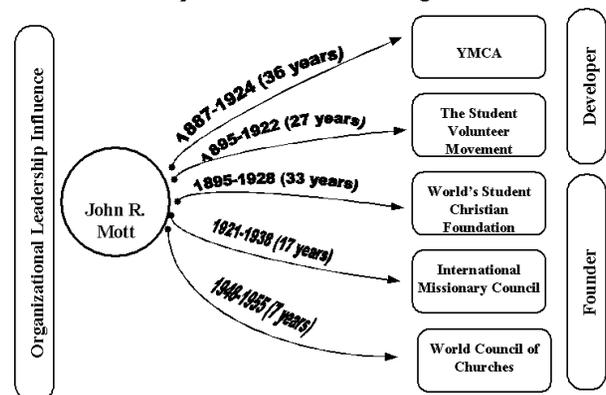
Mott used specific means to carry out his visionary ideas. He engaged and often devised mechanisms and structures through which he channeled his gift of leadership to fulfill God’s purposes as he interpreted them. These mechanisms included conferences, organizations, mentoring, bridge building, and writings.

Conferences: Mott’s method for preparing for a conference proved to be highly effective. The methodology was implemented with unsurpassed thoroughness as Chairman of the Edinburgh 1910 Continuation Committee through twenty-one follow-up conferences. A questionnaire was sent out in advance to catalyze the process of discussion, seeking factual, creative and forward-looking results. Great efforts were undertaken to ensure the presence of the leading missionaries and Christian nationals at each provincial gathering. Having both leading nationals and internationals present encouraged different points of view, knowledge which was then used for findings and resolutions. Mott raised the finances for the printing, mailing and gatherings from sources that did not affect the missionary’s field budgets.

With the dominant lesson out of Edinburgh 1910 being the need for greater cooperation, the resolutions related to ways of cooperating in each one of the regions. In China, for example, there were six areas identified, each holding a sectional conference. Typically, the conferences resulted in the establishment, not only of one national body, called a national Christian council, but also a commitment to a whole range of cooperative projects in literature, evangelism, social problems and education (Mathews 1934:227-228).

Organizations: Mott’s platform of global ministry was organizational. He built organizations, developed them, expanded them and occasionally founded new ones to accommodate the broadening sphere of influence. On one occasion, Mott made a worldwide tour representing no less than four organizations (Hopkins 1979:633). He was an organization’s man. He was either the executive secretary or became an executive chairman.

Mott’s Major Role in Five Organizations



Mott was unusual in that he not only had the ability to take a fledgling organization, bring stability, and expand its influence, but also to start new organizations. He was instrumental in founding a number of organizations. The most noteworthy with regard to recognizing his influence are World's Student Christian Foundation (WSCF), the International Missionary Council (IMC) and the World Council of Churches (WCC). The historian of the WSCF (Hopkins 1979:128) calls Mott "the greatest leader the Y.M.C.A. has ever known..." (Rouse 1920:1). And in Smalley we find the following:

He served as administrator and leader of various organizations including the Young Men's Christian Association, Student Volunteer Movement for Foreign Missions, World Student Christian Federation, Foreign Missions Conference of North America, IMC, Interchurch World Movement, Institute of Social and Religious Research and the World Council of Churches (Smalley 1980).

The formation of the WSCF in 1895 was Mott's most creative achievement (Hopkins 1979). When he suggested someone else write the history of the Federation, a friend wrote back, "You are the history of the Federation" (Rouse 1920:1). He became convinced that the time had come to establish a worldwide union of Christian students and devoted two years to bringing this about. His rationale was that students are primary instruments to move the world toward God (Rouse 1920:2). As Mott transitioned from student work to mission and church work worldwide, the primary organizational platform bearing the influence of his ministry also shifted:

As he had earlier concentrated on the World's Student Christian Federation, the influence of which was pervasive and universal, in his last active years he gave himself fully to the I.M.C. Through its chairmanship he exerted both a symbolic and a direct influence upon the world Council "in process of formation" (Hopkins 1979:684).

The link between Mott's major role and his life purpose can be traced through the goals of the organizations he founded and to which he gave leadership, including the Young Men's Christian Association, Student Volunteer Movement for Foreign Missions, World Student Christian Federation, Foreign Missions Conference of North America, IMC, Interchurch World Movement, Institute of Social and Religious Research and the World Council of Churches.

9. MENTORING INDIVIDUAL LEADERS

From the beginning of his ministry, Mott believed that new Christian leaders would experience an expanding scope of influence, just as he himself experienced

throughout his life. At the age of twenty-seven, he wrote in one of his first pamphlets on the purpose of the SVM: "Not only does the Movement plan to enlist volunteers, but also to guard and develop them until they pass beyond its proper sphere of influence" (Mott 1892:92). Leadership development was an objective, not a mere byproduct of Mott's work with the many organizations and movements he founded or led.

In his lifetime, Mott was a mentor to many. He had a productive ministry in the lives of individuals, especially those associated with the boards and the organizations in which he served as chairman or secretary. For those in succeeding generations Mott serves as an excellent historical mentor and as one who showed the true love of Christ.

10. BRIDGE BUILDING

There are some people, including the Nobel Peace Prize Committee, who would argue that the single most important legacy of Mott was as a man of peace. Mott invested efforts on multiple occasions to bring together groups between which the friction was greatest. "...Britons and Boers: Americans and Spaniards: Chinese and Japanese: Japanese and Russians: English and Indians: American and Filipinos" (Rouse 1920:10).

Mott's ability to bring warring factions together related to the compelling nature of his own character. Mott's life ministry flowed out of this highly developed character. "The power in John R. Mott's personality was not simply the natural expression of a continuously flowing stream of personal energy, but was due to a . . . diligently developed technique for the unselfish service of the kingdom of God..." (Matthews 1934:x).

CONCLUSION

Mott's contribution to the cause of world mission and world peace were recognized widely throughout his long life. By the time Mott was 32, he was called "Protestantism's leading statesman," at age 58, the "father of the young people of the world," and at age 81, in 1946, he was awarded the Nobel Peace Prize (Galli 2000).

All of the copious research and documentation available on Mott's life and ministry reveal a leader who changed the face of history of the church. The wave of missionaries he sent forth, the call he championed and the concepts of world evangelization he promoted, can never be called back. Leaders of any generation can still listen and learn from this dynamic leader. "Through faith, though he is dead, he still speaks" (Heb. 11:4).

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EAST-WEST CENTER FOR MISSIONS

Research & Development

<http://www.ewcmrd.org>

The East-West Center for Missionary Research and Development (EWCmrd) was created under the auspices of Asia Missions Association (AMA) in order to train missionary candidates from Asian countries. The mission leadership in Asian countries have been confronted with two contradictory phenomena in contemporary mission theory: (1) a strong missionary impulse among the evangelical churches of the Third World; and (2) a wide spread ambiguity in the theology of mission. This ambiguity has caused a confusion of missionary concept for the younger churches, as well as between them and sister Western churches. Unless this confusion can be clarified, it becomes more difficult for Third World churches to multiply missionary mobilization on a scale sufficient to reach the whole world for Christ.

The first confusion has to do with the missionary role of the local church: Is it just a secondary job to be performed out of the surplus resources of large and mature churches, or is it an integral part of the life of all churches, even small and younger churches? AMA believes that, from the very beginning of its existence, the local church must be encouraged to practice both near-neighbor evangelism, and world-wide, cross-cultural mission. Thus, the evangelistic structure and the missionary structure must co-exist simultaneously. Establishing a mission-minded church must take preference over a focus on the local or denominational church alone.

Secondly, there is a confusion caused by the assumption that traditional theological education alone is sufficient for missionary endeavor. Cross-cultural missionaries must be trained in terms of ethno-cultural and linguistic realities. We suggest that missiological training for all missionary personnel is absolutely essential. Furthermore, local church pastors must also be equipped with a modern philosophy of mission, its strategy and cross-cultural nature, in order that these pastors can be good supporters of missions.

Thirdly, there is confusion which results from the generalization of the term "Mission" as if whatever a church does is mission work. Local churches must not neglect or avoid their responsibility to send out missionaries.

Lastly, a very dangerous confusion is caused by the antagonism against Western mission agencies and also by the concept of "Moratorium". Many Third World churches are often emotionally involved in this pattern of thinking. We must be humbled in the face of the Great Commission of our Lord, because that commission is global. Third World churches must expect to learn from the experience of Western mission agencies, from both their successes and failures. We must examine these in order to develop an effective Third World missionary matrix. We need to select that which is the best, that which has been proven effective.

It is essential that East and West stand together as mature partners in a joint effort to go into all the world to proclaim the Gospel to every creature.

A STUDY ON THE SHORTAGE OF YOUNG MISSIONARIES IN HONG KONG

K. Y. Cheung Teng

PHENOMENON AND CRISIS OF AGING IN HONG KONG

1. Population Aging

An aging population has become a significant trend worldwide. Within the next 10 years, the global population of the elderly will cross the 1 billion mark.¹ It is unlikely for the Hong Kong population to escape from this situation. It is projected in the report "*Hong Kong Life Tables 2006-2041*" published by the Census and Statistics Department that aging of the Hong Kong population will continue. The report indicates that the proportion of the population aged 65 and over is projected to increase from 13% in 2011 to 30% in 2041. The median age of the population would increase from 41.7 in 2011 to 49.9 in 2041. It is also projected that the Hong Kong population will rise to 8.47 millions in the next 30 years being that the average annual growth rate would be 0.6%.... However, the proportion of the population aged 15 and below is projected to decrease gradually from 12% in 2011 to 9% in 2041.²

2. Aging in the Church

Following the aging of the Hong Kong population, there is also a rising trend in the average age of church goers. It is indicated in the "Report on 2009 Hong Kong Church Survey" published by Hong Kong Church Renewal Movement Ltd. that in 2010, the total average number of people attending Sunday Services per week was 292, 287. The number of these people in the age group between 45 to 64 was 87, 391, representation 27.2% of the total attendants. This figure markedly increased from 16.8% in 1994 by 10.4%; there were 44,387 attendants who were aged 65 and over, the proportion of which increased from 12.4% in 1994 to 13.8% in 2009. In 2009, the number of youth attendants was only 24,852, representing 8.5% of the total number of people attending Sunday Services in Hong Kong.³

3. Aging among Seminarians

It is indicated in the "*Report on 2009 Hong Kong Church Survey*" that in Hong Kong there are 1,230 church members studying theology on a full-time basis, i.e. 3.8 out of every 1,000 followers.⁴ The report also indicates

1. "Ageing in the Twenty-First Century: A Celebration and a Challenge." *Global Age Watch*, 1 October 2012; available from < <http://www.helpage.org/resources/ageing-in-the-21st-century-a-celebration-and-a-challenge/ageing-in-the-21st-century-infographic>>; accessed 4 March 2013.

2. "*Hong Kong Life Tables 2006-2041*" News.gov.hk, 31 July 2012; available from <http://www.news.gov.hk/tc/categories/health/html/2012/07/20120731_141144.shtml>; accessed 4 March 2013.

3. "*Report on 2009 Hong Kong Church Survey*" (Hong Kong: Hong Kong Church Renewal Movement, 2010) 14, 17.

4. "*Report on 2009 Hong Kong Church Survey*" (Hong Kong:

that a large portion of ministers in Hong Kong, especially preachers, are entering stages of middle and old age. Currently, most of the seminary applicants are aged 30 and over.⁵ Apart from that aging among church members is directly related to aging of the whole population, would aging among seminary students also have certain a bearing in this regard? Ministries targeting young people involve high level of physical activity and demand great creativity, would seminary graduates who are approaching middle age feel difficult to take up such workload and responsibilities?

4. Aging among Missionaries

Due to the aging problem, missionaries in Hong Kong also face generation gap crisis. According to the statistics compiled by The Hong Kong Association of Christian Missions (HKACM) in 2011, it shows that the average age among the 494 missionaries sent out from Hong Kong is 46.4.⁶ In the next 10 years, there will be at least a quarter of these missionaries retiring from service. This has become a crucial problem. Thus the question is: what can churches in Hong Kong do to encourage more young people to devote themselves to missionary service?

DRAGGING YOUNG MISSIONARIES' FEET?

Due to word limit constraints, detailed analysis as to what causes aging of the society, among church goers and seminary students cannot be included here. In fact, in post-modern days, it is very common to see people getting married late or simply not getting married, and many of them prefer having less or simply no children; there has been a reduction in the youth population, only a few of young people would go to church regularly, let alone those who are willing to dedicate themselves to be missionaries. Yet more importantly, even when young Christians are willing to participate in missionary service, people around them would invariably "drag their feet" until they get older - say approaching middle age - so that they gain more training and experience before going to the mission field. This phenomenon causes missionaries in Hong Kong as a whole not being able to solve the problems arising from aging among them. There has been a serious shortage of cross-cultural

Hong Kong Church Renewal Movement, 2010) 26.

5. Maureen Yeung, "The Legacy Map of Evangelical Free Church" (*Evangelical Free Church Monthly*, issue 249, August 2011); available from <<http://www.efcc.org.hk/monthreportdetail.php?mrid=11&mrtid=13&mratid=7&id=73>>.

6. "Statistics on 2011 Hong Kong Missionaries" HKACM Link (issue May-July 2012); available from <http://www.hkacm.org.hk/Common/Reader/Channel/ShowPage.jsp?Cid=271&Pid=7&Version=0&Charset=big5_hkscs&page=0>

missionaries, this is not only caused by labor and training limitations, but it is actually a matter affected by missionary recruitment and policies calling for urgent review.

From my observations, since the 1980s people have continued to change their perception of "maturity". When a young Christian indicates his/her dedication to serving God, most of our first reaction would be: he/she is still very young, how can he/she achieve anything significant at this age? Let's wait until he/she has obtained a university degree (by then he/she would probably reach 22); let's wait until he/she gets some working experiences (i.e. 2 years later, 24 by then); and let's wait until he/she has received seminary training (27 by then after obtaining a master in theology); it would be better for he/she to have some full-time pastoral experience prior going to the mission field (another 2 years and 29 by then); and he/she is better to get married and has a companion (this would need another year to plan the wedding and adapt to newly-wed changes, reaching 30 by then); and let's wait for him/her applying for and be accepted by a mission agency (this would include going through process like prayers, selection and application, passing body, psychological and personality checks, having interviews, waiting for result...at least another 1 year, reaching 31 by then), yet effort is needed for gathering sufficient funding before being sent out (by then he needs to learn how to write prayer requests, do individual and group sharing, fundraising for kicking-off and the monthly expenses of the 1st term - another 1 more year, probably reaching 32 by then); receiving pre-mission training and waiting for issuance of visas (the duration of which depends on where the mission takes place). Upon reaching the mission field, he/she should at least reach 34, yet he/she needs time to adapt to the environment and learning the language and culture there (missionary organizations would set the duration of each term as 3 to 5 years, depending on the language and cultural level, this would affect how missionaries being able to adapt to the new environment; the older he/she is, the more difficult it is for him/her to adapt). And even if a person is determined to take on the 2nd term of mission service say at the age of 37, the fact that if he/she is married, then his/her decision may be affected by things like child education issue. Thus one can tell from these observations that the later missionaries get started, the more difficulties they would have to overcome.

I fully endorse what Pastor Rodney Hui appealed to us: "We should try our best to support young people to participate in missionary service...We should simplify the application procedure and remove obstacles for them to embark of the journey of mission...When I first embarked on the journey of mission 20 years ago, I totally lacked experience, what I only had were simple faith and acceptance. So the fact that one started early does not mean that there would only be a very short service.... Getting started

earlier can be a key to success!⁷ Pastor Hui has had a good mind to missionary service since the age of 19, he joined Operation Mobilization (OM) at the age of 20 and has served God for 38 years, he is now the Director of East Asia Pacific Area at OM International. The fact that we try our best to "protect" young people, preventing them from experiencing failure actually shows that we do not have confidence in them, we fear they might ruin our plan. Yet we might have forgotten that when we were young we too had made mistakes, In fact the spiritual maturity we now achieve should be attributed to the grace of God and people around us who continuously granted us learning opportunities. So why are we taking away young people's learning opportunities? We certainly should offer them plenty of liberty to grow gradually in life-long learning.

YOUNG PEOPLE CANNOT ACHIEVE GREAT THINGS?!

One can tell from the Bible that God intended those great spiritual figures to serve Him when they were young, for examples we have Joseph (see Genesis 37:2; 41:46), Samuel (see 1 Samuel 3), David (see 1 Samuel 16:11; 17:42,55; 2 Samuel 5:4,5) and Daniel (see Daniel 1) in the Old Testament; and we have John (see John 13:23-25; 19:26-27), Paul (see Acts 7:58), Timothy (see 2 Timothy 3:15; 1 Timothy 4:12), etc. in the New Testament.

Many of those famous western missionaries started to serve God at around the age of 20, they learned from mistakes throughout the whole course, grew in difficulties and never gave up. They spent their whole life showing the light of Christ in the darkness. For example, Robert Morrison reached Guangzhou when he was 25 (1807), he preached in China thereafter for 27 years and died in China at the age of 52; David Livingstone reached Africa when he was 28 years old (1841), preaching there for 32 years and passed away at 60; James Hudson Taylor went to Shanghai at the age of 22 (1854), he preached to Chinese for 51 years and passed away in China at 73; Samuel Zwemer started to dedicate himself to missionary service for Muslims at the age of 23 (1890), he was named as the "Apostle to Muslims"; R. A. Jaffray went to Teng County in Shangdong Province at 24 (1897), he preached in China and Southern Asia for 47 years and died in a Japanese concentration camp in Indonesia at 72; E. Stanley Jones went to India at the age of 23 (1907), he preached to the intellectuals there for 40 years, serving an excellent mission. These examples illustrate that the earlier missionaries start their missionary lives, the better they can adapt to the new environment and achieve greater contribution.

TRAINING UP GRADUATES TO BECOME MISSIONARIES

In 1885, seven students from the University of

7. Rodney Hui, "Why Not Let Young Christians Go For Missions?" *Chinese Around The World* (issue Jan1995).

Cambridge, United Kingdom devoted to overseas Christian missions. They went to China and became role models as their actions subsequently led to the establishment of the Student Volunteer Movement for Foreign Missions (SVM) in 1886 which inspired around 25,000 students to embark on the journey of overseas missions, a large part of this group came from North America, 30% of which went to China, and 20% to India. Among the "the Cambridge Seven", Charles Thomas Studd established the Worldwide Evangelization Crusade (WEC) in 1913. Later John R. Mott, a leader of the American Student Volunteers, became the president of the 1910 Edinburgh World Missionary Conference. He dedicated his whole life to promoting Christian world missions. One can tell from all these that the relentless western world mission movements happened in the last century were actually initiated by energetic and passionate young Christians!

Today we should continue to train up Christian students to become missionaries. Urbana in North America which is organized by InterVarsity,⁸ is specialized in serving Christian university students. For every 3 years, it would organize a 5-day mission conference to encourage young people to participate in mission services helping them become great servants of God. Between 1946 and 2012, there were more than 250,000 young Christians taking up the challenge of accomplishing the Great Commission.⁹ Since the 1980s decade, Hong Kong Campus Crusade for Christ has started missionary work and today has sent out around 60 long-term (3 years and over) and short-term (1 year) missionaries, together with more than 70 mission teams being sent to participate in more than 20 ministries taken place in areas including Asia, Africa, Middle East, Pacific Islands, etc.¹⁰ The movement slogan "Changing the World by Transforming the Campuses!" is aimed to inspire college students to become campus missionaries to serve the 6,000 universities, each having 10,000 students, where there have not yet been any missionary works started yet.¹¹

The Global Consultation on World Evangelization (GCOWE '95) was held in Korea, 17-15 May 1995, in between the Korean Students Mission 2000 was taken place at the Seoul Olympic Stadium on 29 May 1995. I was really impressed by this event which was very stunning and unforgettable. In that evening, more than 70,000 Korean college students pledged before God to dedicate themselves to world evangelization.¹²

8. InterVarsity is currently active in more than 576 Christian or non-Christian university campuses in North America, see <http://www.intervarsity.org/about/our/2011-2012-annual-report>.

9. The History of URBANA <https://urbana.org/urbana-12/exhibit-hall>. "There were 16,000 participants of URBANA 12, and there were more than 250 missionary organizations and seminaries joining the exhibition, offering more opportunities for young people to understand how they can participate in missions."

10. See <http://www.hkccc.org/ministry/GSM>.

11. See <http://www.hkccc.org/ministry/SLM>.

12. AD2000 and Beyond Movement Overview <http://www.ad2000.org/ad2kbroc.htm>

Their goal was to send out 100,000 students to participate in both long-term and short-term missions. Students were so determined that they ceased their studies for one year so as to accomplish the goal. The significant growth of Korean young missionaries is attributed to the strong supports of Korean churches and families who are proud of their children being missionaries!

ARE YOUNG PEOPLE IN HONG KONG THAT BAD?

Young generations in Hong Kong are often labeled as "Post-80s and Post-90s generations", "Hong Kong styled spoiled kids", "comic and game addicts", "lax in discipline"... Yet, in recent years we can see many of these young people actively participate and take actions on social issues that are of concern to them. This phenomenon reveals that many of them possess attributes such as independent thinking, passion, mobilization power, courage, compassion and creativity. They generally possess higher education than the past generations. Over the last 10 years, the opportunities for young people receiving education markedly increased. In 2001, there were 173, 225 youths received tertiary education (representing 19.5% of the youth population), the number has reached 338,301 in 2011 (39.3% of the youth population). In 2011, there were altogether 176,573 youths who had taken bachelor degree programs. This proportion increased from 14.5 % in 2001 to 20.5% in 2011. Apart from that, in the past 5 years the population of young people taking diploma, certificate and associate programs have increased substantially both in number and in their share of the population.¹³

Young people who follow their parents to leave their culture and speak a different language than their parents are indeed very suitable to be missionaries because they have developed a unique lifestyle and they are often called "The Third Culture Kids" (TCKs or 3CK). They get used to cross-cultural living and working environments, possess a world-embracing vision, multilingual abilities and higher qualifications.

RESEARCH ON HONG KONG YOUTH-IN-MISSIONS

It is revealed in the "*Report on 2009 Hong Kong Church Survey*" that in 2009, there were 86,561 Christians who were aged 24 and below. This number was increased from 66,475 in 2004 as indicated in the "*Report on 2004 Hong Kong Church Survey*" by 23.2%.¹⁴ The result indicates that youth ministries have considerable achievements. However, this may not have any impact on, or correlation with, the development of missions targeting youths. As such, I have convened a research

13. "The Thematic Report: Youths" in "*2011 Population Census*." Census and Statistics Department, Hong Kong Special Administrative Region, p. 28; available from <http://www.census2011.gov.hk/pdf/youths.pdf>

14. "*Report on 2009 Hong Kong Church Survey*" (Hong Kong: Hong Kong Church Renewal Movement, 2010)17.

group within the Department of Inter-cultural Studies of the Alliance Bible Seminary to carry out the "2011-12 Research on Hong Kong Youth-in-Missions" on the correlation between young Christians, who are aged 30 and below on one hand, and missions on the other. We intended to gather data from 4 sources including (1) missionaries aged 30 and below when first being sent, (2) young seminaries, (3) young participants of the 2011 Youth Mission Conference and (4) young church goers in Hong Kong. The aim of the research is to understand the situation of young Christians and missions in Hong Kong, to reflect the obstacles faced by youth in missions and to find out sources of assistance for them.

1. Results of the "Statistics on 2011 Hong Kong Young Missionaries"

The respondents were Hong Kong missionaries, first sent out at the age of 30 and below, and have at least 2 years of full-time missionary experience. We recruited these subjects by inviting 32 missionary organizations and units which are members of the Hong Kong Association of Christian Missions (HKACM). It was found that in 2011 there were 494 missionaries sent out from Hong Kong, among which only 40 missionaries (8.1%) from 11 missionary organizations or units (8.1%) responded to us. This indicates that many of the missionaries were already over 30 years of age when they were first sent out to mission fields, and only 11 of them were aged 30 and below. Besides, we can only find 1 missionary in every 2-3 churches among those 1,250 churches mentioned in the "Report on 2009 Hong Kong Church Survey".

2. Results of the "Statistics on 2011 Hong Kong Young Seminarians"

The respondents were seminary students in Hong Kong who were aged 30 and below at the time of admission and who are dedicated to ministry on a full-time basis (no matter pastoral or missionary works). As what is mentioned in the "Report on 2009 Hong Kong Church Survey", there were altogether 1,230 followers taking seminary courses on a full-time basis in the academic year of 2008-2009. Among these seminarians, the proportion of ladies represented 52.7%, i.e. there were 53 women and 47 men in every 100 full-time seminarians.¹⁵ Of all the 33 Bible seminaries in Hong Kong, there are also together 14 seminaries which have joined the Hong Kong Theological Education Association (HKTEA), with the rest of the 19 seminaries being non-members. Our research group received responses from altogether 113 students from 12 of these seminaries. This reveals that there were 21 seminaries which do not have students aged 30 and below, and among these students, 31% of them came from 6 seminaries which are non-members of the HKTEA.

3. Results of the "Statistics on 2011 Hong Kong

15. "Report on 2009 Hong Kong Church Survey" (Hong Kong: Hong Kong Church Renewal Movement, 2010) 2,14, 16.

Young Participants"

The respondents were those 700 young Christians who participated in the Youth Mission Conference (with the theme "I Believe I Can Fly") organized by the Hong Kong Association of Christian Missions (HKACM). At the end, we received responses from 581 participants who were aged 30 or below. They came from 195 churches in Hong Kong, among which only 10 churches had a double-digit number of young Christians participating in the Conference; and there were 122 churches in which only 1 young adult attended the Conference. This result reveals that there were 122 young Christians from these churches interested in missionary service, but this also reveals that promotion in youth-in-missions by churches is not sufficient.

4. Results of the "Statistics on 2011-12 Hong Kong Churches Youth-in-Mission"

The respondents were church pastors or youth pastors in Hong Kong. They were invited to complete questionnaires concerning the missionary service or situation of their young Christians, who are 30 years old and below. The questionnaires were sent out in the period between 11 October 2011 and 5 September 2012 (totaling 11 months), and respondents were encouraged with various incentives to complete and send back the questionnaires. At the end we only received response from 427 churches, representing 34.2% of all 1,250 churches (according to 2009). This result reveals that there is not much correlation between Hong Kong youth ministries and youth-in-missions.

5. Integral Analysis on Four (4) Questionnaires

a) More Sisters than brothers

All 3 sets of data indicate there are more women than men among these groups: missionaries (female 62.5%, male 37.5%), seminarians (female 56.6%, male 43.4%) and participants of the Youth Mission Conference (female 57.6%, male 42.4%). Similar proportion can also be found in the "2009 Hong Kong Church Survey" which indicates the percentage proportions of women and men as 62.3% and 37.7% respectively.¹⁶ This result serves as a wake-up call for the churches in Hong Kong that they must work hard in male evangelism and motivate more brothers in church to devote themselves to missionary service.

b) The Trend of Possessing Higher Qualifications

In terms of education level, our research indicates that more than 65% of missionaries and 67.3% of the seminary students in Hong Kong possess bachelor degrees, higher diplomas or the equivalent. 65.7% of participants of the Youth Mission Conference were university students, nearly 14.3% of them indicated that they clearly received the calling to be either missionaries or pastors, more than 55.5% of them indicated that they were searching for God's will.

16. "Report on 2009 Hong Kong Church Survey" (Hong Kong: Hong Kong Church Renewal Movement, 2010)18.

The results indicate that the younger generations possess higher education and if they choose to devote themselves to missionary service, theoretically they would have achieved better outcomes than the older generations, thus churches in Hong Kong should allocate more resources in training up young people.

c) Career Orientation Strategies

As to the distribution of ministry positions, about 25% of missionaries (25%) and seminarians (28.6%) had already volunteered in church ministries or worked for mission organizations before they devoted themselves to missionary service or received seminary training. Not much of them have business background (missionaries: 5.0%, seminarians: 11.6%). Whereas most of the participants of the Youth Mission Conference were still university students. As such, efforts can be made to encourage Christians in college to receive various professional and business training in preparing them in bi-vocational missions or business as mission (BAM) taken place in Creative Access Nations.

d) Mission as the Side Point in Church

Our research data indicate that it is common in Hong Kong to find mission groups, mission committees or even mission organizations formed in churches. Many of them promote mission work, including organizing various mission training courses, prayer meetings for missionaries, etc. Only around 20% of the churches in Hong Kong indicate that they have not established any missionary groups (missionaries: 22.2%, seminarians: 20.4%, participants of the Youth Mission Conference: 11.6%, unknown: 10.7%). Having said that, only 28.6% of the churches treat missionary works as their major ministry, and a large number of these churches only consider missionary work as one of their various ministries. Thus churches preaching about missions or adopting missionaries from other churches, not many can really send out their own missionaries.

e) Short-term Missions More Popular Than Long-term Missions

Our research data also indicate that a large number of the churches send out missionary teams every year (missionaries: 44.7%, seminarians: 64.1%, participants of the Youth Mission Conference: 46.6%, local churches: 58.8%). However, it should be noted that short-term missions cannot replace long-term missions. It is indicated in the "Report on 2009 Hong Kong Church Survey" that 34.3% of churches had tried to send out their members to be vocational or bi-vocational missionaries.¹⁷ In other words, in Hong Kong there are about 65.7% of churches not having sent out any kind of missionaries. The respondents of our 4 questionnaires (missionaries: 35.0%, seminarians: 46.8%, participants of the Youth Mission Conference: 29.1%, local churches: 40.4%) in general only send out 1 to 2 long-term missionaries (2 years and above); and these churches usually have 100-500

church members (missionaries: 55.0%, seminarians: 53.9%, participants of the Youth Mission Conference: 58.2%, local churches: 61.1%).

f) Young Christians Do Have Passion in Missions

Nineteen respondents who are currently missionaries (47.5%) indicated that they received the calling for mission during their studies in college; and 29 seminarians (25.7%) and 55 participants of Youth Mission Conference (9.5%) indicated that they are clear that they have received the calling to be missionaries. On the other hand, it was revealed from the response of 427 local churches that there were altogether 1,651 young Christians aged 30 or below indicating they are interested in missionary services (age 15-19: 18.7%, age 20-24: 38.5%, age 25-29: 42.8%). More often than that their churches have set up Youth Worship Services and these churches considered mission work as their major ministry. So how would churches, seminaries and missionary organizations equip these young people for missions?

g) The Best Timing for Missionary Service

87.5% of the missionaries, 52.6% of seminarians and 51.8% of the participants of the Youth Mission Conference were of the view that the optimum age for devoting to missionary service is 30 and below. For the local churches (being more conservative), only 48.8% of them were of the same view. Among the Christians (aged 20-24) who participated in the Youth Mission Conference, 170 of them (49.4%) were of the view that the age of 25-29 is the optimum missionary age. Should the local churches find more ways with diversity to encourage these people to embark on the journey of missionary?

h) From Whom We Should Seek Guidance?

In the course of seeking direction for missionary service, 55% of current missionaries would choose to seek guidance from senior missionaries; 43.8% of seminary students and participants of the Youth Mission Conference would first seek help or advice from their pastors. They would consult their parents as the last resort (missionaries: 0.0%, seminarians: 1.8%, participants: 8.2%). 40% of the participants were born in Christian families, that means either their father or mother is Christian, but 38.6% of these participants were of the view that their parents would not support them to participate in missionary service. These results, together with the worldview of Christian parents and mission education in families are issues worthwhile for review.

i) Apart from Financial Support

Our research data indicate that churches in Hong Kong generally are willing, with the highest percentage, to support missionaries by financial means (missionaries: 94.7%, seminarians: 88.3%, Youth Mission Conference participants: 86.5%), yet the lowest percentage is to arrange for the relocation of missionaries to Hong Kong from mission fields (missionaries: 18.4%, seminarians: 24.3%, participants: 25.2%). This result reveals that churches still need to

¹⁷ "Report on 2009 Hong Kong Church Survey" (Hong Kong: Hong Kong Church Renewal Movement, 2010) 41.

learn more about the needs of missionaries including mission field visits, furlough or home assignment, further study planning, grief counseling, family support, etc., so as to let parents feel more confident in allowing their children to participate in missionary services.

j) Challenges Faced by Youth-in-Missions

Young missionaries face a lot of challenges including lack of experience (missionaries: 75%, seminarians: 85.7%, local churches: 85%); being too young and so not being trusted (missionaries: 52.5%, seminarians: 62.5%, local churches: 63%); unable to shoulder family responsibilities (missionaries: 117.5, seminarians: 56.3%, local churches: 44.7%); feeling lonely easily (missionaries: 47.5%, seminarians: 47.3%, local churches: 59.7%); being difficult to find a suitable spouse (missionaries: 27.55, seminarians: 42.9%, local churches: 33.3%); insufficient training and preparation (missionaries: 27.5%, seminarians: 38.4%, local churches: 60%); insufficient financial support (missionaries: 15.0%, seminarians: 37.5%, local churches: 33.7%).

k) The Strengths of Youth-in-Missions

A large number of missionaries and seminary students were of the view that young missionaries have better adaptability (missionaries: 85.0%, seminarians: 92.0%, local churches: 80.8%); they have better language skills (missionaries: 82.5%, seminarians: 77.7%, local churches: 80.8%); they have greater openness being willing to accept new things (missionaries: 67.5%, seminarians: 75.9%, local churches: 78.2%); they have greater flexibility in dealing with cross-cultural challenges (missionaries: 70.0%, seminarians: 78.6%, local churches: 76.1%); they would have longer serving time for mission (missionaries: 60.0%, seminarians: 67.9%, local churches: 67.2%) and they have more time to serve God (missionaries: 37.5%, seminarians: 36.6%, local churches: 41.7%).

l) Target Peoples of Youth-in-Missions

In Hong Kong, the most popular areas where current missionaries would choose to commence their first missionary service is Asia (67.5%), mainly serving Chinese (40%); 42.9% of seminary students and 31.9% of Youth Mission Conference participants indicated that they have concern for the Mainlanders the most; then the Muslims (missionaries: 20.5%, participants: 28.6%); Japanese people (missionaries: 9.8%, participants: 16.6%); Buddhists (missionaries: 5.4%, participants: 13.5%); tribal people (missionaries: 8.0%, participants: 10.3%) and Hindu (missionaries: 1.8%, participants: 6.5%). How would churches, seminaries and mission organizations prepare these people for cross-cultural missions?

CONCLUSIONS

The former Secretary of State Hillary R. Clinton had emphasized in her speech at the nomination for the US President Election that, "It takes a village to raise

a child."¹⁸ Allow me to change her words to "It takes a whole family plus the whole Christian community to raise a missionary!" If Hong Kong Church wants to nurture more young missionaries, then apart from the calling of God, all families, churches, seminaries and mission organizations need to work in unity, in training up the next generation of Chinese missionaries.

The development of missionaries needs to start from childhood. Christian families play a very important role in this regard. However, a lot of parents would not think it is worthwhile to allow their children to become missionaries, or they think their children can do something more "prosperous," they become obstacles rather than assistance. Therefore mission education should start not just from young age but also from Christian family education. Christian families need to reflect on this: how to take Christianized family as a starting point to nurture our children so that even if children when they have grown up do not want to be missionaries, they would at least be the best supporters.

The Church also should attach importance to the content of missions in Sunday schools, so that adolescents and youths can be influenced gradually. Effort can also be made through organizing various annual mission conferences, mission camps and short-term teams to help gradually increase their knowledge of, and enthusiasm towards missionary services. The learning process of young people in post-modern days would prefer personal experience prior reflection and integration, as the former can trigger their motive and interest in learning. As such, it is better to embrace a lifelong education concept so that to allow young people to have more in-field experiences before expecting and demanding them to gain formal training! This is to avoid continuing "dragging their feet"!

May God bless churches in Hong Kong to make breakthroughs in sending out more young missionaries who are aged 30 or below, so that we can successfully overcome the aging challenge in the near future. Amen!

18. Hillary R. Clinton. *It Takes a Village: And Other Lessons Children Teach Us*. Diane Publishing Company, 1996; available from http://en.wikipedia.org/wiki/It_Takes_a_Village



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EWCmrd launched the Russian Mission Leadership Development

East-West Center for Missions Research & Development (EWCmrd) successfully finished a missionary training program in Novosibirsk, Russia. This program was implemented through the invitation from Vitaly Maksimjuk, Bishop of the Russian Church of Evangelical Faith Christians and the Senior Pastor of Covenant Church of Novosibirsk. After his participation to the 11th Triennial Convention of Asia Missions Association, which was held in Korea in 2013, he planned to have this missionary training in Russia.

The Russian missionary training took place from March 2 to 8, 2015 at the mission school of the Covenant Church. There were 12 classes in the training program. Classes start from 9:00am to 5:00pm for 4 days. The program consisted of subjects on (1) Mission of the church (2) Biblical Foundation of Mission, (3) Modern History of Mission, World Mission Trends, (4) Non-Western Mission Movement, (5) Missionary Recruiting and Training, (6) Deciding Mission Field, (7) Language and Culture, (8) Paul's Mission Strategy, (9) New Models of Mission, (10) Cross-Cultural Church Planting, (11) Missionary Life and Work and (12) Leadership Training.

Twenty five students enrolled and finished the program with Dr. Timothy K. Park, President of EWCmrd, Dr. Steve K. Eom, General Secretary of EWCmrd, Dr. DaeHak Lee, Korea Director of EWCmrd as speakers and trainers. One hundred cell group leaders of the Covenant Church gathered together on Saturday for a special class and Q&A session for young people on "Calling and Promise."

A mission leader who travelled for more than 200km to attend the program requested to hold the same missionary training program in his region. Five leaders of other denominations also suggested to establish a united missionary training school to train and prepare Russians for missions.

EWCmrd leadership believes that the Russian church will be used by God for the evangelization of the Middle East, especially the Muslims and the former communist countries.

Bishop Vitaly Maksimjuk requests EWCmrd to hold annual mission seminar and degree program for the mission leadership in Russia.

Please pray for the EWCmrd as we plan for a regular ministry in Russia.



Russian Students



EWCmrd leadership with the leaders of Russian Church of Evangelical Faith Christians



Classroom



Lecture for Russian Youth Group

CENTRALITY OF THE CROSS IN THE 21st CENTURY MISSIONS

Seth Kofi Anyomi

This article originated from a childhood query. I, the writer, was challenged by the self sacrifice of those missionaries from Bremen, Germany, who came to settle in his home town a hundred years before he was born. But their tombs remain as a testimony to their example of true Christian love. "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters." 1 John 3:16.

This writer hails from a small mountain town in the mid-eastern part of Ghana, near the Ghana-Togo border. The only Church in town, was founded by the German Presbyterian Missionaries, who arrived in the year 1870.

As a youngster, once a week, I would pass by the Missionary cemetery on the way to Church. And for many times, I visited the cemetery, awed by the foreign names on the tombstones and the rather short-lived lives indicated on them, and so did my appreciation to the Lord for sending those messengers whom He sent with the Good News. I also grew with admiration for the courage displayed by those gallant pioneer Missionaries, who paved the way for me and my countrymen to gain access into the Kingdom of God. Their tombs told their stories better than any skillful writer could express it. Those Missionaries very well identified with Jesus Christ in His death at Calvary's cross, as they also died at hands of malaria (which has no cure at that time) so that many people, including me, might have everlasting life.

Many times, I asked myself "why those young Missionaries left their families, friends and the comforts of their homeland, travelled to an unknown land, lived among total strangers, and gave away their lives to the cause of a God they could not see with their human eyes?" It was well known that Africa was captioned as the "white men's grave." Yet, they came nevertheless.

That question gnawed at me for some time, until I came across Matthew 6:33 " But seek first his kingdom and his righteousness, and all these things will be given to you as well." and other similar passages.

"Truly, I tell you," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life." (Mark 10:29, 30)

"Truly I tell you," Jesus said to them, "no one who has

left home or wife or brothers or sisters or parents or children for the sake of the kingdom of God, who will not receive many times more at this time, and eternal life in the age to come." (Luke 18:29-30)

"All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them." (Hebrews 11:13-16)

I read the biographies of the early Missionaries like, William Carey ((1761-1834), David Livingstone (1813-1873), George Muller (1805-1898), Hudson Taylor (1832-1905), and Jim Elliot (1927-1956). They all followed the model and footprints of sacrificial self-denial, cross-bearing obedience, provided by our Lord Jesus Christ, serving and dying for their fellow men.

As I progressed in my Christian journey, I met other models which appear to have shifted from the centrality of the "cross" in the delivery and practice of the Christian message.

Frontline Ministers of the gospel, were progressively shifting from the gospel of "self-denial" to one of "self-indulgence", a gospel of "meekness and Christ's humility" to "a craving for power, for recognition, worldly riches and seeking after a kingdom that has the semblance of God's eternal Kingdom but portraying an image of an earthly, materialistic and humanistic Kingdom."

Then other questions, begging for answers began to battle in this mind of mine in light of the end time Bible prophecy:

1. Is the cross still at the center of modern Missions?
2. What may be the cause of shifting trends in Missions?
3. Is Discipleship still the marching order for the global Church/Missions?

IS THE CROSS STILL AT THE CENTER OF MODERN MISSIONS?

The verses below show that the Apostle Paul certainly understood what many of modern day preachers and teachers fail to see and whereby they lead many astray:

"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2:20)

"For it has been granted to you on behalf of Christ not only to believe in him, but also to suffer for him" (Philippians 1:29)

Many modern preachers/teachers fall victim to the same error in expectation, that some Jews had and still have today. Even the Apostle Peter fell prey to it. The Jews expected a conquering Savior, not a suffering Messiah. (Matthew 16:21-28)

Our Lord Jesus Christ clearly illustrated this error by providing the story portraying the paradox of his great Disciple Peter, in Matthew 16.

Peter is seen in this story making the great confession about the Lord Jesus Christ, when Jesus posed the question regarding what the public was saying about Him. They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." Then Christ asked them what they also thought of Him. To that Peter answered: "You are the Christ, the Son of the living God."

Jesus commended him by saying, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.

And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

But following this episode, Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life. Then Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!" Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men." How did Peter the rock so quickly become Peter the Satan? The answer is clear Peter suffered from the virus of wrong expectation.

Like Peter many have in mind the things of men rather than the things of God.

Jesus never missed words in spelling out the terms of discipleship. He said: "...If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?" (Matthew 16:24-26)

Self denial makes one holy by placing God first in one's life (1 Peter 1:16). Many devote so much time to material and physical aspects of life forgetting that flesh and blood cannot enter the Kingdom of God.

When modern Christian teachers put so much emphasis on Kingdom prosperity, one wonders whether it is understood that God is Spirit and true worshippers can only worship Him in Spirit and in truth (John 4:23)

WHAT MAY BE CAUSING THE SHIFTING EMPHASIS IN THE GOSPEL MESSAGE AND KINGDOM LIVING?

I believe that the Church/Missions must:

1. Revisit the doctrine of suffering as a way to get rid of sin: "Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because whoever suffers in the body is done with sin." (1 Peter 4:1)
Suffering certainly shifts attention from worldly pleasures to God. He is the Healer, deliverer and Lord over death and averter of all human and spiritual threats.
2. Explain that Biblical prosperity hinges upon the soul (having the mind of Christ, a heart that is circumcised, with a will totally submitted to God). "Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul." (3 John 2)
A man's spiritual state has a direct correlation with the conditions of his mind, emotions and general conduct in life. King Solomon stated emphatically that the way of a wicked person is hard. (Proverbs 4:9;13:15).
Thus, the closer a man or woman is to the Lord the healthier his or her mind, judgments and life choices.
3. We need to understand that God is Spirit and Eternal. Hence the Spirit must always take precedence over the flesh, which is temporary.
"So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal." 92 Corinthians 4:18).
"Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal." Matthew 6:19
"But seek first his kingdom and his righteousness, and all these things will be given to you as well." (Matthew 6:33).
These scripture passages are self-explanatory. They show that God's Kingdom, although it spans the universe, which includes the earth realm, yet it is essentially as Spiritual Kingdom, since God Himself is Spirit. In the resurrection, our new bodies will be supernatural. Hence, the emphasis is on winning of souls, since man is the only creature with a spirit capacity to live eternally in

Heaven or Hell.

In fact, the Bible is clear about the one Mission of the Church, which is to win the lost in keeping with the example and command of our Lord Jesus Christ.

"And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt 24:14; cf. Mark 13:10).

We are saved to serve (Luke 1:74) to multiply and fill the earth of godly offspring.

DISCIPLESHIP DRIVEN MISSIONS?

Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me." (Matthew 16:24).

The cross unites us with Christ in death and the Spirit connects us to Him intimately in His Glory.

Discipleship must therefore highlight the "image" and "likeness" of Him who is the subject of our discipleship:

1. He is God (Spirit)
2. He is Holy
3. He is loving, compassionate and although God, He is totally meek and humble.

In one sentence, our Lord Jesus Christ stated His Mission on earth: "For the Son of Man came to seek and to save the lost." (Luke 19:10).

We know from Genesis 1:26 that God originally made man in His image and likeness. Man sinned in Genesis 3 and lost an opportunity to remain in God's spiritual image and thereby live sinless in eternity. Sin brought condemnation and death.

We have been made holy through the sacrifice of the body of Jesus Christ once and for all.

"For by one sacrifice he has made perfect forever those who are being made holy." (Hebrews 10:14)

So that now salvation has come to anyone who would believe in Jesus Christ. It is God's will to save any who repents, confesses sin and accepts His Son Jesus Christ as Savior and Lord.

During his three years ministry, our Lord preached the good news of God's Kingdom everywhere He went. Then as a lamb without blemish, He became the acceptable sacrifice to atone for the sins of the whole world. After which He commanded His disciples to bear witness to His death and resurrection, so that any who believe may have eternal life. Not only that, but He also gave them the power and authority to disciple all believers around the world conforming them into the image and likeness of God through His Son Jesus Christ. (Matthew 28:18-20; Acts 1:8)

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," (Mathew 28:19)

He also showed that the goal of discipleship is intimacy with God. He therefore prayed " that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me." (John 17:21).

Three years ago, this writer attended a Ministers refreshing meeting somewhere in Texas. A Prophet was ministering that night, who declared that in this season, God is looking for "Johns" who will minister to His heart. The Apostle John was the one who rested his head on the Master's breast.

As God of all men He Has both individual and universal timing for all men.

There is a time to be born and a time to die.

Judgment is appointed unto all men to those who believe and those who don't believe. Some will have their permanent address in Heaven and others will have theirs in hell.

Intimacy with God is the Believer's source of Authority and Power to live a Godly life in this sinful and corrupt world and guarantee a permanent address in the coming Kingdom of God.

It's the key to a believer's capacity for fruitfulness and multiplication of Signs, Wonders and Miracles with the intent to draw Sinners to Christ for salvation, healing and deliverance from worldly lusts and Satanic imprisonment and vain pride which will eventually lead to death (physical and spiritual).

Paul the Apostle, highlights 3 Benefits of intimacy with God in 2 Timothy 1:7

1. Boldness- Preceded by a Believer's privilege to approach God by faith and be justified, then sanctified through the blood of Jesus.
2. Love- Uniting with God through the Holy Spirit baptism.
3. Soundness- Abiding in Him so that one is free from sin and the pollution of the world.

The one who mentors must himself be intimate with God and then with those he disciples.

Moses was intimate with God, so much so that when he came down from mount Sinai, his face shone with the glory of God.

Elijah walked with God so intimately that he radiated His power in mighty miracles, signs and wonders.

Then he said to Elisha, his servant to stay very close to him. Then if you saw him taken up, his request for a double portion of anointment would be granted.

Our Lord Jesus shared his life with His twelve. Before He ascended to Heaven, He invited His Disciples to a mountain. Some doubted and didn't go. Those who went received authority to disciple the nations. (Mathew 28:16-20)

God gave some to be Apostles, Prophets, Evangelists,

Pastors and Teachers to teach and mentor believers in the Church, so "the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:12b-13).

In John 17 Jesus prayed that His followers may be one, even as He and the Father are one-in Spirit, for God is Spirit.

CONCLUSION

- God is Spirit and therefore must be assessed according to human standards- Ephesians 3:20
- He is eternally Holy. His way is Perfect and never ending. Man's best efforts are only temporary.
- Salvation of the human soul must precede every earthly gain. What shall it profit a man if he gains the whole world and loses his soul - Matthew 16:26
- Jesus Christ gave away His life to win us back to God eternally. We must likewise Labor for God's eternal Kingdom rather than this temporary earthly Kingdom.
- Then finally we must teach and live, knowing that, flesh and blood cannot enter the Kingdom of God.
- The goal of discipleship is intimacy with God which precludes all sin and carnality. The cross puts an end to sin and carnality.

"You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. Endure hardship with us like a good soldier of Christ Jesus." (2 Timothy 2:1-3)



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Dr. Anyomi was born and raised in Ghana and received MA and Doctorate degrees from the University of Tulsa , Oklahoma, USA. In 1983 he became founding President of the Africa Christian Mission. He is the Founding President of the Ghana Evangelical Missions Association. He also serves on various International Boards including the Executive Council of the Third World Leaders Association, the International Institute of Christian Communication and the Ghana Evangelical Missions Association Executive Council.



Our beloved fellow worker, DR. DALE W. KIETZMAN, one of the great mission leaders, died peacefully on his bed in the early hours of Thursday, February 12, 2015, at his Pasadena, California, home, at the age of 90.

Dr. Dale Kietzman, was born in Gary, Indiana, and was a faithful partner of the East-West Center for Missions Research & Development, the Asia Missions Association, and the Third World Missions Association since 1973. He was a Wycliffe Bible translator in Peru and Brazil at his young age, and later, became the US Director of Wycliffe Bible Translators. He helped to co-found Wycliffe Associates, and provided assistance to start non-profits in the US for Brother Andrew, Corrie ten Boom, ASSIST Ministries, to name just a few, and up until his passing, had dedicated many years of his life helping the indigenous people of Latin America, in latter years through Latin American Indigenous Ministries which he co-founded. He even has a university in Douala, Cameroon, named after him, called The Dale Kietzman University.

In the early days of Wycliffe, he was in the first class at Summer Institute of Linguistics (SIL) Jungle Camp in Chiapas, Mexico, where he "had a rather primitive existence," which he says, prepared him for his translation work in Peru.

Dale and his wife Harriett, who he lost some years ago, had four children, Ruth, Mark, Robin and Pamela. The two girls were living with him and were caring for him at his Pasadena home. He also has three grandchildren, David, Laurie, and Scott, and two great grandchildren, Marco and Daniel.

A memorial service called "Celebration of Life" was held for Dr. Kietzman, on Saturday, March 14, 2015, in the Lake Avenue Church Chapel in Pasadena, California. The service was presided on by long-serving Lake Avenue Church's Pastor, Roger Bosch, and the prelude was given by Mr. Dan Castro, and musical solos were provided by Mario Ferrante.

Dr. Timothy K. Park, President of the East-West Center for Missions Research & Development, shared his beautiful ministry for the Non-Western countries at the memorial service.

CHINESE AND KOREAN CHURCHES FOR WORLD EVANGELIZATION

Bong Rin Ro

INTRODUCTION

To discuss mission activities and strategies in China is not easy for two reasons. First, China is so large with its vast land and huge population and a complex historical background that any contradictory statements on China missions today may be correct. When someone says that China does not have religious freedom and persecutes the house churches, it is a correct statement. For example, a large house church (Shouwang Church) in Beijing was closed down by the Chinese government in April 2011, and its church building was confiscated. Senior pastor, Jin Tianming, and other associate pastors are under house arrest.¹ On the other hand, the house churches and seminaries in other areas, particularly in Southern China meet openly for various activities under limited religious freedom.

Second, foreign church leaders have to be very careful to discuss the Chinese Church openly for security reasons. Under the new Chinese leader, Xi Jin Ping, many house church leaders have been imprisoned and many foreign missionaries, especially Korean missionaries were recently expelled from China. Theoretically, there is no foreign missionary in China, because China does not grant missionary visas, but it is a known fact that there are thousands of "missionaries" in China.

The author wants to point out the importance of the Chinese Church for the cause of world missions, because the Chinese Church will play a major role for coming world evangelization. With its massive economic development and the rapidly growing Chinese churches in China today along with the largest number of Christian population in Asia, the role of the Chinese Church is very crucial especially for the evangelization of the Islamic world.

The main thesis of this paper is that the key issue of the Chinese Church today is leadership training for both pastors and lay church leaders in order to meet the demands of growing churches in China. Chinese theological education is crucial to producing hundreds of Chinese theologians for 700 seminaries for the next 10-20 years before materialism creeps into the Chinese Church.

The Reformed churches, particularly the Presbyterian churches in Korea, which have strongly emphasized Christian education need to pay special attention on the ministry of leadership training in China. Even

though all the Protestant churches in China are under two categories: Christian Church in China (CCC-Three Self Patriotic Churches) and the house churches, there will be different denominations to be established in the future. The Reformed denominations in Korea must play an important role to help the Chinese Church in the two major areas of leadership training and of foreign mission promotion.

CHINESE CHURCH HISTORY

A. Five Major Attempts of Christian Missions

There have been five major missionary attempts in the history of the Chinese Church including the last two Protestant missions from the beginning of the 19th Century

Nestorian Missions (7th Century)

Historically, there are some evidence to prove that in the 5th and 6th Century, Nestorian Christianity reached China. For example, Archbishop Aarchaeus of Seleucis-Clesiphone (411-415) and Patriarch Silas of the Nestorians (505-520) established metropolitan sees in China. But the first real archaeological discovery was the Nestorian Tablet in Xian, China (capital city of Tang Dynasty) in 1625. The inscription indicates the historical account of Nestorian Christian missions in China from 631 to 681. The tablet states that a Syrian missionary, Alopen, came to China in 635 and was well accepted by Emperor T'ai Tsung (627-649) of the Tang Dynasty (618-907). But Emperor Wu Tsung, a Taoist, persecuted the Christians and Buddhists in 845.²

The second introduction of Nestorian Christianity was during the time of the Mongolian expansion in the 13th Century. Between these two periods from the middle of 9th Century and the 13th Century, the Nestorian Church virtually disappeared and left little information. K.S. Latourette gives three reasons for the disappearance of the Nestorian Church.

- » Christianity appeared as a religion of foreign communities in China.
- » It entered into China at a time when there was no particular need for a foreign religion.
- » Nestorian missionaries were separated far from their home land and received little assistance.³

Roman Catholic Friars (13th Century)

Pope Innocent IV sent friars to China to investigate

2. Frits Holm, *My Nestorian Adventure in China* (New York: Fleming H. Revell Co., 1923), pp. 158-184.

3. Kenneth S. Latourette, *A History of Christian Missions in China* (New York: The Macmillan Co., 1929), p. 165.

1. Dory P, "The "Growing Evangelical Problem," Voice of Martyrs (Batlesville, OK, Sept. 2011), pp. 3-7.

the Mongolian Empire and to propagate the gospel. John of Plano Carpini left Lyons of Gaul in March, 1245. He wrote a book, *History of the Mongols*, which tells that the Mongols had a monotheistic concept of God, although they kept many idols and venerated the sun, moon, fire, water and other substances. After Carpini's return to the pope in March 1247, Friar William of Rubruck, a Franciscan monk from Fleming, went to the Uygur Mongols and Tartars in west China in 1253. He saw numerous Nestorian priests in China.⁴

The Mongols were interested in Europe and Christianity, because the strong Islamic power was blocking the Mongolian contacts with Europe. William saw Emperor Mangu and his chief wife coming to the church. Friar John of Montecarvino of Italy and four companions went to Cambaluc (Beijing) in 1294, built two churches, and baptized 6,000 persons.⁵ Marco Polo visited China, saw a large number of Christians and said, "...throughout South China, called Mangi, there were 700,000 families who followed this law (of Christ)."⁶

Jesuit Missions (16th C.)

Matteo Ricci arrived in Beijing in 1599 and worked among the upper class families of Confucianism. His work of *Commentari* in 1599 and 1601 recorded in detail his missionary activities in China. There were 680 Jesuit missionaries from Portugal and 740 from Europe in 1616. Their ministry was effective in the area of education of the Chinese. The last Jesuit missionary in Beijing died in 1814.⁷

There were other Franciscan and Dominican missionaries in China. They had controversy on the issue of ancestor worship. While the Jesuit missionaries allowed ancestor worship, the other Roman Catholic friars bitterly opposed it until Pope Pius XII settled this issue in 1939 by allowing a form of ancestor worship.

Protestant Missions (1807-1948)

The first Protestant missionary to China was Robert Morrison from London Missionary Society. He arrived in Hong Kong in 1807 and translated the Bible into the Chinese language and worked until 1834. J. Hudson Taylor went to China in 1853 and founded China Inland Mission (CIM) in 1865 and stayed in China until 1905. There were 1,300 CIM missionaries in China, and the total number of foreign missionaries were approximately 6,000 when Chairman Mao Tse-tung unified China in 1948.

A number of well-known Presbyterian missionaries from North America worked in China.

4. Christopher Dawson, ed., *Mission to Asia* (New York: Harper & Row Pub., 1966), p. 9.

5. Dawson, pp. 225-229; Latourette, p. 89.

6. Columba Cary-Elwes, *China and the Cross: A Survey of Missionary History* (New York: P.J. Kennedy & Sons, 1959), pp. 9-10.

7. Cary-Elwes, P. 126.

John L. Nevius (1829-1893), a Northern Presbyterian missionary, went to Shanghai in 1854 and to Shangtung Province in 1877. While Nevius was working in Chefoo, Shangtung, he was invited by the American missionaries in Korea in June 1900 to introduce his "Nevius Method of Missions" (Self-government, Self-support, Self propagation) to the missionaries in Korea. This Nevius Method of Missions became the corner stone for the rapid growth of the Korean Church.⁸

Dr. John Glasgow Kerr (1824-1901), an American medical doctor, arrived in Hong Kong in 1856 and established a hospital in Kwangzou in 1858 which was one of the early hospitals in China. Calvin W. Mateer (1836-1908), a missionary from the Northern Presbyterian Church in America arrived in Shangtung Province in 1864 and began to work in the area of Christian education. He received two doctors' degrees in theology and law and made a tremendous contribution in developing higher Christian education in China.⁹

When Chairman Mao took over China in October 1, 1949, there were 1,811,100 Protestant Christians (0.67%), 11,470 churches, 48 seminaries, 21 Bible schools, 18 Christian universities, 70 Christian hospitals, and 3.3 million Roman Catholics.¹⁰ The Chinese Church experienced severe persecution under communism, and the Communist government controlled Christianity through the government controlled Three Self Patriotic Church (TSPC).

Chinese Church Under Modernization of China (1979-)

Premier Teng Shao-ping took over China in 1979 and introduced the modernization of China in four areas: agriculture, industry, education, and military power. China began to open the door to capitalistic nations to develop the ailing economy; consequently, thousands of foreign "missionaries" are working in China, even though the Chinese government does not provide missionary visas.

Three important positive factors have developed in the Chinese society in regard to Christianity.

- » The communist government detached Western "colonial" missionary influences from the Chinese Church. The Chinese Church became totally independent from foreign domination.
- » Many Chinese students have gone to N. America, Europe, Australia/New Zealand, and Asia for their education and began to encounter the message of Christianity for the first time.
- » The Chinese people who were taught atheism up to the age of 18 under communist education began

8. . Tak Shin-ping, *Basic Understanding of Chinese Christianity* (Beijing: Religious Culture Press, 1999), pp. 200-202. (in Chinese)

9. *Ibid.*, pp. 205-207.

10. . Jonathan Chao, *China and the Church Today* (Hong Kong: Chinese Church Research Centre) produced many statistics since 1971.

to realize the importance of ethical standards (formerly Confucian ethics) and spiritual values.

B. Past Pains of Christianity in China

The Protestant population in China prior to 1949 never exceeded 1% of the total population after 140 years of Protestant missions. Why is it that the present Church growth in China is known as “the wild-fire church growth,” while the church growth before 1948 was known as “the turtle church growth.” There are a number of historical reasons.

Western colonialism: “foreign devils”

During the Qing Dynasty in China (1644-1912), this giant nation of China became a de-centralized nation with different warlords governing different provinces. The Qing Dynasty began to rapidly decline from 1860 to 1894. The British colonial power began to be involved in China in the early part of the 19th C. which led to the First Opium War (1839-1842). In 1852 the Anglo-French colonial forces defeated China in the Second Opium War in 1856. China was torn into pieces by foreign powers. At the Park entry in Shanghai, a sign board with words, “Chinese and Dogs are not Allowed” was posted.¹¹

The Yangtze River area in Central China was occupied by the British colonial power. The Yunan Province area in Southern China was controlled by the French soldiers. While the Shangtung Province in East China was occupied by Germans, the Mongolian Province in Northern China was occupied by the Russians. The final explosion of the Chinese people against the “foreign devils” (westerners) in China occurred during the Boxers’ Rebellion in 1900 with 55 days of siege in Beijing. The Boxers killed 236 foreign missionaries and 23,000 Chinese Christians including 130 Protestant missionaries. The Boxers believed that Christianity was the fore-runner of Western colonial imperialism. Therefore, the majority gentry class of the Chinese people rejected Christianity.¹²

Japanese colonial power was also extended into China. China was defeated at the Sino-Japanese War (1894-1895) over Korea. The Japanese soldiers invaded Manchuria and Siberia in 1918, and declared war against China and invaded China from 1937 to the end of World War II in 1945. One can see the reason why the Chinese people supported Chairman Mao’s communism against the foreign domination of China including Christianity and the economic corruption of the government officials under President Chiang Kai-shek’s Nationalist Party.

Christian persecution under communism

China expelled all foreign missionaries by 1951 and

11. . Pat Barr, *Foreign Devils* (Baltimore, MD, 1970), pp. 46-63. See Robert Bickers, *Britain in China: Community, Culture, and Colonialism* (1900-1945).

12. . Paul E. Kauffman, *China, The Emerging Challenge: A Christian Perspective* (Grand Rapids: Baker Book House, 1982), pp. 133-134.

persecuted the Christian Church through the government manipulation of TSPC church leaders such as Rev. Wu Yao Tsung, General Secretary of YMCA, and Bishop Ting Kwang-hun, Chairman of the Chinese Church in China (CCC). Any Christian leader who opposed the TSPC was suppressed and imprisoned. Watchman Nee and Wang Ming-tao suffered persecution. Countless numbers of Christian leaders also suffered persecution and were sent to labor camps.

The present rapid growth of both the house churches and TSPC churches is the outcome of the past suffering of many Christians under communism. Tertullian of Carthage (c.170-220) in North Africa said before his execution, “The blood of the martyrs is the seed of the church.” The partial liberation of the underground house church leaders from imprisonment since 1979 has brought the spiritual revival within the Chinese Church. Many Christians around the world have been praying for the suffering Chinese Christians and their time and money on missionary efforts to evangelize the Chinese people.

House Church vs. TSPC Church

The lingering conflict and distrust between the house church leaders and the TSPC leaders was deep in the hearts of many house church leaders, and this conflict has continued up to the present time. It reminds us of the conflict within the Korean Church on the issue of the Shinto Shrine worship in 1937. Those Christian leaders who opposed the Shinto shrine worship were imprisoned while the others who went along with the demand of the Japanese government were able to continue their ministry. Conflicts between the prison saints and the compromisers occurred after the liberation of Korea from Japan in 1945; consequently, a new denomination within the Presbyterian Church of Korea was established with the prison saints in 1951.

The TSPC churches are strictly under the control of the Religious Affairs Bureau (RAB), and the communist government must approve all major Christian activities. During Chairman Mao’s time (1948-1976), the TSPC churches were accused by the house church leaders to be the fore-runners of the communist party within the church, and the TSPC churches persecuted house church leaders. As long as the Chinese government persecutes the house churches, this conflict between these two bodies will continue.

Chinese house churches used to be prevalent among the uneducated and rural people. The Christians of the unregistered churches meet in small numbers but are vibrant, inspiring and alive in their faith. Now the house churches are spreading in urban cities throughout China. One survey shows that there are 80,000 house churches in China including 3,000 in the capital city of Beijing.¹³ Many of these house

13. RDL (Anonymous Writer), “Learning from House Church Movement in China,” *Contact* (South Hamilton, MA, summer 2008),

churches are connected with different Christian groups outside China. There is a possibility that different denominations will be formed among the house churches when the Chinese government grants religious freedom.

PAUL'S MISSION STRATEGY FOR THE CHINESE CHURCH

History often repeats itself with developments. The Oriental view of history is the cyclical view of life; i.e., from birth to old age and to sickness and finally to death without any meaning. On the other hand, the Western secular spiral view of history is that civilizations develop from the agricultural society to feudalism then to capitalism and to modernism and finally to post-modernism.

Paul's mission strategy in the 1st Century can teach a significant lesson to the mission strategists of the 21st Century; there are important similarities and differences between the 1st Century church and society and the present situations of our church and society in China. If Paul were living today, he would certainly point to the city of Ephesus and to his mission strategy for the Ephesian Church as a model case for the Chinese Church.

1. Similarities between Ephesus of the 1st Century and China today

Largest Population: 500,000 people

Ephesus was the largest city in Asia Minor in the 1st Century with a great harbor, emporium, and library and was a commercial, cultural, and education center. Likewise, China has the population of 1.3 billion people. As it was a tremendous missionary challenge for Paul to reach this vast number of people in Ephesus with the gospel, so it is a tremendous mission challenge for a minority Christian community (5%) in China to reach out to the 93% non-Christian population.

Religious City: Temple of Diana (Romans) also called Goddess Artemis (Greeks)

The great Temple of Diana was situated outside the city of Ephesus. This temple was 342 ft long, 164 ft wide, supported by a forest of columns (each 56 ft high) and had a sacred museum made of shining marble. The Goddess Artemis was enshrined in the temple for worship (Acts 19:27-28).

Likewise, the traditional Chinese religions of Buddhism, Taoism, Confucianism, and ancestor worship are reviving today. The atheistic communist government for the last 65 years has also produced a large number of atheists and agnostics among the Chinese people.

Sinful City: Loss of moral value

Paul described the immoral condition of the Ephesians,

“They become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness.” (Eph. 4:19) Likewise, injustice, bribery, and all kinds of immorality are rampant in the Chinese society today.

Persecution:

In Acts 19:23f Demetrius, a silversmith in Ephesus, who made money by selling the statues of the goddess Artemis, mobilized the Ephesians to demonstrate against Paul and his message by saying, “Great is Artemis of the Ephesians.” (Acts 19:28) The Christians throughout the Roman Empire in the Early Church experienced persecution and were known as “the catacomb Christians.”

Likewise, Chinese Christians experienced severe persecution during the Cultural Revolution in China (1967-1976). Christian persecution in Asia reminds us of the severe Christian persecution in the Early Church during the Roman Empire until religious freedom was granted through the Edict of Milan by Emperor Constantine the Great in 313 AD.

2. Paul's Mission Strategy to Evangelize Ephesus

There are also a number of similarities between the Ephesian Church and the Chinese Church. First, the Ephesian church had a small number of Christians just as the Chinese Church today represents a small minority (5%) of the total population of 1.3 billion people. Second, the former had a problem of disunity between the Jewish and Gentile Christians (Eph. 2:11) just as the latter has disunity with its many ethnic languages, provincialism, and urban-rural disparities. Third, as the Ephesian church had a lack of discipline and training that produced spiritual babies (Eph. 4:14), so the Chinese Church has today a tremendous shortage of mature Christian workers.

Therefore, Paul's strategy for the Ephesian church was to train the leadership of the church by emphasizing the spiritual gifts of church leadership (apostles, prophets, evangelists, pastors and teachers) (Eph. 4:11). These trained spiritual leaders in China should mobilize their church members to do the grass-roots work of evangelism, student ministry, social work and many other ministries. It is the ministry of modern “discipleship training programs” to train the key leadership of the local church.

How can a small minority of Christians in China reach the vast majority of the non-Christian population with the gospel? The Pauline mission strategy of leadership training at the local church is the answer. In order to become an effective witness for Jesus Christ in the Chinese society, Christians must be trained in the Scriptures. With spiritual enthusiasm, they can effectively share their faith with non-Christians.

MAJOR ISSUES OF THE CHINESE CHURCH

1. “Christianization of China” by Chinese Christians

This concept of “Christianization of China” by the Chinese teaches that the Chinese Christians have the primary responsibility of evangelizing their own people. The traditional Western mission leaders in the 19th and 20th C. often emphasized the goal of evangelizing the world through their Western missionary effort. Even though they established Bible institutes and seminaries to train national leaders, they did not develop the concept of “Christianization of the Nation” by the nationals themselves. They couldn’t imagine the thought that the number of Third World Missionaries would surpass the number of Western missionaries in the 21st Century. However, time has changed. The relationship of foreign missionaries with the Chinese Church has changed from the “Paternal Relationship” to “Partnership” and now “Under the National Church.”

A mission theory that if we send more missionaries to a country, more people will become Christians is not necessarily correct. For example, Japan which has more than 450 years of mission history has only 1.1 million Christian population (0.8%) including 641,351 Protestant Christians (0.4%) out of 127 million people. However, compared with other nations, Japan has the largest number of foreign missionaries (3,500) from 245 mission agencies in 33 nations. The additional missionaries to Japan is not the key answer to evangelize the Japanese. The key issue is to mobilize over a million Japanese Christians in 8,023 churches to take seriously the task of evangelizing their own people. It is the question of “Christianization of the Nation” by the nationals.¹⁴ We do not know how many “foreign missionaries” are working in China today helping the Chinese Church in the area of leadership training. Nevertheless, the Chinese Christians are actually evangelizing their own people at the grass-roots level because of the government’s denial of missionary visas.

The Chinese Church still has a tremendous task of evangelizing their own people. China has **the largest population** in the world with 1.3 billion people in China, and 71,385,700 ethnic Chinese around the world. There are 9,609 Chinese churches among the Chinese in diaspora outside China including 3,728 churches in Taiwan, and 1,250 churches in Hong Kong, 1,215 churches in America.¹⁵ The Chinese Coordination Centre of World Evangelism (CCCOWE) office in Hong Kong coordinates the ministry of Chinese churches in six continents. The economic power of China today along with the oversea Chinese business enterprises and the Chinese churches around the world can contribute to the cause of world missions for the Chinese Church.

The Christians in China represent **the largest number of Christian population** in Asia. There are 60 million

14. Kim Kyu-dong, “The Missionary Church in the Mission Field of Japan,” *The Korean Christian Press* (July 14, 2012), p. 7.

15. “More than 9,600 Oversea Chinese Churches Continue to Grow,” *The Korean Christian Press* (April 16, 2011), p. 6.

Protestant Christians (including 16 million Three Self Patriotic Church members) plus 23 million Roman Catholics totaling more than 83 million Christians. There are 80,000 house churches or meeting places with 36,000 Christian workers.¹⁶ The number of new converts to Christianity in China daily is 20,000 people.¹⁷ For this fantastic church growth, God has been reaping fruits of many Chinese Christians who suffered persecution and many other Christian martyrs during the communist rule under Chairman Mao Tze-tung. Certainly, this is the hour that God is working in China to bring countless Chinese to Jesus Christ.

The author believes that there are several similarities between the Chinese Church and the Korean Church in the areas of Christian suffering and of the rapid church growth. The “church growth explosion” or “wildfire church growth” in Korea has been widely known and was reported in a book, *Korean Church Growth Explosion*.¹⁸ The first two Protestant missionaries came from America. Dr. Horace Underwood (Presbyterian) and Dr. Horace Appenzeller (Methodist) came together to Korea in 1885. With many other missionaries they planted churches, established popular schools for boys and girls, and established hospitals, and orphanages. They produced many church leaders through Christian universities and seminaries, and laid the foundation of the Korean Church.

The agonizing experiences of persecution during the Japanese colonial period (1910-1945) plus the Korean War (1950-53) caused thousands of Christian leaders to be imprisoned or executed for their faith in Jesus Christ. They opposed the Japanese Shinto shrine worship and communism. The Korean Church was known as “a suffering church,” and consequently was reaping the fruits from the Christian martyrs. The Korean church leaders emphasized the “Christianization of the Nation Movement” which stressed that the main responsibility of evangelizing Korea rested upon the Korean Christians themselves.

In 1990 there were 12 million Protestant Christians and 2.6 million Roman Catholics in the nation of 40 million people. Rev. Kim Joon-gon, founder and former president of the Korean Campus Crusade for Christ (KCCC) was one of the key promoters of the “Christianization of the Nation Movement.” The western missionaries laid the foundation of the Korean Church, but the Korean Church has taken the main responsibility of Christianizing the country with the gospel of Jesus Christ.

16. . “Continual Growth of ‘House Churches’ in the Midst of Religious Persecution,” *The Korean Christian Press* (Sept. 7, 2013), p. 4.

17. Ryan Morgan, “The Silent Persecution in China” Persecution (Silver Spring, MD: *International Christian Concern* (Sept., 2013), p. 4.

18. . Bong Rin Ro & Marlin Nelson. *Korean Church Growth Explosion*. (Seoul: Word of Life Press), 1995.

The Chinese Church must learn from the Korean Church from the last 40 years. After the explosive Korean Church growth in the 1970s, the church began to decline from the 1990s with the rapid economic development of the country and secularism. One of the challenges of the Korean Church today is the growing number of Christian young people who are leaving the church. One Korean pastor said in her sermon in Seoul recently, "God already left Great Britain, God is leaving America, and God is preparing to leave Korea." Nevertheless, thank God that the Korean Church has already produced a large number of Christian workers through 250 theological seminaries under religious freedom. However, the political situation of the Chinese Church today is quite different from that of the Korean Church.

2. Church Leadership Training through Extension Education (TEE)

Certainly, this is the hour for the Chinese Church in which the Holy Spirit is working mightily to bring countless Chinese to Jesus Christ. Now is the time for the Chinese Church to build their church leaders through theological education to provide needed leadership for thousands of house churches before secular materialism will set in the growing churches in China. As Jesus said, "The harvest is plenteous, but the laborers are few (Mathew 9:37)."

China needs house church leaders properly trained in the Scriptures as we see more house churches in urban cities with educated believers. This is the one of the key issues of both the house churches and the TSPC churches. Leadership training has two prongs: lay leadership training at the grass-roots level and training for Christian workers (pastors, para-church organizational leaders, and theological lecturers).

For the lay training program Theological Education by Extension (TEE) or Distant Education becomes very important. During the Cold War period (1950-90), TEE was extensively utilized in the communist countries to train church leaders. According to TEE programs, a Bible teacher meets a small group of Christians each week to teach the Scriptures with Programmed Instruction Materials (PIM) even up to different degree levels. Thank God for the availability of modern mass media and for many different kinds of extension education materials (written, internet, DVDs, radio, and smartphones) for students.

The traditional mission agencies such as OMF Int'l, World Evangelical Crusade, Sudan Interior Mission, and many others have strongly emphasized church planting in the "Restricted Access Nations" which include China. To produce more trained Christian workers is the work of theological education. Therefore, mission agencies must recruit more spiritually and academically qualified missionaries to the ministry of TEE and theological education in China.

3. Desperate Need of More Theological Professors

Dr. Thomas Lee, President of Global Chinese Bible Institute in Hong Kong, stated at the Asian Missiological Society Conference in Korea in 2012 that there are approximately 700 theological seminaries (schools) in China including 21 TSPC seminaries in all different academic levels.¹⁹ Many of these house church seminaries are located in urban cities and are openly operating their teaching ministry. For the last 5 years (2008-2012) the TSPC churches performed 2.4 million baptisms, established 5,195 churches, ordained 1,057 pastors, 482 assistant pastors, and 1,443 elders. There are 21 TSPC seminaries with 292 professors and 4,369 graduates.²⁰

The tremendous shortage of theological lecturers with theological degrees is a major concern. A very small number of Chinese theologians with their Ph.D. degrees are teaching in China today; it will take years to train sufficient theologians outside China. Recently, many of these house church seminaries in China want to receive ATA accreditation in order to raise their academic standards, so that their degrees will be recognized by other seminaries in Asia and the West. The next 10-20 years will be very important for the Christian Church in China; the Chinese Church must find ways to train more pastors and theologians inside and outside China to meet the demands of the growing Chinese Church, just as the Korean Church had done before materialism seeped into the minds of many Christians. One major difference between the Korean Church and the Chinese Church is the communist government restriction of religious freedom in China.

Now is the time for the evangelical seminaries in Korea, Taiwan, Hong Kong, Singapore, and the Philippines to train Chinese pastors and theologians. The overseas Chinese seminaries, particularly in North America and Australia/New Zealand ought to work with Asian seminaries to produce more Chinese theologians.

In the case of Korea, there are more than 2,000 Korean theologians who have either Ph.D. or Ed.D. degrees. The ATA Accreditation Re-evaluation Team visited four seminaries (Chongshin Seminary, Westminster Graduate School of Theology, Torch Trinity Graduate University-TTGU, and Baek Suk University) in October 2013 and discovered that Chongshin has 700 graduate students (Ph.D., D.Ed., Th.M.) at the Sadangdong campus. Baekseok Theological Seminary has Ph.D. students (56), Th.D. in Ministry (35). Westminster has Ph.D. students (20), Doctor of Theology (10), Doctor of Biblical Studies (3), Doctor of Lifelong Education (28). TTGU has 40 Ph.D. students.²¹

19. "Interview with a Chinese Missiologist, Thomas Lee," *Chinese Language Mission Journal* (Jan. 2, 2012), p. 14.

20. "TSPC Churches Added 2.4 Million Members for 5 Years," *The Korean Christian Press* (Sept. 2013.), p. 6.

21. Theresa Lua, "ATA Accreditation Visitation Evaluation Team's Reports" on Chongshin Seminary, Nov. 5-6, 2013, and on

At least another ten graduate seminaries also have their doctoral students. Therefore, it is difficult now for Korean theologians with their doctoral degrees to find teaching positions within Korea. While the Korean Church has an abundant supply of pastors and theological lecturers, many seminaries in China and other Asian nations are looking for qualified pastors and theologians. The missionary movement of the Korean Church has mobilized local churches to send 25,000 Korean missionaries to 170 nations, but this missionary vision among theological seminaries and theological professors is in the infant stage. There is a need to have mission conferences for Korean theologians and also to establish a mission agency for theological professors and professors of Christian colleges and universities.

In recent years, a growing number of house church seminaries have asked for ATA accreditation in order to raise their academic standards and to have recognition of their degrees from other seminaries in Asia. They also want recognition from the International Evangelical Theological Education (IETE) which has the six continental accreditation associations as members including ATA in Asia. ATA ought to pay careful attention to this matter in light of the political situation in China and help Chinese seminaries to be associated with the international seminaries. The Chinese Church and seminaries have been isolated for so many years from the international Christian communities.

The author also strongly recommends the establishment of Asia Graduate School of Theology-Chinese (AGST-Chinese) which can offer four high theological degrees (Ph.D., Ed.D., D.Min., and Th.M.). Historically, AGST was founded by the ATA Executive Committee in Hong Kong in 1984. Since 1985 AGST-Philippines, AGST-Japan, AGST-Alliance (S.E. Asia), and AGST-Indonesia have produced more than 200 graduates.²² AGST-International (Korea) was also organized in 2013, and 11 Korean seminaries which are accredited by ATA are cooperating together. The AGST programs in different Asian countries are accredited by ATA.

4. Back to Jerusalem Movement (BJM)

The origin of the BJM goes back to Mr. Jing Dianying of Jesus Family in Shangdong Province, China in 1921, and it was spread to the house church movement throughout China.²³ The main thrust of BJM was that Christianity which originated from Jerusalem in the first Century was spread to Europe and N. Africa

during the Medieval period, and then to N. America in the 17th C.. From the 18th C. Western Protestant missionaries went to Asia, Africa, and Latin America to evangelize the Third World. Now the promoters of BJM believe that time has come to the Chinese Church to take the gospel back to the Middle East and to Jerusalem. There are over 25 million Muslims (2%) in China including 10.06 million Uygurs in the Xing Jiang Province of West China. Chinese Christians need to catch the vision of the Great Commission of Jesus Christ to evangelize the Muslims in China and in the Middle East and Central Asia.

The 4th International Consultation of the Back to Jerusalem Movement was held in Jerusalem in June 1-4, 2010 in commemoration of the Centennial celebration of the 1910 Edinburgh Missionary Conference. Many oversea Chinese church leaders such as Dr. Thomas Wang, Founder and President emeritus of the Great Commission in Mountain View, CA, and Dr. David Chow of the Ambassador for Christ in Paradise, PA., are strong supporters of BJM. One of the seven points in the "Declaration of BJM Conference in Jerusalem" states,

We firmly believe that as we bring the gospel to Muslims, Jews, and other unreached people groups, the spiritual struggle will become intense, probably similar to what the apostle Paul has encountered (Phil. 1:30).²⁴

In order to achieve the Back to Jerusalem Movement successfully, the Chinese theological seminaries must catch the missionary vision. This means that more Chinese mission professors are needed to teach missions to seminary students and to promote missions among the Chinese churches. Due to the present political situation, it would be difficult now for the Chinese Church to send many missionaries overseas; and yet, it is the right time to bring mission emphasis to both TSPC and house churches.

RECOMMENDATIONS TO THE KOREAN CHURCH

With the rapid growth of the Christian population in China, one of the urgent needs for the Chinese Church is to provide adequate numbers of spiritual leaders on the pastorate and seminary levels. This training church leadership must be accomplished within the next 10-15 years before materialism and secularism will set in the Chinese Church. Millions of Chinese Christians at grass-roots levels without the adequate qualified pastors and theological professors will bring confusion, schismatic division, and cultic teaching.

Korea and China had close historical ties for centuries. The history of both the Korean Church and of the Chinese Church also have some common similarities. Since China is a big neighboring country, the Korean

Westminster Graduate School of Theology, Nov. 7-8, 2013. 7p. Ng Peh-cheng, "ATA Accreditation Visitation Evaluation Team's Reports" on Baekseok Theological Seminary, Nov. 11-12, 2013 and Torch Trinity Graduate University, Nov. 13-14, 2013. 11p.

22. . Bong Rin Ro, Ken Gnanakan, Joseph Shao, *New Era New Vision* (Manila: ATA, 2010), pp. 52-58.

23. Paul Hattaway, Brother Yun, Peter Xu Yongze, and Enoch Wang, *Back to Jerusalem* (Waynesboro, GA: GabrielResources, 2003), pp. 23-38.

24. "A Declaration of the Fourth International Consultation on the Back to Jerusalem Movement," in Jerusalem (June 1-4, 2010), p. 1.

Church should work closely with the Chinese Church.

For example, in the area of theological education the Korean Church has much help to offer to Chinese theological education, for Korean theological education is very highly developed in Asia. Chongshin University & Seminary belongs to the Presbyterian Church of Korea (Hapdong) which is the largest denomination in Korea with 3 million members, 11,456 churches in 140 presbyteries, 19,829 pastors and 2,600 missionaries (plus their spouses) in 2012. The student body of Chongshin consists of 700 graduates students, 1,700 M.Div. students, and 4,000 university students, and the total number of students is 6,400. This seminary is the largest seminary not only in Korea but also in Asia and is the largest Presbyterian seminary in the world.²⁵

Presbyterian College & Seminary (Jangshin) of the large Presbyterian Church (Tonghap) which is the second largest denomination in Korea with 2.8 million members and 8,305 churches has over 3,000 students. Over 200 other theological seminaries in Korea have produced thousands of pastors and theologians for the Korean Church. There are more than 2,000 theological professors with their Ph.D/Th.D degrees; in fact, many of these professors are not able to find teaching positions in Korea. Therefore, Korean theologians must be involved in world missions, particularly in Chinese theological education.

1. Recommendations to the Korean Church in Korea

- 1) Large theological seminaries and Christian universities/colleges in Korea need to start the international students' program in the English language. At the present time, Asian Center for Theological Studies and Missions (ACTS) has 60 international students, and Torch Trinity Graduate University (TTGU) has 90 including 58 from USA and Canada. Chongshin Seminary will start the International students' program in March 2015.
- 2) Large denominational seminaries should start Chinese theological programs at their campuses. Two Chinese seminaries (Seoul Chinese Theological Seminary in Anseung and World Mission Theological Seminary in Suwon) are training Chinese students. ACTS has a Chinese Department under Dr. Woo Shim-Wha. The Baptist Seminary in Taejeon planned to start the Chinese M.Div. program in 2014, but postponed it because of a government recognition problem. Chongshin also plans to start a Chinese theological education program in the Chinese language. Other large seminaries such as Jangshin Seminary (Tonghap), Baek Suk University, Seoul Theological Seminary, and TTGU should seriously consider a possibility of offering Chinese theological education program

²⁵ Theresa Lua, ATA Accreditation Report of Chongshin Seminary

at their campuses. Since Cheju Island does not require Korean visas for Chinese students, it would be one of the possible locations for Chinese theological programs.

- 3) Theological seminaries both in Korea and N. America need to develop Theological Education by Extension (TEE) programs in cooperation with seminary professors and missionaries and produce TEE materials (books, TV, radio, curriculum via internet, etc).
- 4) There is a real need among the professors of theological seminaries and of Christian colleges both in Korea and N. America to catch the missionary vision. There are 250 seminaries in Korea and 100 in N. America. The mission emphasis of the Korean Church has been prevalent among the local churches but not at the seminary level; therefore, we need to have periodic mission conferences for theological professors in cooperation with KWMA in Korea and KWMC/KIMNET in N. America. A mission agency for seminary and Christian college professors is also needed in Korea like GMS, OMF, SIM, and Interserve in order to promote missions among these Christian educators.
- 5) Major seminaries in Korea should host the annual/bi-annual KIMCHI (International Korean Missions for Church growth Institute) Seminar as Dr. Lee Jung-Yun, former pastor of Choong Hyun Presbyterian Church, conducted. Likewise, major seminaries in Korea could invite key Chinese church leaders to Korea for a week of special seminars for church growth, missions, and theological education. Chinese delegates can pay their transportation while Korean seminaries could provide room and board.

2. Recommendations to the Korean Church in N. America

- 1) The author proposes to Fuller Theological Seminary and East/West Center for World Missions to hold periodic Chinese seminary students' conferences to promote cooperation between the Korean and Chinese Churches. For example, Gordon-Conwell Theological Seminary near Boston held a Chinese seminary students' conference on May 26-29, 2014, and some 50 Chinese seminarians from 13 seminaries in N. America attended the conference. Future Chinese church leaders need to learn what God has been doing in the Korean Church, particularly in the areas of theological education and missions.
- 2) The close partnership between the Chinese and Korean Churches in N. America is needed. There are more than 4,000 Korean churches and 1,300 Chinese churches in N. America; these Chinese churches are connected with CCCOWE-N. America). There are two important Chinese mission organizations in N. America: The Great

Commission Center International in Sunnyvale, CA (Thomas Wang) and the Ambassador for Christ in Paradise, PA (David Chow). The partnership cooperation between the Chinese and Korean church leaders in N. America can be helpful, particularly in the area of church leadership training in China.

vast number of Chinese population and of Christian population around the world. The Korean Church and the Chinese Church both experienced persecution and suffering as well as the church growth explosion in recent years. God will use the Korean and Chinese churches to bring the gospel to 4.5 billion Asians (60% of the world population) and to other countries.

CONCLUSION

Historically, the Korean Church is very strong in Christian education. The present church growth explosion in China with a tremendous shortage of trained Christian workers and theological lecturers needs the strength of the Reformed tradition, i.e., church leadership training. The Korean Church should work closely with the Chinese churches (House Church & TSPC). The Korean Church can be a model to the Chinese Church in the areas of theological education and foreign mission activities.

We should not forget that the Chinese Church will play the major role for world evangelization with the



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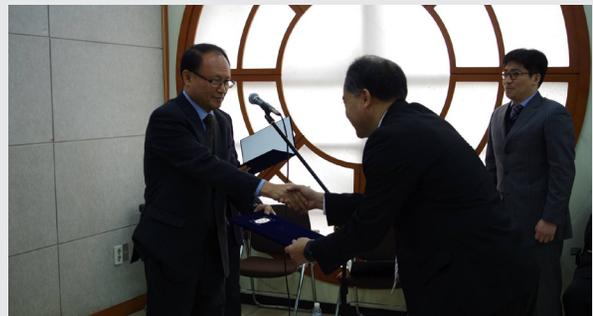
EWCmrd Korea Office Re-opened

The East-West Center for Missions Research & Development (EWCmrd) re-launched its ministry in Korea after it closed 15 years ago upon the retirement of Dr. David J. Cho, its Founding President.

At its "Vision Sharing Day" a gathering held on February 28, 2015, Dr. Timothy K. Park, President of EWCmrd, announced the re-opening of EWCmrd - Korea office and introduces Dr. DaeHak Lee as Korea Director of EWCmrd. Dr. Park said the work of EWCmrd should not be stopped and we should keep its original vision and contribute to missions research and development.

Dr. Steve K. Eom, General Secretary of EWCmrd, explains the successful works of EWCmrd graduate and their contribution to Non-Western missionary movement and the future plan of EWCmrd.

Dr. David J. Cho appreciates the effort to continue the mandate of EWCmrd ministry and emphasized that EWCmrd is the first non-Western mission research institute which is non-denominational, future-oriented and with Apostolic mission principle, cooperating with all the mission forces in the world.



REFLECTION ON LEADERSHIP ISSUES: PAST AND FUTURE

Esther Lee Park

INTRODUCTION

Leadership is dispersed throughout all segments of organization regardless of the sizes and levels of the organization. We also do practice leadership on our day-to-day activities, even in the micro structure of our society--home. Leadership has been studied in different approaches and it is indisputably one of the most discussed, studied, and written about topics in our society.¹

Traditionally, leadership has focused on leaders: their abilities and characteristics. Majority studies illuminated the analysis of the leaders and their leadership until the development of leadership expanded to other factors such as the situations and environments (followers' maturities). In this propensity of leadership, studies have developed as several contingency theories and popularized in the leadership field.

In line with this, I will reflect on the cross-cultural leadership where missionaries and natives corporately practice their reciprocal leaderships.

Questions on Leadership Formation

Leadership is a very complex subject matter; however, the following are some supplementary questions which need to be answered to help set clear futuristic direction.

Reciprocal?

Hogg identifies leadership as a relational term: it identifies a relationship influence in which some people are able to persuade others to adopt new values, attitudes and goals, and to exert effort on behalf of those values, attitudes and goals.² Leadership can be confused with power and status, which is simply legitimized power with official authority.³ As a cell functions like a vital part for the whole system, individual level of initiations and taking responsibilities—not necessary to be identified as leaders—also exist who share leadership tasks

unofficially, "followers".⁴ These groups of people were not taken seriously before, but lately many leadership studies show this group of peoples as immensely important for effective leadership success. Good followership such as full participation, loyalty, and discipline are expected as much as leader's leadership for the organizational success.⁵ Therefore, it becomes more complex if you look into relational leadership rather than power and positional leadership. Leadership involves a two-way relationship aimed primarily at attaining mutual goals of the group or organization. A leader should know and change the leadership styles depending on the situation like maturity of followers. As DeKrey points out, "effective leadership is more than a function of the leader", knowing who the followers are and what the leadership situation involves is critically important.⁶

Egalitarian?

The leader and follower relationships are not the same as they used to be some years ago. The distinction between leader and follower has blended as former followers have become official leaders (formal and positional). More in Asia context, clashes occurred when missionaries, especially pioneer missionaries, treated their disciples like sons and did not fully acknowledge the positional leadership of nationals. It is more evident in some cases like Koreans consider their juniors to remain always their juniors according to the propriety practice in the Korean culture.⁷

Colin Mash asks these recurring fundamental questions in his article; 1) 'Why is partnership difficult to implement?' 2) Can paternalism be overcome in the organisation of mission? He traces back to the origin where a new understanding of the partnership between 'older and younger' churches seriously thought by International Missionary Council (IMC) meeting in Willingen, Germany in 1952.⁸ He explains this event as a re-evaluation and recapturing the heart of missionary activity within church's mission theology, *Missio Dei*:

4. Anselmo D Lupdag, *In Search of Filipino Leadership* (Quezon City, Philippines: New Day, 1984), 19.

5. *Ibid.*

6. Steven DeKrey, "Join the Leaders", In *Leadership Experiences in Asia*, ed. by Steven DeKrey and David M Messick (Singapore: John Wiley, 2007), 2.

7. This cultural issue has been discussed in my research: "Leadership Struggles in the Presbyterian Church of the Philippines (1978-2009): A Study of Acculturation Processes" (Ph.d. dissertation, University of Wales, Trinity Saint David, 2014), chapter 5 and chapter 6.

8. Colin Marsh, "Partnership in Mission: To Send or To Share?" *International Review of Mission* 92, no. 366 (July 2003), 373.

1. David M. Messick and Roderick M. Kramer, ed. *The Psychology of Leadership: New Perspectives and Research* (Mahwah, NJ: Lawrence Erlbaum Associates, 2005), 11. A keyword search in the Expanded Academic Index for occurrences of the word "leadership" in a title or abstract reveals over 1,200 citations in the year 2000 alone.

2. Michael A. Hogg, "Social Identity and Leadership" David M. Messick and Roderick M. Kramer, ed. *The Psychology of Leadership: New Perspectives and Research* (Mahwah, NJ: Lawrence Erlbaum Associates, 2005), 53.

3. John W. Gardner. *On Leadership* (New York: The Free Press, 1990), 3.

Missio Dei, the placing of God at the heart of missionary activity, was the result of a reappraisal of the place of the church in missionary theology. It reflected unease concerning a missionary ecclesiology in which the church had become the primary focus of mission, with the result that missionary activity concentrated on expanding and developing churches rather than proclaiming the trinitarian Christian God. Missio Dei theology sought to reconstruct mission as an activity of the Trinity in the world, with churches participating together in God's mission (Missio Dei) as partners. This was an activity that involved all members of the worldwide church...In light of Missio Dei, the activity of mission was therefore no longer to be understood as a movement of the church from Europe and the West to the rest of the world, but as the action of all churches participating in God's one mission as equal partners: 'Partnership in mission'.⁹

Dialogical?

The easiest and the most common (traditional and proven) practical way to lead people is leadership by example, 'model the way, lead the way'. But how does trust develop so that a follower will actually follow his leader? The answer lies in the leader's skill of sharing his vision and inspiring the people around. In that sense, leadership is a dialogue, not a monologue.¹⁰ A leader needs to plug his/her vision to others and communicate it to them. Therefore, leadership can be defined as relational since the leader cannot accomplish a goal by himself/herself alone. Social and psychological approaches to leadership often highlight the relational aspects of leadership, focusing on that which transpires between a leader and his followers, and these relational aspects are based on mutual influence and reciprocal exchanges.¹¹

The cultural differences also can be the issue building a healthy relationship among multicultural members of organizations. Heibert suggests that the solution to misunderstandings and premature judgments toward cultural differences is empathy.¹² One needs to learn to appreciate other cultures and their ways of life. This sense of openness leads to a deeper cross-cultural sensitivity that allows individuals to think as members of the other culture. Heibert suggests an elucidation worth knowing by all Christians who are working with different cultures:

The dialogue between us and our national colleagues is important in building bridges of cultural understanding. It is also important in helping us develop a more culture-free understanding of God's

9. Ibid., 371.

10. James M Kouzes and Barry Z Posner, *The Leadership Challenge*, 4th ed (San Francisco: John Wiley, 2007), 17.

11. David M Messick and Roderick M Kramer, eds. *The Psychology of Leadership: New Perspectives and Research* (Mahwah, NJ: Erlbaum, 2005), 12.

12. Paul Heibert, "Cultural Differences", In *Perspectives on the World Christian Movement*, 3rd ed., ed. Ralph D Winter and Steven C Hawthorne (Pasadena, CA: William Carey Library, 1999), 378.

truth and moral standards are revealed in the Bible. Our colleagues can detect our cultural blind spots better than we can, just as we often see their cultural prejudices better than they. Dialogue with Christians from other cultures helps keep us from the legalism of imposing foreign beliefs and norms on a society without taking into account its specific situations. It also helps keep us from a relativism that denies truth and reduces ethics to cultural norms.¹³

We admit that we often have cultural misunderstandings about those from different cultures, and this often leads to poor communication and poor relationships. Differences that can be observed on a surface level relate to language, food, and behaviour, while on the deeper level they relate to beliefs, feelings, values, and world views. As Heibert points out 'misunderstandings are based on ignorance of the beliefs, feelings and values of another culture', so it is a necessary process for national leaders to constantly interact with their foreign colleagues to develop a learner attitude in understanding missionaries in order to improve communication and achieve common goals.¹⁴

Global or Indigenous?

Globalisation is a trend that we cannot afford to ignore and needs close examination. In that sense, a culturally sensitive kind of leadership, which follows the universal standard to lead, is practically suitable in this post-modern society. Thus, changing the leadership seems a necessary step in the manner of reciprocal communication in order to cope with rapid globalisation. Therefore, re-evaluation is an inevitable recourse to understand if the direction originally set should continue or change. It is unlikely that all missionaries will withdraw from this land in the near future. It thus seems a necessary step that nationals also alter their ethnocentric behaviour to more universal ways of coping while missionaries overcome their parochial mentality as much as possible to better assimilate the dominant culture. Then, how can the missions and local partner leaders participate this phenomenon? The classical version of strategies for the mission, such as "transferring leadership to nationals and withdrawing of missionaries" are the proper steps. In the case of the Philippines, it seems that the opposite situation occurred: the number of Korean missionaries increased rather than decreased. Therefore, confusion, mistrust, and suspicion have built up among nationals.¹⁵ In fact, the visibility of foreigners seems to increase in every country as well.¹⁶

13. Ibid., 380.

14. Ibid., 378-379.

15. Azriel Azarcon, "The History of the Presbyterian Church of the Philippines (1977-2004): A Study of Strategies and Development" (PhD diss, Trinity Evangelical Divinity School, 2007), 112. Kyo-sung Lee, a Korean senior missionary in PCP, also expressed frustration about this phenomenon (rapid increase of missionary population) that pioneer missionaries never imagined so that no preparation has been done.

16. A country like Korea, for example, was formerly known as a homogeneous society, as a country, it is experiencing dramatic

Even in 1970s and 1980s the trend of globalisation probably was not yet discussed in most mission fields. If this is true, it is now therefore facing a situation for which it is totally unprepared.

SUGGESTIONS

Necessity of Integration

According to Ward and Leng, integration is the most positive adaptation and the most successful in the acculturation process, resolving intergroup conflict by removing the source of competition.¹⁷ The validity of globalisation, in which God's 'intention is that all humans be treated as part of one brotherhood'; in that line of thought, globalisation simply acknowledges our close affinity with each other in the human race, and our intrinsic human commonality. Rather than focusing on our differences, globalisation accentuates our similarities.¹⁸ Also, diversity can be practiced as equal partnership. It presupposes a respect for diversity, so that it can create a synergy by pulling strengths together. Hiebert points out the issues of missionary-national integration in this way:

*The basic issue in identification is not formal equivalence – living in the same houses, eating the same food and wearing the same dress. We can do so and still communicate to people the mental distinction we make between them and us. The issue is one of mental maps and basic feelings. If we indeed, see and feel ourselves to be one of them, this message will come through, even if we have different life styles.*¹⁹

The willingness to learn from each other comes from a sense of oneness. Therefore, the principle is not formal, structural equality but true love and mutual reciprocity.²⁰

Redirection Towards Missionary Moratorium Sentiment

Roger Hedlund's comment that wrongdoing does not connote an end to mission but rather demands redirection to the mission's essential task is significant. He suggests that partnership requires mutual responsibility and sacrificial commitment from both sides, because partnership is a fragile relationship that can be destroyed by either side.²¹ Because of this, the

changes. There are 1.13 million foreigners residing in Korea and a proportion of them are married to Koreans: the number of children from interracial marriages has grown from 14,654 to 20,180 from 2007–2008. Mi-kyung Kim, 'Christian Perspective and Education for Children from Different Cultures', *Chongshin Review* 15 (2010), 5.

17. Colleen Ward and Chan-hoong Leng, p. 489. In the case of PCP, the dominant group in leadership started with missionaries and has shifted (by number) to nationals, yet the awareness of this progress has not been clearly seen in reality.

18. *Ibid.*

19. Paul Hiebert, "Social Structure and Church Growth", In *Perspectives on the World Christian Movement*, 3rd ed. ed. Ralph D Winter and Steven C Hawthorne (Pasadena, CA: William Carey Library, 1999), p. 425.

20. *Ibid.*

21. Roger E Hedlund, 'A New Partnership For Mission', In *Asia Mission Handbook*, ed. Mrlin L Nelson (Seoul: Voice, 1996), 109.

preservation of this fragile relationship needs to be based on the clear objective of world evangelisation, and this must remain the rationale and the goal throughout.

The sensitive issue of missionary moratorium seemed quite down lately. Evangelical churches expressed serious concern at the beginning when this voice rose because it might have discouraged world missions.²² Evangelical circles criticised two-thirds world leaders, even those who claimed the moratorium for the sake of giving independence to the indigenous churches, which they seemed to expect more funds and power transfer from the western churches when missionaries leave.²³ 'Missionary moratorium' means withdrawing both missionaries and mission funds all together. Therefore, major missiologists disparaged their motivation, but the claim was hollow since the implication was limited to missionaries not money, and it goes against the Great Commission.²⁴ Winter argues that evangelising their own nations by national churches are under the presupposition that those nations' components are homogeneous ethnic groups. However, in reality it is an impossible task since people clusters and language, social, and economic barriers are quite complex.²⁵ For the above reasons, evangelical circles believe that someone should be sent out intentionally to cross those barriers in order to bring the gospel to those who live within those barriers. However, the missionary moratorium voices from the two-thirds world made evangelicals seriously reflect on past practices of missions.

Inter-dependency

Times have changed. So, is a missionary moratorium the answer to all the problems in the mission field? Or is restructuring the missionary-national leadership and partnership a good new direction for the new partnership? Lundy argues that understanding the Great Commission is framed in terms of going, not just giving money.²⁶ Lundy explains that 'carrying each other's burdens' is extended to helping others on a global scale, and that servanthood is a guiding principle in the issue regarding support of nationals to be other-focused.²⁷ Otherwise, in the area of stewardship between missionary-sending churches and nationals, issues regarding monetary support often result in paternalism. However, Lundy encourages established missionary-sending churches within the denomination to continue financially supporting younger national churches, since the mission work mostly depend on those in the local

22. Seung-Oh Ahn, *Eight Critical Issues in Contemporary Mission* (Seoul: Christian Literature Crusade, 2006), 109.

23. *Ibid.*

24. Peter Beyerhouse, Bangkok 73: *The Beginning or End of World Mission* (Grand Rapids, MI: Zondervan, 1973), 234, quoted in Ahn, 109.

25. McGavran, p. 109.

26. David Lundy, "Globalization and the Support of Nationals", *Evangelical Mission Quarterly* 39.2 (April 2003), 173.

27. *Ibid.*, 174.

situation. In that way both remain equal partners.²⁸ We should learn from past cases where foreign missions applied strict withdrawal plans that resulted in the dismantling of the younger churches. Therefore, withdrawal plans need careful consideration and lengthy preparation with both parties involved.

Vision Sharing

All Christians and the Church should be aware that transforming society is their ultimate task and the individual becomes 'salt and light', as a change agent. However, the goal seems unrealistic reality in a global scale. Greenlee notes that the primary hindrance is lack of vision as a major internal barrier for the Church; not a lack of ideas or so much about local matters.²⁹ He continues the list:

- i) A lack of transformational vision within the Church.
- ii) A lack of vision beyond our local setting to encompass the world.
- iii) A vision that is shared by the church as a whole, not just capturing the hearts of a few.
- iv) A vision birthed in our own hearts rather than emerging from somebody else's programme.
- v) A vision centred on the glorious Lord Jesus Christ.³⁰

The lack of vision stated above is aggravated by perceived weaknesses in leadership. Also there is no quick solution to carrying out the organisation's original vision and direction by new generation leaders. Nevertheless, people are still the key. Greenlee suggests that 'time together is one vital ingredient: people can cry together, paper and ink do not.' What does this mean? The effort of spending time together can overcome limitations in gifting and abilities and cultural restrictions on women and age differences. Greenlee adds older leaders' fear of being replaced by younger leaders. When they overcome this they can allow and expect more challenges from the multiplication of replacements needed.³¹

Action-Oriented Motives

All cultures are biased and there is no absolute standard for what is right or wrong. Throughout the study, it has been discussed that there has been fierce competition between expatriates' culture of origin and that of the host culture that created stress and clashes in the process of meeting goals. Lingenfelter suggests some biblical points that the focus shouldn't be on the social environment but rather on the motives and actions of people within that social environment, in unique and different ways within its context.³² Both

28. Ibid.

29. David Greenlee, "Transformation and Leadership", *Mission Frontiers* 25.4 (July-August 2003), 10-11.

30. Ibid., 11.

31. Ibid.

32. Sherwood Lingenfelter, *Transforming Culture: A Challenge for Christian Mission*, 2nd ed. (Grand Rapids, MI: Baker, 1998), pp. 140-141.

missionaries and nationals need to recognise each other's ways where their conformity has already been fixed, yet to keep a learner's heart to examine the moral and ethical motives and actions of both parties so that they can advance as 'light and salt' in the secular world as a faith community has ultimately been designed for. However, structural divisions, splits, and imitation of social games and the relational cultural metaphors such as hierarchical and political in positions are due to human nature. There is no perfect organisation, and no single organisational model is mandated or taught in the Scriptures.³³ Therefore, the authority of Church leadership according to this criterion has do to with the individual taking full responsibility for his motives and actions regardless of her/his cultural background.

Training for the Next Generation

Training next generation leaders is a critical area for the future of the evangelical ministry.³⁴ Obviously church growth depends on the recruitment of young leaders. For a highly complex and multicultural society, a crucial question is what kind of training programme can challenge church members for Christian service. Especially, the clergy training in seminary education has become a heated criticism since the skills what in the field require more relational and communicational ability as much as theological knowledge.

James Means points out that leadership failure rarely occurs because of cognitive or theological defect. Rather, the deficiencies of leaders focus on inadequate relational skills, communication ability, motivational tactics, decision making, and use of authority.³⁵ Weaknesses in these vital areas dramatize the serious flaws in traditional education for clergy preparation for local church ministry. Lack of leadership training may still be the most glaring deficiency in the average seminarian's academic preparation. Most church leaders have gained whatever leadership knowledge they have the hard way, through painful experience, through trials and errors.³⁶

In Murdock's study, 800 lay people, pastors, and seminary professors were asked what five priorities should be included in the preparation leaders of the church for ministry:³⁷

Table 6. Priorities according to the Murdock Study

33. Ibid. p. 144.

34. Testimonies from other evangelical groups are similar: an Association of Baptists for World Evangelism missionary stated that only 1 out of 14 students who went to attend Bible colleges in the cities came back to their home area to minister, quoted in Leonard Tuggy and Ralph Toliver, *Seeing the Church in the Philippines* (Manila: OMF, 1972), p. 156.

35. Means, 12, 13.

36. Means, 12-13.

37. Manfred W Kohl, ed. *The Church in the Philippines: A Research Project with Special Emphasis on Theological Education* (Manila: Overseas Council International, 2005), 63.

Lay priorities	Pastors' priorities	Professors' priorities
1. spirituality	role model	theological knowledge
2. relational skills	management skills	character
3. character	communication skills	leadership
4. communication skills	spirituality	communication skills
5. theological knowledge	theological knowledge	counseling skills

Source: Data adapted from Manfred Waldemar Kohl, ed., 'Towards Renewal-A call for Change' in *The Church in the Philippines: A Research project with Special Emphasis on Theological Education (Manila: Overseas Council International, 2005)*, table 7.1.

Surprisingly, according to the data above, people in the church do not consider theological knowledge as a top priority but rather relational skills are more necessary for church workers. The criticism often I heard from missionaries in the provinces who sent their church workers to our seminary that our graduates "are not equipped for the church planting ministry nor are they spiritually strong but are puffed up with pride." Emphasis on academic excellence is one of the goals for the seminary education, however, the curricula that are a little more than idealistic, bear no relation to the realities and needs of church life.

CONCLUSION

As we conclude the leadership issues, the questions that seem the most critical at the moment for the missionaries and national leaders: is to understand its time line – reflecting on the past and redirection for the future.



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