

## GLOBALIZATION AND MISSION

The world in which we live has become a global village through the development of communication and technology. Barriers built by ideologies and cultures have been broken down by modern tides of globalization. Mission today has become a multi-ethnic enterprise and is no longer a "one-direction mission," but rather is mission "from everywhere to everywhere." Globalization has had a great impact on the lives of missionaries and on their mission strategies whether they admit it or not. The new world requires us to have a new understanding of mission, as well as to equip ourselves with new strategies and attitudes.

The Asia Missions Association (AMA) will hold its 12th Triennial Convention at Greenhills Christian Fellowship (GCF) in Ortigas Center, Pasig, Metro Manila Philippines on April 18-22, 2016. The theme for the 12th Triennial Convention of AMA Manila '16 is "Globalization and Mission." The Word of God does not change, but the environment that the Word is to be preached is constantly changing. The Church has the responsibility of proclaiming the unchanging Word of God to a changing world. To do this, we must not only have correct understanding of the message of God, but also of the changing world.

In this 51st issue of Asian Missions Advance, we are running some AMA special articles thru the work of Ms. Damples Dulcero-Baclagon who overviews the history of AMA and the themes of previous triennial conventions of AMA, and Dr. Minoru Okuyama, one of the AMA Honorary Chairmen, in his article "AMA, I, and Japanese Church". Dr. Alex Smith, a veteran missionary to Thailand, discusses the issue of leadership development in the Buddhist context and draws from his rich academic knowledge and field experiences. Dr. Smith emphasizes the leadership development model of Jesus and Paul and how an apprentice type leadership model is a good model for followers. Pastor Ho Ook Song, a former missionary to China and the pastor in charge of Yanghwajin Foreign Missionary Cemetery of 100th Anniversary Memorial

Church in Seoul, Korea, introduces us to the lives and works of the foreign missionaries who gave their lives for the coming of the Kingdom of God in Korea. Dr. Masakazu Suzuki and his wife Barbara, co-pastors of Mizuba Community Church, tell us about the current situation and future of the Japanese church. Dr. Suzuki emphasizes that for the healthy growth of the Japanese church, Japanese Christians must become true disciples of Christ and acquire a new theology and methodology of mission. For the dynamic coming of the Kingdom of God in Asia and in other parts of the world, we need to become true disciples of our Lord Jesus Christ and correctly understand the will of the Lord for the world. We also need to know how to communicate the gospel effectively in our changing and globalized world, and to learn from the Lord and from one another. May the Lord speak to us through the 12th Triennial Convention of AMA and may we become faithful servants of God.

*Timothy K. Park, Editor*

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## ASIA MISSIONS ASSOCIATION: THROUGHOUT 11 TRIENNIALS

### A Run Through of What Happened in the Past 11 AMA Conventions

*Damples Dulcero-Baclagon*

The Asia Missions Association, a unique event and organization in the history of Christianity and mission in Asia, the first of its kind, started by Asians in 1973, nurtured and shared by mission leaders and missionaries from Asia and all other continents until today. It's been 43 years and it continues to accomplish what it started for, from the Seoul Declaration, to commitments, affirmations, reaffirmations and more declarations, AMA continues to aspire to make world missions a movement truly strategically effective and culturally acceptable. Sometimes AMA was slow, sometimes fast, but the real thing is it never stopped to hope for the betterment of Christian missions in Asia and the whole world.

To remember the Asia Missions Association and its experiences, accomplishments, and hopes in the past, here is a recollection of what AMA was throughout 11 triennials:

#### THE BEGINNING

The year 1973 marked the beginning of the idea on "NEW FORCES OF MISSIONS", emerging from Asia. The All Asia Mission Consultation held in Seoul, Korea from Aug. 27-30, 1973, had called for "the formation of an Asia-wide organization of missions to provide necessary coordination for sending, receiving and placing Asian missionaries in the mission fields." Included also in the 1973 Statement are the words "We are compelled by the Holy Spirit to declare that we shall work towards the placing of at least two hundred new Asian missionaries by the end of 1974." And it was also resolved that a Continuation Committee consisting of seven persons, Dr. David J. Cho, Dr. Simeon Kang, Dr. Philip Teng, Dr. Petros Octavianus, Rev. A Furuyama, Rev. Theodore Williams, and Dr. Chandu Ray, were appointed to carry the following functions:

- To encourage and assist in the formation of National Associations in every country in Asia, consisting of group of spiritually minded, mature Christians, who will act as advisors to the Christian churches, missions and agencies for receiving, placing, sending and commissioning Asian missionaries.
- To work in close cooperation with the Coordinating Office for Asian Evangelization for providing liaison and necessary information for these autonomous National Associations.
- To work for the establishment of a Center for Asia

in cooperation with Korea International Mission for missionary orientation and research in Seoul, if possible.

- To examine carefully, through research and cooperation with the National Association and COFAE, the relationship between East and West missionary enterprises.

This was how the plan for AMA began!

In the 2010 Jakarta AMA Convention, it was reported that the 200 missionaries pledged in 1973 was already achieved in 1974. More than the expectations of mission leaders, there are currently 20,000 Korean missionaries alone serving in 169 countries. (<http://www.christianpost.com/news/korean-world-mission-conference-celebrates-milestone-of-20000-korean-missionaries-worldwide-79015/>) From 1974, Asian countries began to see that they were not mission fields alone. They realized that they also are a force in missions, a sending body and a rich resource to help finish the Great Commission!

#### THE 1975 INAUGURAL CONVENTION

The All Asia Missions Consultation in 1973, through its call to form an Asia-wide missions organization paved the way for the formation of the Asia Missions Association. The inaugural convention of the AMA was held on Aug. 28 - Sept. 1, 1975. With delegates and participants coming from 16 different nations, they discussed and exchanged ideas for world missions. And from this inaugural convention, the Seoul Declaration 1975 was proclaimed. One point worth noting from it is this statement: "There are significant potential mission forces emerging from various countries of Asia, Africa, and Latin America. We realize the urgency to mobilize and train these forces." This is the purpose that has called into being the Asia Missions Association, and as a means to achieve the training goal; AMA actualized the foundation of the East-West Center for Missions Research and Development. Located in Seoul and later transferred to its training center, the Pauline House which was in Kyonggi province, Korea. EWCMRD adopted to its program, the existing Summer Institute of World Missions Training program held every summer to train missionaries before sending them to mission fields. A training curriculum for missionaries was also created to provide an integrative language, cultural, physical and financial preparations for Asian missionaries. Several people who have enrolled in SIWM and the EWC missions program are now

functioning as influential church and mission leaders in their countries and even the world.

## THE 2nd AMA CONVENTION

Due to the enormous tasks and challenges needed to accomplish, after the Inaugural convention, the 2nd Triennial Convention was shortened into 1 day and became a consultation to the AMA members and officers as well as delegates from other countries. It was held in Singapore on November 6, 1978, in conjunction with ALCO. Its theme was "Strengthen and Lengthen" The short convention did not create a statement but rather agreed to continue accomplishing the 1975 AMA declaration. One good thing that happened later was, one of its participants, Dr. Panya Baba of Nigeria, was encouraged and inspired to initiate the formation of Nigeria Evangelical Missions Association. NEMA now has a strong influence and leadership in Nigeria and African missions.

## THE 3rd AMA CONVENTION

The AMA Third Triennial Convention took place on Aug. 16-22, 1982, in Seoul, Republic of Korea, under the theme "Go through, go through the gates, clear the way for the people; Build up, build up the highway; Remove the stones, lift up a standard over the peoples," from Isa.62:10. The theme was chosen to influence the building and continuation of the ideals articulated in the 1975 Seoul Declaration on Christian Mission. In the 3rd AMA convention the following seven tasks have been the focal points of what AMA will do for the next 3 years and beyond:

1. The urgency of strengthening Asian mission forces and increasing cooperation among them.
2. The consequent need for an organization facilitating interchange between non-Western missions all over the world.
3. The need for appropriate de-Westernization in missions in order to allow for a Christian fulfillment of Asian self-hood.
4. The need for the establishment of new relationships of cooperation between traditional Western missions and newly emerging non-Western missions.
5. The need for more research to effectively counter negative religious policies in post-war, independent, nationalistic, and socialistic countries.
6. The need to counter the dangers of the two extremes of quasi-secular global ecumenism and pseudo-spiritual, cultic authoritarianism.
7. The urgent need for innovations in mission structure to contend with the future situation.

From the challenges and inspiration brought by AMA 3rd Triennial Convention came the founding of new missions associations and affiliations of old missions

associations to AMA from India, Indonesia, Japan, the Philippines Singapore, Taiwan, Mexico, Brazil and other countries. The affiliations of other organizations with AMA have also expanded to other countries of South America and Africa.

## THE 4th AMA TRIENNIAL CONVENTION

From October 6-12, 1986, the 4th Triennial Convention of the Asia Missions Association was held in Pasadena, CA, USA under the theme "The Facts Of Mission Today And The Path For Mission Tomorrow." This convention opened the opportunity to re-evaluate the progress of AMA in the spiritual warfare, in terms of numbers and effectivity of strategies. This convention did not focus on Asia alone, it also included the missions in other continents like Africa, Europe and the Americas.

The AMA 4th Convention delegates and participants passed the Third World Declaration on World Mission and World Peace, 1986, and resolved 4 resolutions:

1. to form a Peace Council of World Christians in the name of participating World Christian leaders from six continents of the world;
2. to establish a Mutual Fund for the Third World Missions Advance and to elect a commission with full responsibility to establish the Mutual Fund for Missions Advance;
3. to form a Joint Commission of Third World Missions in the name of the Third World mission leaders who are represented in this Convention, and to authorize the Joint Commission to take all convenient and prudent actions in the interest of member countries in meeting these needs;
4. and to declare declaration #4 to be a Third World Declaration for World Peace and World Mission in the name of the Third World mission leaders.

According to Dr. Dale Kietzman, one of the founding members of AMA, "The most important outcome of that convention, undoubtedly, was the authorization to form a joint commission of Third World Missions. This action resulted in meetings for the next two years, hosted by Western Baptist Seminary in Portland, Oregon, at which the Third World Missions Association was formed." And eventually through the TWMA Education Commission, the World Link University was founded later. TWMA, later became independent from AMA and have started it's own calls for missions hoping the purposes in which it was created will be fulfilled among its leaders and members. World Link University is now being handled by Western Seminary under the leadership of Dr. Donald Smith.

## THE 5th AMA CONVENTION

It was in Utsunomiya, Japan where the 5th Triennial Convention happened, under the leadership of Dr. Minoru Okuyama. The baton of AMA leadership has

been transferred from Dr. David J. Cho who served as its Gen. Secretary from 1975 to 1986 to Dr. Okuyama of Japan. The theme of this convention was "World Christian for World Mission" and was held from Sept. 11-15, 1991.

In Utsunomiya, the AMA convention delegates were gathered and seriously discussed the significance of world events and of the rapid changes in the world order. As they contemplate and prayed together, they believed that "they must work shoulder to shoulder with all those who are seeking to reach the lost. They cannot delay the harvest any longer; they must commit all their forces in a coordinated strategy, holding nothing in reserve."

And thus came the Utsunomiya Resolution '91: Their CONSENSUS was "We must all work together. Churches and missions must cooperate with each other to fulfill the Great Commission. Their SUBMISSION was: to the priority of the claims of Christ upon our lives, as expressed in the mandate to "go into all the world." We submit to the leading of the Holy Spirit, who directs us in this awesome responsibility as ambassadors of Christ in an alien world.

Their STRATEGY:

1. We propose to partake in the goals and enterprises of our fellow workers, whether they are passing through favorable or unfavorable circumstances, seeking to develop our relationship through mutual involvement in achieving the goals God has set for each of us.
2. Third World mission agencies tend to be small and pluralistic, with diversities that may hinder the rapid growth of individual agencies. Our sheer numbers, however, dictate that we work together in a free structure, a grouping together that seeks integration yet maintains independence. We need to have networks for training and education, for research and communication, for financing and providing necessary services.
3. God has given abundant resources to the Third World churches. To make the most effective use of them, we must find ways to pool these resources, and thus to make it possible for all to share in the abundance. We need to develop pools of expertise, experience, technology, capital, and manpower throughout the Third World. Only in this way will we be able to realize the full potential of mission from the Third World.

Their GOALS included the following...

1. To promote national-level mission consultations in at least two countries of Asia each year, both to help strengthen existing associations of missions where they exist, and to promote the formation of such associations where they do not now exist,

so that every country of Asia will have an active missions association by the year 2000.

2. To encourage Asian missionaries to become active members of the Asian Missionary Fellowship now coming into being, in order that there can be better communication and cooperation among them at the grass-roots level, with a goal of having 10,000 missionaries as a part of that fellowship by the year 2000.
3. To cooperate fully with World Link University now being formed by the Third World Missions Association, with a goal of having at least one training center in every country of Asia linked to and approved by it, and meeting the training needs of all member missions by the year 2,000.
4. To create a network of research and communications experts available to give training seminars and workshops in every country, thus advancing the level of research and communications capabilities for all of our national associations.
5. To promote the creation of the proposed Third World Stewardship Bank, and fully develop its potential for providing for the security needs of our missionaries and the capital needs of our missionary agencies and projects.
6. To cooperate with the other agencies and associations involved to develop a significant center for the Third World Missions Advance (proposed for Batam Island, Indonesia) which can become the hub for innovative mission research, communication, and training.

And lastly, they APPEAL...:

1. To World Christians and the churches in which they are found: We look to you to form a global community of people in contact with each other and aware of the challenges facing the completion of the task of world evangelization. We ask you to assume responsibilities to be a foundation on which missions can rely and, whenever possible, that you accept assignments, whether as professional or bi-vocational missionaries, in key positions overseas as a base to strengthen the witness of the Church in every country around the world.
2. To Mission Leaders: We need your help in building bridges between our associations and agencies, in developing strategic and coordinated action to accomplish the task before us. We value your experience and the wisdom of years of service; we look to you for orientation and counsel.
3. To Missionaries in the fields: We ask you to join hands, regardless of your national or denominational background, to form one mighty army of God. We plead for understanding and patience as new forces join you on the field, even

though they come with different concepts or to do different tasks than you. We all desire to work together as one team, developing the most effective ministry possible in order to reach all the peoples of the earth in the shortest amount of time.

4. To Young People: You are the missionaries of the future. In the light of the thousands of unreached peoples groups, we challenge you to become the one who will plant the church in one of those groups who have not yet heard of Jesus Christ. Our priority task is to prepare workers because the harvest is far greater than the number of

between mission agencies and local churches; our submission to the leading of the Holy Spirit, who directs us in this awesome responsibility as ambassadors of Christ in an alien world; our strategy to partake in the goals and enterprises of our fellow workers, whether they are passing through favorable or unfavorable circumstances; our goals to promote national-level mission consultations, to encourage the forming the missionary fellowship and to involve with training, research, and mutual mission fund program; our appeal to the world Christians, mission leaders, missionaries in the fields, and to



ASIA MISSIONS ASSOCIATION

**The 12th Triennial Convention**

APRIL 18-22, 2016

MANILA, PHILIPPINES



workers now available. We appeal to you, young Christian people everywhere, to give heed to the claims of Christ upon your lives above all else. Follow Him!

young people to be partakers in the mission.

## THE 6th AMA CONVENTION

Japan for the 2nd time, played the host of the 6th AMA Convention held in Kobe, from April 9-10, 1997. It's theme was "Mission to the World for Glory to God and Peace on Earth". The 6th AMA ended with the "Kobe Affirmation on Christian Mission 1997." The Kobe Affirmation contains as follows:

1. We reaffirm the Seoul Declaration on Christian Mission of 1975, which declared the succession of the Biblical principle of mission, Wheaton Declaration, Berlin Declaration, Frankfurt Declaration, and we declared the severance from historical failures and mistakes. We declared sodality of missions and solidarities among newly emerging missions.
2. We reaffirm the Asian Commitment of 1982. Our commitment were the responsibility to God; responsibility to the people; responsibility to the churches; responsibility to the society; and responsibility to the world.
3. We reaffirm the Third World Declaration on World Mission and World Peace, 1986. We proclaimed to form a Third World Missions Association and World Christian Peace Commission.
4. We reaffirm the Utsunomiya Resolution, 1991. We resolved our consensus of cooperation

## THE 7th AMA TRIENNIAL CONVENTION

Many mission leaders, not only from Asia but also from other parts of the world, gathered in Jakarta, Indonesia as the venue for the 7th Triennial AMA Convention It's theme was "Missionary Vision for the Third Millennium". The Jakarta Convention was also the 25th year celebration of AMA. Official participants have come from twenty nations of Asia, and fraternal participants from many other nations of the world.

In the convention, held from October 23 to 27 of the year 2000, participants shared visions for the third millennium in the Bible each morning; they heard from prophetic voices in the Plenary Sessions; they learned the current status of the mission movement of every nation in Asia through the National Reports; and they challenged the Indonesian Christians to world mission in the Mission Rallies each evening.

Finally, they have agreed to proclaim their findings and commitments to pave a new way for Christian world mission in the new millennium as follows:

1. As the second millennium of the Christian era passes into history, so does conquering religion from the Western world. In the past half-century, the decolonized nations developed, from past colonial churches, their own spontaneous churches. These churches are multiplying by the power of the spirit. Christianity is no longer a Western religion, but a global religion. The church of the decolonized nations has become

a new force for the Christian world mission of the future. We, the Asian Missions Association, removed many stumbling stones and paved the way for the advancement of the new Christian world mission. We herewith declare that Christianity is no longer a Western religion, but a global religion suited for every nation. We wish our Christian mission to be one of peace, reconciliation, love, and hope for the powerless and endangered people of the world.

2. We found the number of non-Western missionaries is much larger than that of traditional Western missionaries. The mission force is coming from virtually every nation in today's world. The number of the non-Western missionaries is over 160,000, nearly two times of the size of the Western missionary force. Asian missionaries are a major force, large in numbers and scattered in every part of the world. We hereby commit to continue to send missionaries; to train, support, nurture, and care for them through strengthened Christian world ministries.
3. We found weaknesses of our non-Western missions: a. Lack of access to information about our needs, such as publications, accurate data, current research, use of internet, and many other media-related applications. b. Limited financial resource, lack of missionary awareness, and pettiness in the operation of mission agencies. We, therefore, encourage every AMA national association to cooperate with each other to advance and strengthen each other in these areas of weakness, for the advancement of Asia's global outreach.
4. We affirmed our responsibility to revitalize our disorganized efforts in the field and to seek harmony among our missionaries involved in these ministries. Innovation in mission structures of every nation is needed to avoid competition and duplication of projects in the fields. We have to cooperate to maximize our efforts and avoid draining our resources. We herewith announce the creation of the All Asian Forum as a cooperative structure of global ministries and to revitalize the Asian Missionary Fellowship. We encourage every member nation to join the forum and the fellowship, to work together as co-laborers for the truth.
5. We reaffirm the Biblical mandate of witness, but not as it sometimes been displayed in the history of mission. We should not simply imitate the erratic history of Christian mission, but should declare ourselves successors to the New Testament order of witness, which is demonstrated in the Pauline mission recorded in the Acts of Apostle and in his letters to the churches. The apostolic mission moves from powerless and oppressed to the world of powers. We were the powerless and oppressed nations

under Western colonial powers. Therefore we have no reason for fear worldly powers, just as the apostles were not afraid powers in their day. A break with the past erratic pattern of mission is the most essential requirement if we are to succeed in following the Pauline pattern of mission.

6. We declare that the mission of the future should not focus on a developmental approach, but should anticipate the Second Coming of Jesus Christ. We have to be prophetic in our witness. We have to be apart from worldly development. We therefore affirm that the Christian mission of the future should be to save every nation, because Jesus promised to call them to His throne at the day of His glorious coming again to the earth.

We, the Asia Missions Association, will endeavor to renew the Church as the Church of the Nations. The church should become the Church of Witness, overcoming its sometime erratic history in Asia. The new leadership of Christian mission in Asia commits itself to the responsibilities to renew missionary vision in the new millennium in order to accomplish this task, which was the commission of the Lord Jesus Christ to us as He ascended to the heaven.

For the sake of our Lord, the Savior of all nations, we have to be useful, available, and faithful.

## THE 8th TRIENNIAL CONVENTION

In 2003, AMA went to Moscow, Russia. This convention was meaningful because Russia was a "closed" country due to Communist rule. In this 21st Century, Russia is now open to Christian evangelism and missions. The Asia Missions Association came and convened to show support to Russian Christian leaders and churches as they take on the burden of evangelizing the Russian people, inspiring Russian churches and supporting Russian mission leaders. The AMA 8th Triennial Convention started from Sept 9 and ended on Sept. 12, 2003. Its theme was "New Global Partnership for World Mission". In Moscow, 350 participants heard and interacted through the conventions Bible expositions, plenary programs, and national reports. Through the four days of the AMA 8th Triennial Convention, Moscow 2003, the participants reached 7 consensus on how to cope with the turbulent world of the 21st century. Highlights of this consensus are as follows:

1. The mission in the 21st Century should not be portrayed as militant, invading the poorer nations, or developing and modernizing them, but to save them by giving them hope, sacrificial love, and true peace in God.
2. The new forces of mission, who have sprung up from Asia and other parts of the non-Western world, resolve to build a new global partnership

for world mission, as partakers of the flesh and blood of Jesus Christ, and to become fellow workers together on the basis of the following principles:

- 1) Sharing resources reciprocally; 2) Sacrificial service to the nations; 3) Solidarity with fellow workers; 4) Succession of global leadership.
3. It was also resolved to form Functional Commissions under AMA, as follows:
  - Asian Missiological Commission
  - Church and Mission Relations Commission
  - Asian Missionaries Fellowship
 These three commissions will be developed as autonomous units through their own initiatives. In response to this consensus, The Asian Missiological Commission established the Asian Society of Missiologists on Sept. 12, 2003 in Moscow, under the initiative of Dr. Timothy K. Park, Dr. Greg Paek, Dr. David Hartono, Dr. Yong Joong Cho, Dr. Kwan Ja Park, Dr. Jin Rag Son, Dr. Seung Oh An, and Dr. Young Ho Jang, and is currently under the leadership of Dr. Chansamone Saiyasak of Thailand.
4. And finally, they pledged not to emphasize growth in the number of missionaries, or in missio-metrical statistics and the market research-oriented mission strategies of modern missiology, but to restore the biblical apostolic Mission Principles, which were given through the incarnation of the Son of God as the Son of Man, and by the power of Holy Spirit to the apostles.

## THE 9th AMA TRIENNIAL CONVENTION

In Ephesus, Turkey, from November 7-10, 2006, the 9th AMA Triennial Convention was held. Its theme "Mission, The Apostolic Way" was a fit since, the city of Ephesus was a landmark in the third missionary journey of the apostle Paul. This convention in addition to the plenary messages, national reports, biblical exegesis, included a study tour to trace the missionary footsteps of the apostles and observe the sufferings of the early Christian churches in Ephesus.

At the closing ceremony, the Ephesus Manifesto was signed under its 10 commitments. The Summary of which are as follows:

1. To devote and pray to wait until the Holy Spirit rest upon us and begin to work under the guidance of power of the Holy Spirit. We swear that will not depend on worldly powers such as economic power, political power, power of civilization and technology.
2. To overcome all the hardships we will face on the way of witnessing the word of God. We have to overcome the oppression, distress, persecution, cruelty, adversity, whether beaten, starving, in rags, in isolation, threatened to be killed and all other hardships, even martyrdom.
3. To affirm that high calling will come by the sovereign power to any one in any race that the Lord chooses.
4. To affirm that the missionary calling comes from the Holy Spirit through the church while they were praying and fasting, and that the commissioning of missionaries should be done by the authority of the church.
5. To shift our way of mission from traditional residential mission and follow the apostolic way of itinerant mission by withdrawing from one field when the church is rooted, and moving forward to new fields.
6. To follow the Lord's way and the apostles' way of making disciples and training to send them to the fields as the Apostle Paul followed Christ's way of calling and appointing, and sending them ahead of him to every city and every place.
7. To confront the evil powers of Satan in the world and overcome as the Apostles overcame the powers of Satan.
8. To follow this apostolic way of mission for transformation of every sphere in human life. And we swear not to be involved with any non-Biblical social actions in even non-violence as the name of Christian mission.
9. To break the ugly national barriers in our way of mission and follow the apostolic way of interracial and multi-national partnership in mission, so that the mission in the 21st century shall be a mission of global partnerships.
10. To restore the eschatological community as the centrality of our mission just as the center of the apostolic mission was the church as eschatological community.

To conclude the 9th AMA Convention, everyone wrote their name and signed to affirm their commitments to the Ephesus Manifesto.

## THE 10th AMA TRIENNIAL CONVENTION

"Asian Churches in Global Mission" was the theme of the 10th AMA Triennial Convention in Jakarta, Indonesia. This was held from November 3 - 7, 2010 at the Mawar Saron Cathedral, one of the biggest Christian churches in Indonesia and the fastest growing in terms of membership and attendance. Through its Senior Pastor, Dr. Jacob Nahuway, AMA enjoyed the Indonesian hospitality and generosity for 4 nights and 5 days.

In Indonesia, delegates pray, study God's Word and reflect on its mission praxis, they came to a realization that just as they have come this far by faith, their faith in itself will be nurtured and strengthened by the Triune God. At the closing of the 10th Triennial Convention, these were what they've realized:

1. We are living in an age full of challenges and

opportunity; we are living in an age of change. Asia, as the most populous continent, is known for its long history of civilizations, and for being the birthplace of major world religions. The pluralistic nature of its societies with its complex layering of cultures demands our special attention.

2. Some Asian countries have experienced economic ascension and have attained global status. Nevertheless, to this date Asia remains a developing continent that faces many challenges, such as ecological crises and sharp population increases. Disparities in wealth distributions among populations have caused social tensions. There are concerns that Asia's rich natural resources, its huge and cheap labor force might become the victim of exploitation by global powers. Thus, in order to help Asia avoid any social unrest, Asian churches in doing missions should not be blind to those realities.
3. In many countries of Asia, freedom of worship is a luxury. Christians have often suffered persecution for no fault of their own. Christian missions in some countries have been met with strong opposition from the local adherents of other religions and governments. There is a need to find a peaceful way in respecting every individual's right to embrace or to change religious belief.

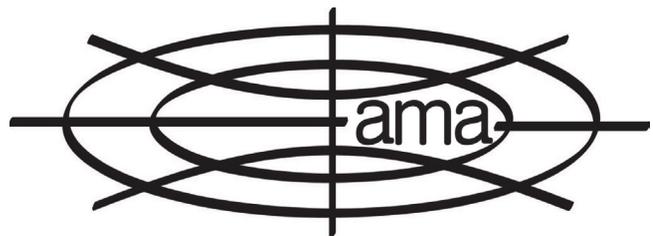
AMA realizes that its call to missions is entering a new phase and will face challenging realities. A new approach to missional praxis in this postmodern era is called for. We therefore resolve the following:

1. AMA realizes that in response to this contextually complex situation, the Scripture has taught that the local church has important role to play in carrying on God's will in mission. This is true because God's people in the local church are at the forefront of doing missions and carry the task of proclaiming the Gospel. They are the imprint of the universal church and point toward the Kingdom of God.
2. AMA affirms its desire to imply the insider and culturally sensitive paradigm as its modus operandi of missions in Asia and in the entire world. As the task of doing missions is so challenging, no mission organization is an island of its own: AMA always welcomes joint partnership in missions. It is at time in this era of globalization that we must mobilize believers in Christ to be involved in world missions and to reach out to the myriad unreached people groups, and encourage them to meet the ever-expanding demand in global mission by utilizing our strength in a strategy of spread and penetration.
3. AMA sees and confronts the challenge of postmodernism by joining hands together with

local churches in an effort to raise total holistic mission awareness among every segment of its members. Thus, the flow of information distribution such as UN Declaration of Universal Human Rights should be safeguarded. Every local church member need to be trained and disciplined so as to not lose sight of the basic tenets of Christian values and faith, as well as the finality of Christ in God's redemptive plan.

4. AMA pledges not to forget the strategic place of children, teenagers, youth and young adults. AMA will pay serious attention in discipling the next generation of believers, and to equip them to face future challenges. AMA will also reach out to this strategic generation with the Biblical message of love, care, hope, justice, peace, and holistic view toward life.
5. AMA is fully aware of Christ Jesus' warning that "apart from Me you can do nothing" John 15:5. AMA fully believes that the implementation of God's mission needs the empowering and the anointing of the Holy Spirit. All field reports testify to that Biblical principle.

May the Holy Spirit help AMA in missions until the second coming of Christ Jesus, and all the glory to God the Father.



## THE 11th AMA TRIENNIAL CONVENTION AND 40th ANNIVERSARY

On its 40th year, AMA returned to Korea and held its 11th Triennial Convention in Incheon, Korea from October 7-13, 2013, under the theme "Discipleship in the 21st Century Mission" (Luke 9:23). More than 250 people all involved in missions and Christian Ministries have gathered to register on Oct. 7, 2013. Dr. Timothy Park was the Chairman and Rev. Steve Eom as Gen. Secretary

The AMA Convention started with the 40th anniversary celebration, which was a commemoration of events, and people who have been a part of AMA for the past 40 years. "Dr. David J. Cho, Dr. Jacob Nahuway and Dr. Philip Teng who served as AMA founding Chairmen and Gen Secretary were given tributes in appreciation of their passion and conviction to challenge and mobilize Asian Missions." (Asian Missions Advance issue #42, Jan. 2014 p. 26)

The 11th Triennial convention concluded on its last day with the Declaration. This 2013 Declaration

concluded as follows: 'For forty years, the AMA leaders have committed themselves to faithfulness in God's mission in Asia as a cooperative Asian missionary movement. In continuation of these commitments with those who have gone before us, we press on toward greater faithfulness. Although we have made progress in Asia, we humbly admit our inadequacies and today recommit ourselves to these concerns as part of , and for, the global church. We seek greater unity, deeper discipleship and more profound identification with Jesus Christ who is the "Suffering Servant". (Asian Missions Advance issue #42, Jan. 2014, p. 30.)

## LOOKING FORWARD TO THE 12th AMA TRIENNIAL CONVENTION IN MANILA

Another page of AMA history will be filled up after the 12th AMA Triennial Convention in Manila. This will happen from April 18-22, 2016. We are looking forward to another assembly of mission leaders, missionaries and church leaders. They will flood the registration area on April 18 with wide smiles on their faces as they find themselves fellowshiping and exchanging ideas and visions with their contemporaries in the field where they know best which is WORLD MISSIONS!



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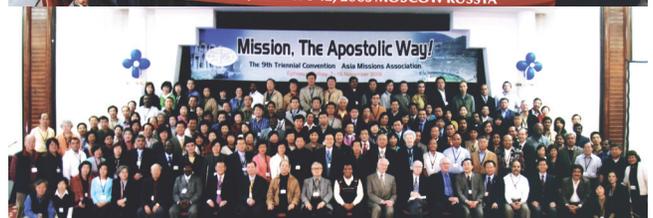
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### ERRATA:

On issue #49, October 2015: "Leadership Development in a Seminary Context" by Dr. Mark Hopkins, p. 14, Under "Student Demographics" the MAGL Ministry Contexts figure should be 38% Intl rather than 30% Intl.

On issue #50, January, 2016: "Leaders in Asia with the Ability to 'Feel'" p, 23 Dr. Mitsuo Fukuda holds a Doctor of Missiology degree instead of Ph. D. as stated below his article.

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We sincerely apologize for these mistakes and for any inconvenience brought by them!



## **AMA, I, AND THE JAPANESE CHURCH: A Memoir of How AMA Influenced My Mission**

*Minoru Okuyama*

When I was in Indonesia as the first missionary from Japan to Indonesia after WW2(1966), Dr. David J. Cho visited Indonesia during his mission survey work in Asia. We met for the first time in Batu, Malang, East Java. This meeting, I believe was really a remarkable and historical encounter not only for my life, but also for the Japanese church.

At that time, he invited me to attend the first AMA missions conference in Seoul, Korea in 1973. But before long, since I was sick with a very serious tropical disease, I could not attend that significant missions conference.

Dr. Cho, however, never forgetting me, invited and encouraged me to many kinds of mission conferences as the representative of Japan missions. So that I could attend almost all significant mission conferences from young age, through which I could have a large acquaintance of world mission leaders and missiologists, such as Dr. Ralph D. Winter and Dr. Dale W. Kietzman. Through those conferences I attended and the many mission leaders I met, my eyes and mind were opened to gain insights and vision for missions and churches in Japan.

When in one of the AMA Conferences, I met with the great missiologist Dr. David Hesselgrave, I remembered that, we have been an acquaintance of long standing while he was serving in Japan and while I was working as a young missionary in Kyoto, Japan. He invited me as his co-worker and we did a student-evangelism. We were then both nameless and young missionary and pastor. The Lord gave us the opportunity to meet and work again for Asian missions, as mission leaders with more experience, in a worldwide setting, because God expanded our vision and mission in Japan and even outside of Japan.

By the way, I attended all the mission conferences of AMA. I made myself available as one who was called by the Lord to serve Him for Asia and beyond. Throughout the years I participated with AMA, (conferences, trainings, meetings, plannings, strategizing), often Dr. Cho encouraged me saying, "Without Japan, Korea can not accomplish the task we were given for world mission"

A few years later, in 1996 the leadership baton was handed to me to be the chairman of AMA succeeding Dr. Cho. As many of us know, that Japan mission and churches were not yet ready for big mission conferences. So this is a thing of concern to me. However, I believe that because AMA and Japan are Asians, I must work harder thru the help of the Holy

Spirit to open up Japan to AMA so that her churches and mission will actively participate in the Great Commission.

So in my period as AMA Chairman, I was able to open the Asia-wide mission conventions for the first time in Japan after World War II. By the grace and love of God for Japan and Asia and thru the support of Japanese and Korean churches and Asian mission leaders, the 5th AMA Triennial Convention was held in Utsunomiya (Northern part of Japan), in 1991 and the AMA 6th Triennial Convention was held in Kobe ( Southern part of Japan ) from April 8-11, 1997.

Through the AMA mission conventions in Japan, many young Christians dedicated themselves to be missionaries and many local churches opened their eyes to support overseas missions, and many mission organizations were born. After the AMA conventions, I was chosen as the Chairman of the Japan Missions Association (JMA) which consists of 33 mission organizations. I was all the more encouraged to fan the ember of fire of missions starting to seize the hearts of Japanese Christians and churches.

And in my time as the leader of JMA, I was asked to train the young missionary candidates in Japan. Missionary training and preparation is one of the AMA resolutions on its earlier conventions, thus the establishing of the East-West Center for Missions Research and Development in Seoul, Korea, where I also participated as invited trainer and teacher, I believe as a leader of AMA, it is just fit for me to accept the request of training Japanese missionaries. So this request led me to establish the Missionary Training Center (MTC) in Nasu, Japan. This I did by God's grace and thru faith.

Being assured of God's power that I can stir up the Christian spirit among the Japanese churches, our Lord granted me a privilege to do a worldwide mission conference in Kyoto, Japan for the first time in the Japanese church history.

Dr. Cho being a man of vision, thru AMA, the Third World Missions Association (TWMA) was inaugurated under his chairmanship. And surprisingly enough after a few years, I was chosen as the chairman of TWMA in the mission conference in Brasil, succeeding Dr. Cho again (1996). And in the conference in Brasil, TWMA decided that since the number of the non-western missionaries had been more than the western ones, we should change the name of our conference from "The Third World Missions Conference" to "The World Missions Conference". And in the great mercy

of our Lord, Japan was chosen as the site of the World Missions Conference. As for Japanese church history, it was the first world-wide missions conference that happened in Japan.

The conference was held in the most famous and expensive international conference hall in Japan, "Kyoto International Conference Hall" (1999). We sent invitation letters to 140 nations and all international mission leaders, such as OMF, YWAM, Wycliffe, and all denomination leaders in Japan. The budget for this conference was more than a million dollars.

Unlike the U.S.A., in Japan, since there is no tax reduction system, we cannot raise money from Christian company owners, but have to raise money from local churches. Surprisingly, all budgets were covered by the offerings of Japanese local churches.

And throughout the conference, countless young Christians dedicated themselves to be instruments of the Lord and many local churches started to be involved in missions activities, such as some local churches in Osaka have been doing North Korea mission from Manchuria, China.

Actually, God's blessings that came to me, and

the Japanese church thru AMA are more than the above mentioned. For me, AMA opened up a lot of opportunities to expand my mission, my abilities and my ministries to serve from Indonesia, back to Japan and to all the other parts of the world, making me blessed and sharing His blessings to many!

May our Lord bless AMA abundantly to accomplish the task of world mission! (Mt. 24:14)



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## asian missions advance

The official Bulletin of the Asia Missions Association

*ASIAN MISSIONS ADVANCE, published from 1978 to 1993 by the East-West Center for Missions Research & Development as the official bulletin of the Asia Missions Association, has re-started publishing from August 2011*

*as the Quarterly Bulletin of the Asia Missions Association.*

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ISSN 2234-3423

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# LEADERSHIP DEVELOPMENT FOR 21ST CENTURY ASIAN MISSION: BUDDHIST CONTEXTS

*Alex G. Smith*

As adjunct faculty of mission at seminaries in both East and West I trained prospective missionaries to Asia. During decades of field service in Thailand, I also taught scores of lay people to serve as home missionaries. Furthermore, several Thai from our pioneer area later ministered across cultures as long-term career missionaries to various Buddhist peoples. For example, in 2015, in Southeast Asia I met a young Singaporean missionary. His Thai wife came from the area where our family worked. In the early 1970s during virgin work in one rural region a small breakthrough under God's Holy Spirit began. The first churches were planted in several townships. In one nearby village lived Khun Y and his wife. Both soon believed. I taught new believers to pray and witness to their relatives and friends. Y went down to the border of the province and shared the Gospel with his sister's family. She and her daughter C believed. In 1997 C became a missionary working with Buddhist Shan. Later, C's niece K was called to missions and went to Singapore for Bible training. There she met her husband noted above. Now this Asian couple reaches Northern Thai (*Khon Muang*) with the gospel in this 21st Century. Y's vibrant first generation lay believer's influence produced two generations for missions. The more dynamic church planting movements are the more likely Asian missionaries will arise. Lay leaders can make a significant impact. Training them makes the difference.

Some definitions set parameters for this discussion. "Leadership development" corresponds to two main categories: Asian laypersons and Asian seminary attendees. "Mission" is defined in two categories: evangelization of unchurched peoples within country, including internal cross cultural ethnic outreach, and classical intercultural evangelization of other nations beyond local national boundaries. "Asia" limits the scope primarily to folk Buddhist contexts, mainly in South, Southeast, East and North Asia. "Buddhism" includes the major schools of Theravada, Mahayana and Vajrayana along with all brands and branches within them. "Trainers" are primarily existing pastors-church planters and professors-teachers in theological institutes, plus already experienced lay trainer-instructors.

The objective is to stir a new vision of Asia's need, highlight neglected sources for leadership, suggest significant training of new leaders, stimulate experimental models for their training, and motivate current institutions to add creative programs with appropriate curricula that replicate sound leaders

for Asian mission. Hopefully this paper will ignite devotional reflections and practical applications for prompt action.

## **21<sup>ST</sup> CENTURY CHALLENGE: Leadership Crisis**

Why is developing leaders for Asian mission so important and urgent? Asia's populous peoples represent over half of the planet's seven billion inhabitants. "Buddhism in some form is present in over 125 countries. Nevertheless, Asia is its home" (Kemp 2015:3). East Asia in particular, is heavily saturated with historic Buddhist influence. The majority of almost 1.3 billion global Buddhists live in Asia (Johnson 2010:4). Yet 86% of them do not personally know a single Christian (Johnson 2009:316). The continent of Asia has the least percentage of Christians. Its folk Buddhist peoples have the lowest percentages of church presence, usually less than one percent, except for South Korea's nominal 26 % amidst the three-quarters Buddhist majority. Asia's peoples comprise huge diverse cultural complexities. This portrays the challenging vision set before Asian Mission in the twenty-first century. Paul's words remind this generation's leaders not to be "disobedient to the heavenly vision" (Acts 26:19).

This enormity of need for Asian mission exacerbates the demand for urgent development of responsible leaders at all levels, leaders with a vision for extending mission to multiply new churches throughout Buddhist Asia. What are the fundamental requisites demanded of such leaders? Three vital qualities are vision (right perspective of need), compassion (right concern), and action (right applied involvement). A clear vision of the Buddhist masses in Asia recognizes that multitudes depend on themselves without any relationship to Creator God. True vision also perceives the church in right perspective, not as an inanimate building or hierarchical structure, but as believing people of God, primarily Christ's body functioning on earth. The indigenous church exists to provide channels of witness and compassion to the community, express the full ministry of Christ to people everywhere, and be the center of service to society, revealing the word, work, will and worship of the living God (Tippett 1973:145-163). The gifts, training, skills and experience of members are to be conduits of blessing to the community-at-large through virile testimony, spiritual healing and practical service. Active vitality of new life in Christ is preserving salt and revealing light, producing healthy goodwill, involved social action, and redeeming

gospel witness.

Similarly, this paramount missional purpose undergirds pressing priorities for Asian leaders' involvement in extending Christ's kingdom, yet unknown in most twenty-first century Buddhist Asia. The focus must shift from serving existing churches to training Christian leaders to evangelize unreached multitudes and missionize the unchurched. In a potent parable Jesus prioritized seeking one lost sheep over ninety-nine safely in the fold (Luke 15:3-7). Today's Asia exponentially reverses that parable with ninety-nine lost while only one is safely in the shepherd's pen. Thus developing leaders for Asian mission is an urgent, critical necessity.

In today's complex global communities, like Daniel's analogy, multi-dimensional societal clay and iron do not mix (Dan. 2: 41-43). Constant changes disrupt global security and serenity. This is evident in current global fractures of culture wars, unsettled rebellions of lower versus upper classes, ethnic tensions erupting in genocide, race divisions and religious conflicts among various factions. A current illustration of engaged Buddhism is the clash between Buddhist Bama and Islamic Rhohingya in Myanmar. These multiple factors reveal unsettled social landscapes and spreading spiritual turmoil. Varying tensions between oral and literate societies complicate the communication of Christ's gospel (Chiang 2014). Worldwide Diaspora aggravates this crisis. In 2009 214 million displaced persons lived outside their birth lands (UN 2009: 21). Millions more now are scattered over the planet.<sup>1</sup> This multi-ethnic kaleidoscope of human dispersion also injects deep disruption and global stress. For example, as East Asians flood into Africa "tensions between Africans and Chinese increases" (Ritter 2015: 1). Many Asian international scholars study overseas too. In the year 2013/14 over half a million Chinese students went abroad to study. Fifty-five percent (274,439) arrived in USA, "an increase of 16.5% over the previous year" (Pruitt 2015:1). Recent research of a "recruiting agency Zhilian Zhaopin found that 72% return to China after graduation or a few years of work" (Pruitt 2015:1). Approximately 10% of them become Christians while overseas, but 80% of believers who return to China fall away from their faith. One Buddhist Chinese student returning to China said, "Christianity is wonderful for those who live in U.S. but Buddhism is more suited to my life in China" (Orr 2015:1). Asian mission must grapple with these constantly changing complicated conditions. A new generation of leaders must be raised.

Furthermore, because Christianity in Asia is generally perceived as equated with the West, adverse global reactions to Christians pervade and often prevail. Even churches in the East are viewed suspiciously as western. Usually training of most Asian church and

educational leaders is largely western in orientation or influence. Many negative factors converge, initiating concentrated, severe persecution of Christians. The global church can expect rising oppression as minority radicalism increases, chaotic suffering intensifies, and religious fanatics escalate. In the midst of this caldron Christian leaders need to identify with Christ's suffering and with that of His people, the persecuted flock (1Cor. 12:25-26; Heb. 11:24-26; Rom. 8:17-18; 2Tim. 3:10-12, 4:5). This requires empathetic and sacrificial leadership (John 12:24-25).

From where do such leaders come? Three main training sources for producing God-sent Asian mission leaders are academies, agencies, and assemblies (seminaries, missions, churches). Currently, theological training institutions are not producing enough missionaries or leaders to meet the enormous demand of Asia. Nor are the agencies recruiting sufficient number of workers. However, like huge artesian water basins under deserts, large untapped resources exist among the believing laity majority. Not busier but better leadership development and more efficient training strategies are needed. Not more efforts to increase numbers of seminary graduates, but new thinking to tap into this massive artesian reservoir of laity. In 1865 - 150 years ago - Hudson Taylor founded China Inland Mission (now OMF International). Against the current trend of that time, Taylor made a radical, strategic shift in recruiting leaders for mission to Asia by accepting dedicated laypeople and single women into the harvest force for China (Dowsett 2014:23). In our day Ralph Winter projected that training lay people was "the best hope of rescuing our generation" for mission (1997:169). Shifts in such thinking call professional academic and pastoral leaders to increasingly maximize efforts to train multitudes of lay leaders for Asian mission.

## CONCERNS ON CURRENT LEADERSHIP DEVELOPMENT

Modern emphasis on 'healthy' Christian leader development revolves around topics like administration, control, techniques and systems, along with quality of advancement, productivity and the management of results as vital measures to evaluate success or profitableness. Many principles are adopted directly from the business world, its models and patterns. For example, Perman (2014) indicates that both the scriptures and the best business thinkers identify generosity as the key to unlocking productivity. This mixed approach is often fraught with hidden dangers, because it frequently does not take into account clear biblical qualifications and principles expected of Christian leaders. Nor does it always recognize the deep influence and subtle intrusion that Buddhism has made on modern society, particularly the Christianized West.

British historian, Arnold Toynbee noted the "interpenetration of Buddhism and Christianity" had

1. On International Migrants Day 2013, UN General Secretary Ban Ki-moon in his message said that "there are 232 million people living outside their country of birth".

begun by mid-twentieth century (Lai 2001:128). This catapulted Buddhism into Europe, the Americas, Australasia and more recently, Africa. Asian immigrants to the West and the post-modern interest in Eastern spirituality also fueled this expansion. Christian missions to Buddhist Asia came mostly from the West, supplemented recently by Majority World Missions from the Global South. Renewed Buddhist missions simultaneously responded, producing its worldwide resurgence, particularly since 1970 (Johnson 2009:14). New Buddhist missionary training universities arose in Thailand, Myanmar and elsewhere. In a growingly multicultural and multi-religious urban world marked by pluralism, the future interaction of these two great religious traditions will escalate. One complication is the discrepancy of meanings hidden in common usage of same or similar terms, often adopted from Buddhism. That affects and beclouds conceptualizations in global societies of the twenty-first century.

Unfortunately church and mission leaders sometimes incorporate Buddhist concepts like empowering, visualizing, transmission, channeling, interdependence, interconnection, karma and so forth, without necessarily realizing their deep Buddhist connotations. Such terms are integral to Buddhist worldview, defined belief or ritual practice. They focus on humanistic approaches to life, on human agents, on human processes, not dependence on Creator God. This maybe subtle, but can undermine true spiritual dynamics essential to biblical leadership for mission and church in Asia.

As an example, a modern heavy management focus is empowerment, a concept used since mid-1980s. According to Potterfield many organizational theorists and practitioners regard employee empowerment as one of the most important and popular management concepts of our time (1999:6). Another use says "Empowerment is the process of obtaining basic opportunities for marginalized people.... Empowerment also includes encouraging and developing the skills for self-sufficiency, with a focus on eliminating the future need for charity or welfare in the individuals of the group" (Wikipedia 2015:1). Pragmatic forces behind such empowerment are obviously of human origin and effort.

Historically, empowerment is a longtime Buddhist term and practice used in transmission for meditation and for initiations (Tib. wang). It is integral to the vajrayana vehicle, empowering various stages of meditation associated with particular deities (Tib. yidam), guided by vajra masters. "All the rituals in an empowerment serve one function: to temporarily transform our normal way of perceiving reality" (House 2015:2) that is, transitioning from ordinary to sacred perception. At least four ceremonial or ritual stages are performed for purifications using water, incense, mantras, mudras, and recitations repeated by the initiate for ripening the Buddha

nature within. Finally, symbolic mandala offerings of "one's body, speech, mind, wealth, and existence to the vajra master" seal the commitment (House 2015:2-3). Webster's Dictionary notes a more positive usage also: "to empower is to give power or authority to, authorize, to give ability to, enable or permit" (Guralnik 1984:459). Who gives this power and ability through empowerment? That is the crucial question. Is its source fundamentally human or divine?

Emphases on biblical anointing, energizing, indwelling, infusing and operating by the power of God's Spirit are often ignored or relegated to a lower value in modern leadership books, training and programs, including some Christian ones. A sovereign empowering God has little space or place in the busy world of social media and IT. Yet the one absolute indispensable priority for biblically oriented leadership is total reliance on the power of God and his Holy Spirit (Acts 1:4-5, 8; 10:38; Eph. 3:16; Col. 1:11, 29, 2:9-10; 1Thes.1:5, 2:2; Zech.4:6; Phil. 4:13).<sup>2</sup> Oswald Sanders affirms, "A touch of the supernatural was required" (1980:30). It is "not man but God, who gives his Holy Spirit to you" (1Thes. 4:8, Williams 1952:420). Arnold notes that in Ephesians 3:7 "the divine enablement of the apostle" is by the gift of the grace of God "that is by the working of his power" (1992:161). Before listing the armor of God, Paul reminds the Ephesians to "be strong in the Lord, and in the strength of his might" (Eph. 6:10). Paul notes the contrary spiritual bondage of "the elementary principles of the world" (Gal. 4:3, 9; Col. 2:8, 20). In his notes Williams describes these as "spirits, angels, planets, the ABC of this world" (1952:19). Folk Buddhist worldview aligns with these. But because Christians have conflicts with evil "powers" (Eph. 6:10-20), Arnold affirms that Paul calls for the Ephesians "to acquire divine strengthening for the purpose of engaging the spirit-forces of evil" (1992:103). He observes this "need for divine power in vv. 10, 11, 13, and 16. In no other single passage in the epistles attributed to Paul is there such a number and variety of terms for power: nine terms in all encompassing six different word groups" (1992:103). Teachers, trainers and mentors helping to develop, equip, and train Asian mission leaders must include more training to counter deceptive evil spirits and the dangers of liberal empowering humanism. Jesus warned "the branch cannot bear fruit of itself, unless it abides in the vine" (John 15: 4).

Consequently, equipping Asians with helpful mission tools, and training leaders how to implement their use are crucial. However, it is even more critical to emphasize the necessary, constant close relationship with Jesus and full reliance on the Holy Spirit, always depending on God's power, not on self or our own

2. "Note particularly the Amplified New Testament powerful version of Phil. 4:13. "I have strength to do all things in Christ Who empowers me - I am ready for anything and equal to anything through Him Who infuses inner strength into me, [that is, I am self-sufficient in Christ's sufficiency]."

abilities and skills. Good biblical leaders live in the Spirit, walk with the Spirit and rely on the Spirit. Therefore, by faith dedicate all giftedness and abilities to the Lord for his use. Stronger training in deep spiritual disciplines such as intercession, meditating on God's word, depending on the Holy Spirit, and studying leadership strategies and models directly from Scripture is still paramount. Note especially Jesus' model in John chapters 14-17, with his strong emphasis on godly character, faithfulness, obedience and love in the Holy Spirit. Specific training on the word, work and will of the living Lord reinforces God's sovereign attributes, provision, protection and relevance. Only by living life in and through the power of his Holy Spirit can Asian leaders effectively fulfill his mission, reap his harvest and multiply his church, thereby truly blessing Buddhist peoples everywhere.

### **MORE BIBLICAL PERSPECTIVES**

The Scriptures speak loudly on various qualifications, principles and practices for leaders. The Bible gives guidance for the leader's personal life and guidelines for strategies in service and mission. Trainers should focus on eternal absolutes rather than relative truths, on scriptural principles more than redacted or reinterpreted history.

Significantly, the Bible identifies Jehovah as the principal and foremost leader over his people, especially throughout the Old Testament where he relentlessly guides Israel in his purposes (Exod. 13:21; Psl. 23). The gospels portray Christ as the good Shepherd leading his flock (John 10:3). God constantly directs and guides (Psl. 32:8; 48:14; 73:24; Isa. 58:11). Jehovah seeks leaders (Ezek. 22:30). He calls and appoints leaders (Ex. 3; Jer.1). He develops leaders who follow his instructions (Exod.32:33-34). The Lord sovereignly sets Messiah the Servant "a leader and commander for the peoples" (Isa. 55:4). God selects and anoints certain leaders for particular times and tasks, such as the Apostle Paul (Acts 26:13-19; Gal. 1:1). Therefore, expecting godly leaders to finish God's mission in Asia today is surely realistic and necessary.

Biblical leaders have a balanced ministry. Jesus portrays the supreme example of devoted service being well grounded and well rounded. His was a broad ministry going about "all the cities and villages" as well as a balanced one teaching [believers] proclaiming [to the masses], and healing [all kinds of diseases] (Math. 9:35-38). But he also called and trained twelve for leadership in his future mission to all peoples on earth (Math.10:5; 28:19). He sent them out two by two as well as seventy other lay people to labor for his kingdom (Luke 9:1-6; 10:1-16). He gave them power and authority over the hierarchical spirit world and over all sickness and afflictions. He sent them to fulfill his mission on earth. In similar fashion the apostle Paul drew key servants of Christ around him and trained them on-the-job in extending God's

purpose and strengthening Christ's church. Under the Holy Spirit he gathered together small mission bands to proclaim Jesus and expand his kingdom. His purpose was clear - to glorify God by evangelizing the unreached world through training all believers to share in that purpose. Asian mission desperately needs this kind of apostolic balanced, committed and actively involved leaders.

Jesus and Paul modeled mission, not just as independent individuals, but also by mobilizing and training teams of disciples alongside them. Lay apprenticeship was their primary method. They founded no formal schools or seminaries. But they and their key disciples taught and mobilized all the common believers in mission. As master trainers Jesus and Paul took their disciples with them for blocks of time as they itinerated. This method exposed the disciples to a broad variety of situations, problems and opportunities to show them samples of how their trainers dealt with them. Their disciples were learning participants in ministry. Significantly, Jesus and Paul did not focus on one center, but like energetic mobile circuit riders initiated potential groups of converts in many key locations.<sup>3</sup> Paul and others committed each congregation to the Holy Spirit and did not consider that they were indispensable to any center. He encouraged each new embryonic church to function independently under the Holy Spirit's power and guidance. Paul promptly appointed local unpaid lay elders for each congregation. Through this pattern of passing on the baton of leadership to others and delegating responsibilities to them, the apostle multiplied himself. Anointed by the Spirit, the laity heralded Christ's kingdom, initiated house churches, and led vital missions to all peoples (Acts 9: 4-17; 11:19-22). Kingdom priorities propelled lay people urgently, boldly forward to fulfill Christ's Great Commission (Mat 24:24; 28:18-20).

Both Jesus and Paul embraced the servant motif in their own leadership roles (Phil. 2:7; John 13:5-14; 1Cor 9:19-27). Though they led functionally, they did not take positional power statuses, as did the Pharisees of the time, but rather maintained lowly humble attitudes and stances in their leadership modes (Math. 23). Both taught potential apostle-leaders to be servants or slaves (Mark 9:35; 10:43-44). Paul called his chosen, close fellow workers "bond-slaves of Christ Jesus" (Phil. 1:1). The writers of the epistles referred to themselves as "slaves of Christ" (Titus 1:1; James 1:1). Paul commanded all to copy him as he imitated Christ (1Cor. 11:1). Institutions still correctly teach this. But do modern day Asian seminaries and leadership development programs still duplicate the models of Christ and replicate the principles of Paul through actual apprentice patterns?

Character is the true measure of a person. Spiritual

3. In a few cases because of specific needs for dealing with deeper problems, Paul stayed a couple of years at Ephesus and Corinth, but these were exceptions.

identity connected with the leader's security is centered "in Christ" alone (Gal.2:20; Phil. 1:21; Col. 1:21). For any leader, true spirituality is purely paramount, not conveniently pragmatic. Moral, ethical, and spiritual character is the leader's supreme quality and true worth. A leader's real character is more valuable than his accomplishments and skills. Character is what leaders are and is to be valued above reputation. Williams translation boldly declares Paul's affirmation to the Philippians (2:22), "But you know Timothy's character" (1952:406). S. L. Brengle said, "The final estimate of men shows that history cares not an iota for the rank or title a man has borne, or the office he has held, but only the quality of his deeds and the character of his mind and heart" (Hall 1933:274). "God and man are constantly searching for leaders" writes J. O. Sanders, ... "a leadership that is authoritative, spiritual, and sacrificial" (1980:18-19).<sup>4</sup>

Moral lapses do occur in the best of circles. U.S. Gulf War leader General Schwarzkopf said that "99% of leadership failures in the 20th Century were failures of character" (Kraft 2015:2). Shockingly, not a few churches in East and West have been recently rocked by moral lapses of some leaders, including prominent pastors, seminary professors, elders, educators, lay leaders, revivalists, evangelists, ministers and missionaries. Greed for riches, misuse of finances, obsession with pornography, sexual indecency, or preoccupation with power, prestige and position can plague any leader. Moral failures of leaders are disgusting to the world, devastating to the church and detrimental to Asian mission. Satanic temptations are real, whether related to idolatry, fornication, grumbling, or testing God. But escape and victory are available "in Christ" so that leaders can bear it (1Cor. 10:1-14). Leaders are not immune, but are called to be higher examples to Christians and exemplary models in their worldly societies. Any leader's character stands or falls in response to personal temptation.

Besides maintaining spiritual vigilance, genuine trainers are dedicated to "a life of service" not just a job, to pouring their skills and lives into future mission leaders, not waiting for retirement. Christ taught that concerted prayer is habitually essential also (Luke 18:1). The apostles modelled this consecrated lifestyle as they preached, taught, did mission, trained leaders, and wrote epistles. A focused clear vision motivates existing leaders like Paul, to change roles as needed. Ultimate goals stimulate leaders to dedicate significant time to training new potential leaders alongside preaching, teaching, writing, and administrating. Edwin Orr found this stimulus will likely be sparked during spiritual awakenings through the Holy Spirit. Revived churches often gain renewed vision of the unchurched local communities, and restored burden for unreached people groups. Attempting to break through multiple difficulties confronting missions

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4. Sanders' classic *Spiritual Leadership* (1967) is still a treasury of wisdom for aspiring Asian leaders at every level.

to Buddhists certainly demands persistent spiritual commitments. It also necessitates a comprehensive understanding of their culture and contexts.

## ANTHROPOLOGICAL OBSERVATIONS FOR APPLICATION TO TRAINING

The lack of training in several crucial cultural dynamics of Buddhism affects future leadership for Asian mission. Space forbids a full discussion. Briefly note six important critical markers. Training in understanding them is essential to any curriculum for developing effective mission leaders.

First, Asian Buddhist worldview is a core monistic viewpoint that posits everything is interdependent and also impermanent, each element being part of one living organism or world. The whole is more important than the individual lives that comprise it. Maguire explains that "everything is interrelated with everything else, so that nothing exists on its own" (2001:237). It is also "the sequence of causes and effects that binds individuals to the wheel of life" (2001:237). This viewpoint rejects the biblical concept of creation by a personal Creator God, whose existence is outside of and not part of creation. Nevertheless, Scripture affirms God is intimately involved with his created world, guiding processes of life on earth and providing for needs, whether or not humans believe in Him (1Tim. 4:10; 6:13; Heb.1:2-3). These two worldviews contradict rather than complement each other, marking significant differences between Buddhism and Christianity, between mindsets of East and West.

Second, while following primary teachings of the Buddha, Asian practitioners basically are contextually pragmatic. As such they integrated the spirit world and other religious beliefs into various forms of syncretized folk Buddhism. Therefore most Buddhists fear a multitude of spirits, including their ancestral ghosts. Culturally Asians tend to be characterized more by fear and shame than by guilt. Asian missionaries must understand this spirit orientation and approach folk Buddhists at this power encounter dimension, even more than their Buddhist framework (Lim 2015: 1-30).

Third, most Asian cultures are highly family oriented, where the family is valued above the individual. Asian families usually include extended relatives plus "the living dead," namely ancestors "as part of the current social group" (Smith 2006:154). Each person finds his/her identity in the family more than in being an independent individual.<sup>5</sup> Researching and implementing more strategies that evangelize whole families, rather than individuals is essential. People movements are more likely to arise through this whole family approach among Asian Buddhists than the individual emphasis alone.

Fourth, diverse forms and various means of

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5. For more see *Faith and Family in Asia* (De Neui 2010).

communication exist among the unique peoples of Asia. Cultural festivals, ceremonies, special rituals and rites usually relate to Buddhist, nature, and/or spirit realms. Sacred languages are often used and secretive initiations and rites are not uncommon. Drama, dance, plays, specialized art, local music and song are utilized to portray Buddhist history and teaching (*dharma*) and also for entertainment. Storytelling, illustrations, parables, riddles (*koan*), myths freely elucidate Buddhist tenets. Sadly, the church is often deficient in adapting these cultural methods in communicating the gospel, particularly to the semi-literate masses. Training mission leaders to use contextual communications helps overcome barriers of western trappings in spreading good news. Teaching is also needed to assist leaders to develop culturally appropriate functional substitutes for church festivals, ceremonies, and rites of passage parallel to those of folk Buddhists, such as naming the new born or home dedications, depending on the particular folk Buddhist people.

Fifth, traditionally Buddhist monasteries (*Thaiwats*) have been centers to the surrounding communities, particularly in villages and urban boroughs. *Watsserve* family and societal expectations concerning local monk ordinations, Buddhist lent training (*Vassa*), holy day ceremonies, new year celebrations, festivals, funeral rites and other community needs. Citizens seek monks' counsel and advice regarding decisions on their future and fortunes. People provide maintenance, donations, food and robes to monks. In Buddhist cultures temples often function like community centers or town halls. Similarly, training pastors and Christian leaders to plant or restructure churches to serve as community centers would increase their value. Congregations already contain existing pools of considerable expertise and human resources. Members have work experience in areas of farming, agriculture, animals care, public health, preventive medicine, family financial management, marriage counseling and so on. Using their expertise believers volunteering several hours a week to help or educate groups in their neighborhoods would produce significant goodwill and valuable service to local society. Lay members exercising their gifts as leaders in their skilled fields also enhance their evangelistic influence in local neighborhoods.

Lastly, related to socio-anthropological statuses and roles, research possible mission roles pregnant with significant potential for contextual application in Buddhist societies. For example, to help them face fears of the spirit world train some gifted members in the role of "discerner-wise man-exorcist." To deal with folk Buddhists' penchant for fortune telling and concern for uncertain futures, adopt roles like "advisor-discerner-counselor" (Smith 2015:12-15). To assist church members serving society a vital role might be "motivator-mobilizer-manager" to coordinate Christian member services to the local

community. Specific roles to enhance ministry of churches to their neighborhoods might include family financial management, education, health, family dysfunction, and so on. To identify sources with solutions to social, spiritual, familial conflicts the role of "analyzer-discerner- prophet" could be suitable. In order to do this effectively missiologists and leaders must understand the cultures, contexts and worldviews within specific Buddhist peoples. Believing experts who specialize in these particular fields should train lay leaders to serve in these roles. Frequently, experts are already resident in Christian communities. Identify these untapped resources and use them as trainers. Training layspecialists to use their compassionate roles in the surrounding community often produces goodwill and commendation of the church. Practical expressions of love from Christ's followers often break down barriers and build positive relationships with Buddhists.

Considerable effectiveness in Asian mission can be expected when these six anthropological emphases are seriously applied to curriculum and training strategies in Christian leadership development. More efficient communication and better relationship building can be anticipated in ministries to Buddhist cultures.

#### **MISSIOLOGICAL SUGGESTIONS FOR MOVING AHEAD: PARADIGM SHIFTS**

The stated goal of Van Rheenen's updated text is to "equip present and future missionaries, both domestic and foreign, with an understanding of the theological, cultural and strategic foundations on which effective missions is based" (2014:17). Mission's primary tasks, he adamantly declares, are "planting churches through evangelism, nurturing new Christians to maturity, and training leaders to continue the process" (2014:343). All three foci are important, but training that reproduces multiple leaders to do these vital tasks is most crucial for the future completion of Asian mission.

"Lay leadership is tremendously important for church growth," wrote McGavran in 1959, a half century ago (1966:140). "How to train laymen to proclaim an evangel which converts should be part of the curriculum in all pastoral, ministerial, and missionary training" (1966:140). "Emphasize house churches" says McGavran as first of eight keys to church growth in cities. Second is "Develop unpaid lay leaders" (1970:287). He also identified five classes of leaders, working within and outside the church (1973:89-97). The majority of these were lay leaders. Most were unpaid. Even pastoral pioneers of small churches were unpaid or sometimes partly paid. Only professional ministers of large well-established congregations and a tiny group of denominational or international leaders were fully paid. McGavran delineated six systems of support (1966:133-135). Promote abler lay workers to supervisory paid laity positions, he recommended, and "pour funds into training lay leaders" (1970:349).

Despite McGavran's strong cry for majoring on lay leadership, still today few churches or institutions have any serious programs for specifically developing lay leaders. No one model fits all, but sadly most have no lay leadership training at all.

At the end of the twentieth century, being impacted by McGavran, Ralph Winter proposed the following

1. *That missiological education for the lay person is the best hope of rescuing our generation from a "Great Commission-less" Christianity, a form of Christianity which is a deadly and widespread heresy within the Western churches and as such is a fatal disease striking at the very root of the global Christian mission.*
2. *That missiological education for the lay person, therefore, even outranks the strategic importance of training professional missionaries.*
3. *That missiological education for the lay person can best be achieved by off-campus education and that - believe it or not - the off-campus education of "lay people" is also the only way that the best selections can be made for the ordinary pastors/evangelists without whom the Christian movement cannot continue.*
4. *The idea, finally, that the massively growing trend in university circles towards off-campus education is also the only way the average post-secondary educational institution will survive in the increasingly "on the run" world in which we live" (1997: 169).*

New Strategies for developing leaders are desperately needed. If church and mission keep operating the same as in the past millennium making tiny dents in the bulwarks of Buddhist solid unresponsiveness, the same minimum effects will continue into the twenty-first century. Second Timothy 2:2 or Mathew 28:18-20 is the motto of many seminaries and theological colleges. But in limelight reality they fall short in reproducing leaders sufficient for current or future Asian mission and fail in producing graduate leaders who reproduce leaders. Webber laments that "in spite of spectacular church growth in recent decades" there was a concurrent lack of leader development, a crisis in quantity and in quality (2015:1).

This crisis anticipates and demands calling church professional and educational leaders to adjust their roles more towards trainers, coaches, advisors, and mentors which will enhance and accelerate multiplication of Asian leaders. But the best recruiter-trainers must also first become visual models in action, not just voices without mission experience. "Being" through example and "doing" by experiment will involve personal participation and practice. Professors, teachers, pastors and trainers must be models of involvement, not just reservoirs of knowledge. This strategic need to train lay leaders does not demand pastors stop preaching or professors teaching. But it does mean that they should adjust their roles so that

more provision is made to train laity as a priority. Being flexible in roles redistributes energy and time strategically to meet priorities essential to God's mission. The local church is notable, but is not the final product of mission. Christ's continuing mission is - - *until* his body is complete. The church is the vessel God called to participate in Christ's mission of bringing in His kingdom comprised of all nations. The church not only receives much from the Lord, but also must give much energy in witness and mission to the unreached *ethne* awaiting the good news (Math 28:18-20). God by grace through the Spirit gives many kinds of gifts to his church "for the good of all" and the unity of Christ's body (1Cor. 12:4-12; Rom. 14:4-9; Eph. 4:11). These spiritual gifts provide opportunities of service for diverse leaders in his church and mission in Asia. Training laity to be leaders who do the ministry is the primary critical priority of pastors and seminary teachers.

God's strategic shift drives apostles (missionaries), prophets, evangelists, pastors and teachers forward in the dynamic equipping of church members for Asian mission, both locally and globally. Williams translated God's intention for these leaders in Ephesians 4:12 - "for the training of God's people for the work of service" (1952:397). God's primary purpose for gifted ones is clearly "to equip" all saints "to do" Christ's ministry and fulfill mission to all peoples, so that all the redeemed of every nation, people, tongue and tribe will be "built up into His body," the church. That mission is to continue "until we all attain to the unity of faith and the knowledge of the Son of God, to a mature man" (Eph. 4: 11-13).

To accomplish that requires current leaders to adopt role flexibility. Besides teacher, preacher and healer, Jesus was also trainer of "sent-ones" for his future mission. His disciples were clearly "servants of Christ" - not of the establishment, institution or organization. As his apostolic leaders they were fundamentally ministering servants to community, church and mission. Paul and Barnabas trained their missionary bands with them on the road. Early lay believers joined in evangelizing, initiating house churches and discipling the nations. Apostolic church planters recognized the need to adapt changing roles, depending on the stage of development of each pioneer church plant. When simultaneously working with several growing groups, they adopted different roles for each, depending on the stage of growth. Teaching this pattern and applying it to formal and non-formal pastoral or training situations today requires church workers to do similarly. Currently pastors, usually of single congregations, function in more limited roles, preacher/ teacher/ administrator. In the twenty-first century a high qualification for valuable leader-trainers as well as for pastors, professors and missionaries is the ability to change roles to contribute to better leader development for Asian mission and growth. Key realms for

this mostly unaccredited training are the laity in local congregations and seminarians in colleges, particularly institutions that are focused on cross-cultural mission to the most unreached peoples.

Fresh production strategies are required to multiply new leaders, a growing pool of them. Tactics need to transform existing leaders - notably professors, pastors, and experienced missionaries into stronger functional training leaders. Leaders must reproduce leaders. Pastors and teachers must birth multiple lay leaders. Beyond normal teaching-nurturing duties these key leaders must adopt appropriate changes to become vital trainers and/or CEOs of training laity in leadership roles for God's service in church, in mission and in community. This will demand a metamorphosis. Instead of current leaders being lone rowers of small boats ferrying members, they need to transform their roles to become coxswains steering large war canoes. This strategy transfers leadership from pulpits to people, from professors to students, and from missionaries to indigenous apostles and native lay evangelists (Eph. 4:11-12). In the process some structures will consequently be changed, purposes of institutions revised, and curricula adapted to meet new reproductive modes. The concept of church as "God's building" must revert back to "God's people" wherever they are whether in homes, workplaces, clubs, schools, athletic centers, and so forth. Life is the laboratory of witness. Likewise the concept of leadership being mostly professional paid clergy must change, returning to majority unpaid volunteer laity as in the early church. This quantum leap will produce quantum results. "Be One, Build Many" is Webber's appropriate leadership motto.

Lay leaders are usually self-supporting. Finding support for professional Christian leaders is a perennial headache. With pressing economic stringencies of the 21st Century, Asian missionaries and pastors may benefit from taking part-time secular employment to help support themselves. This may be a mark of the future, similar to apostolic tent making or modern doing business as missions. Jesus' disciples at times apparently still functioned as fishermen (Luke 5:1-9; John 21:3-11). Paul certainly modeled this by supporting himself and his teams (1Thes. 2: 9; 2Thes. 3: 6-12). He still accepted occasional gifts from churches (Phil. 4:10-19), but was not dependent on them. Self-supporting approaches help bridge gaps in credibility, integrity, legitimacy and transparency between mission leaders and people (1Thes. 4:11-12). Working in the secular world also helps God's servants to understand real problems and situations in their neighborhoods. It narrows the gulf between pastors and people. It builds bridges from church to community. In the 1890s Nevius advocated similar self-supporting models for Chinese convert-leaders, encouraging them to remain in their normal occupations to support families and themselves, while functioning as evangelists and missionaries spreading

Christ's gospel (1958: 19-26). Thus the majority of future leaders will likely be unpaid self-supporting, though some high level ones will be still supported to some degree.

Training programs in most seminaries unquestionably aim at producing leaders. However, many current educational forms used are more like pouring knowledge down funnels into students' brains, with deficiency in applied action and inadequate proficiency in application. Only with constant use do skills become whetted and abilities honed to razor sharpness. While intellectual and inspiring information is not to be despised, injecting more hands-on experience into the process instills incentive, initiative and confidence, which impact higher motivation and performance. This mirrors an effective mentor model where disciples are recognized as being bold and wise though "unlearned but had been with Jesus" (Acts 4:13). This is the powerful advantage of apprenticeships or on-the-job training. McGavran affirms that "once churches get under way, an apprentice system trains men" (1970: 287). This type of training excels, whether formal or informal, resident or extension, fixed or mobile, distant or local, accredited or not. Aging institutions can be newly transformed through more apprentice-type involvement. New lay training programs stimulate growth, both among educated and uneducated. Currently most institutions are like magnets drawing students to centers. A new deliberate impetus to produce centrifugal explosions of various kinds of apprentice training would scatter multitudes of Christ's leaders across Asia.

## **CONCLUSION: SUMMARY AND RECOMMENDATIONS**

The disciple-leadership training method of Jesus and Paul was the apprentice type. Both of these trainers excelled as models and mentors to their trainees. They lived, travelled and worked with them. They gave their trainees authority, instruction, assignments and sent them out to serve. Their disciples were accountable and returned rejoicing to report to their master trainers. The modus operandi was performance oriented and more pragmatic than heady. Yet it did not lack spiritual content or principle. Trainers today can implement modern experimental, measureable, tested approaches in leaders' development. The on-the-job method maintains good balance with equilibrium of learning-practice and knowledge-action. Trainees deal with real people and real situations in the learning process. It is generally more local than institutionally based, more spread out than centralized. It is also more effective. All pastoral and educational leaders should be developing hosts of lay leaders as well as the normal professionals.

Strong leaders delegate to others, instruct them, monitor disciplined lives and replicate new leaders. Paul wrote Titus instructing him to establish order

and appoint leaders in every town (1:5). He reminded Titus to be a model of good conduct himself, training older men and women in godly behavior so that they may train the younger to follow suite (2:1-7). Likewise today's leaders must be examples and, as God's agents or stewards (1:7), they also train the laity. Leader qualifications incorporate holy character and spiritual living, vision for priorities to extend God's kingdom through spiritual power in the Holy Spirit, and the ability to train all members to serve in their communities so that they glorify Christ. All believers are to be catalysts and innovative leaders in proclaiming and expanding God's kingdom. Leaders influence others. Therefore train the laity, for they can and do influence others significantly. Move classrooms into communities. Champion apprentice on-the-job training.

Reproduction of leaders is essential to increasing mission, evangelistic outreach, convert families, new house churches, and even people movements. Besides preaching and teaching, pastors and professors may need to review or adjust existing goals, tweaking them to include active reproduction of new lay leaders. They can then reorganize vital priorities, giving appropriate time to mobilize and train many lay workers to serve in church, community, and mission. A new vision will undergird a transition from serving ministries inside the church only, to include more service outside to the unchurched multitudes. Training lay leaders is essential. They are the key to growth and multiplication. New lay leaders will extend the local church, emphasizing new kinds of discipleship in believers' homes, starting witness cell outreach to make new disciples, and probably initiating home churches (Acts 11: 19; 9:31; Math 28:18-20). Trainee leaders will share their faith while using their daily work skills to serve felt needs in their communities. Freshly developed leaders with their trainers will function as sacrificial agents of reproduction as churches become spiritual centers of godly influence and service centers for community action. As leaders reproduce leaders, selfless sacrifice poured into others will produce abundant fruit (John 12:24-25).

Here are some recommendations for creating instant initiatives and launching practical experiments to multiply lay leaders using a hands-on approach.

**First**, start small and simple. Don't wait till a perfect system is in place. Start with what you have. Start with two or three lay trainees. Take the initiative.

**Second**, begin training immediately using existing facilities, such as church buildings, educational blocks or local homes. Use these as training centers to draw trainees from local, district or extended areas. No extra budget is needed for this.

**Third**, include trainees who are current or potential leaders from the local congregation, outlying home groups, evangelistic cells and house churches. No remuneration is given them. Motivate them, mobilize

them and include them. Contact and invite them personally to join training.

**Fourth**, challenge all existing leaders in churches and institutions to give at least one day a week to initiate new training for the laity in some form. Volunteering to do so can be personal, not necessarily institutional. Remind them that trainers reproduce leaders who increase the trainer's productivity and influence.

**Fifth**, the staff of every seminary, college and institution should implement at least one new program to train lay leaders, apart from the standard curriculum and current programs of the institution. Though certificates of completion may be issued, these lay institutes will not have any academic entrance requirements nor be formally accredited. They will be fresh initiatives for training the laity in leadership.

**Sixth**, start with a simplified curriculum of essential basics for training prospective leaders to extend God's kingdom. Give practical training on "how to" conduct short Bible studies, start evangelistic prayer cells, reach families, nurture disciples, begin house churches, and communicate the Gospel in local ways. Also add basic Bible knowledge, dependence on the Holy Spirit, character and behavior of leaders, and dealing with opposition.

**Seventh**, institutional teachers, church paid staff, and trainers can volunteer to take their key lay persons and students with them to pioneer new house church starts in local unreached communities, giving at least one weekend a month for on-the-job training. Mentoring and personal involvement with trainees through action on site will produce leaders faster than classroom teaching alone. Distance learning and on-line courses, though helpful for knowledge input lack personal practical modeling and experience.

Implementing these recommendations will stimulate all participants with fresh vigor, new fruit for the kingdom will mature, and new leaders will arise with models to assist them in reproducing other leaders under them. Furthermore, training institutions and existing churches will likely be revived and reenergized by the creative simple and dynamic laity programs - all to the glory of God.

This paper began noting personal involvement in outreach to virgin territory in the 1970s. Khun Y modeled the impact a rural layman had in producing two generations of leaders for Asian mission at home and abroad. Permit me to close with reference to the Lay Pastors Training Program we established in June 1971 during that small church planting movement. Y was one of a score or more lay pastor-leaders God privileged us develop. Some of them, including Y have been "promoted to glory." Others still function in leadership forty five years later. These lay leaders brought stability and growth to churches plus new mission extension. A detailed description of this lay pastor pioneer experiment, "Training Indigenous Leaders in Thai Buddhist Contexts" was published

in *Developing Indigenous Leaders* (De Neui 2013:151-175). A careful study of this model of developing lay leaders will reveal the reasonable need and rationale for this. It describes the vision, struggles, exciting dynamics and positive results in multiplying Asian unpaid lay leaders. Space does not permit more discussion on this, but I commend thoughtful readers to digest it. Potential trainers desiring to develop leaders will profit from reading it.

Enormous challenges from complex global turmoil and burgeoning Buddhist populations lay ahead. With shrinking church influence in the world will Christian leadership provide adequate answers for continuing strong mission? The extension of church and mission is in the hands of current pastors, professors and missionaries today. The future of global Christianity in Buddhist Asia will depend on their training a host of competent lay leaders. Some dramatic paradigm shifts will be required. Present leaders in ministries must adopt changes of role to include being master trainers of leaders, not just continue traditional church ministries as usual. They must become expert "functional leader trainers" reproducing a plethora of new lay leaders - unpaid lay ministers and lay missionaries - whose energies will reinvigorate existing churches, restore effective outreaches to the unchurched multitudes and reconstitute service that transforms their communities. Churches will revert to being the people of God at work for God across societies of Asia in God's saving mission to the nations. The strategic foci for the future through trained lay leaders must be increasing service and close relationships to outside communities, multiplying house churches and simple home worship, and continued reproduction of lay leaders. The secret to success will be current leaders becoming master trainers who model practice alongside their trainees through on-the-job field experience. With the Holy Spirit's power leaders must reproduce leaders for twenty-first century Asian mission to thrive.

*\* This Paper was presented at the ASM Forum, Thailand, April, 2015. Published with permission.*



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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.*

# YANGHWAJIN FOREIGN MISSIONARY CEMETERY

## A Resting Place for those with “Beautiful Feet”

*Ho Ook Song*

### A RETURNED KEEPSAKE TO YANGHWAJIN

In December of 2014, some very precious items were delivered to Yanghwajin Archive, donated for the 100th Anniversary Memorial Church. The descendents of Rosetta Hall who started her mission work in Korea from the end of the 19th century donated the four books of her ministry diaries and two books of parenting diaries for Yanghwajin Archive for safekeeping and missions heritage. The diaries of Rosetta Hall are displayed in the showroom of Yanghwajin Hall in Yanghwajin Foreign Missionary Cemetery. Prior to this donations, in 2013, the descendents of Hall Family also donated items that Sherwood Hall, the son of Rosetta Hall, used during his ministry in Korea for the health care check up in the Joseon period such as: a stethoscope, a blood pressure check up machine, and a visiting bag. These items are also in display at the Yanghwajin Hall along with other items donated by the descendents of other missionaries who did ministries in Korea.

All of the items used by the missionaries for the evangelical activities about 100 years ago in Korea and various kinds of recorded documents of the time are significant resources of not only understanding the history of how the Gospel was delivered to the people in Korea but also bearing historical values in understanding Korea in its social context. Therefore, these historical Christian resources are valuable treasures to Korea and its churches. These keepsakes hold higher value for the 100th Anniversary Memorial Church because they help preserve and manage the Yanghwajin Foreign Missionary Cemetery, the resting place of the deceased foreign missionaries who died a hundred years ago in Korea, for planting churches and serving the Korean people. Many visitors to the site end their tour at the Yanghwajin Hall Archive and were greatly touched by the memorabilia left by the missionaries.

Six members of the Hall family who donated the historical items to the Archive were buried in Yanghwajin Foreign Missionary Cemetery as well. Rosetta Hall was a medical missionary who came to Korea in 1890. She was married to William Hall who came to Korea a year after her. He was from a poor family in the countryside of Canada. He put himself through medical school and met Rosetta through medical outreach in the ghetto area of NY. They got engaged and in 1892, got married in Seoul.

In 1893, a year after they got married, the pregnant Rosetta and her husband, William headed out to Pyongyang (the current capital of North Korea) area

for the important task of planting new ministries. In the midst of local people's rejection and persecution against foreigners, they silently served them with their medical needs and planted a church in Pyongyang.

In 1894, because of the Sino-Japanese War that broke off in the area, many casualties occurred. During that time, William Hall focused on treating the wounded night and day without resting and he ended up infected by an epidemic virus. Eventually William was transferred to Seoul and was under his wife's care. But he passed away leaving behind his son, Sherwood, and his seven-month pregnant wife Rosetta on November 24th of 1894. That was three years after he came to Korea. At the age of 29, the widowed Rosetta went back to the States with Sherwood, to recover herself spiritually, emotionally and physically. She delivered their second child, a baby girl Edith. She came back to Korea with her two kids in 1897.

When she came back, she started a Hall Memorial Hospital in Pyongyang and worked as the Director herself. However, sadly during that time, her daughter Edith suffered from the indescribable pain of dysentery, and eventually died at her young age. Regardless of the situation she was in, her love and dedication for the people of Joseon did not stop. Rosetta was concerned deeply regarding the education for the unreached women of Korea. Because of her concern for women's education, she took Jumdong Kim (aka Esther Park) to the States and put her through the medical school. After Esther's medical study was done, Esther Park returned to Korea and became the first Korean female doctor.



In the midst of her busy schedule, Rosetta established the first school for the blind in Korea, as she developed making Braille for Korean language and dedicated herself in promoting and raising female doctors and nurses. Her dedication continued for 43 years even after losing her husband William and daughter Edith. And in 1951, she went to the Lord in the States. Her

remains were transferred to Yanghwajin and buried with her husband.

*"The true monument is not a cold, expensive shaft of marble or granite, but the foundation of some work for the uplifting of the race or the amelioration of suffering. Such a monument is alive, warm and ever reproductive"*

- Rosetta S. Hall

Sherwood Hall, the son of William and Rosetta, was another great missionary. He was born in Seoul in 1893 and went to a medical school in the States. He met Marianne during his medical school years and got married in 1922 as they committed together to do volunteering medical missions in Korea, a country his parents loved. After their study was done, they came to Korea in 1926. They served the Koreans as doctors in Savior Hospital. They built the first Tuberculosis Nursing Hospital in Korea and produced Christmas seals to raise fund for their campaign to fight Tuberculosis. Their ministry in Korea ended in 1940 when they were forced to leave by the Japanese coercion during its occupation of Korea.

Sherwood and Marianne Hall were deported by the Japanese in 1940 from Korea. But they continued their mission work in India until 1963. After their retirement, they went back to Canada and passed away in the same year of 1991. The couple's remains were buried in Yanghwajin Foreign Missionary Cemetery where his parents are with their son, Frank, who died shortly after his birth. In Yanghwajin Foreign Missionary Cemetery, including William Hall, Rosetta Hall, and Sherwood Hall, 90 missionaries and 55 of their family members are resting in peace. There are also 272 people who gave their lives for Korea buried as martyrs in the Yanghwajin Foreign Missionary Cemetery although they were not missionaries.

## **YANGHWAJIN FOREIGN MISSIONARY CEMETERY SUMMARY AND MAINTENANCE**

### ***Cemetery Summary***

- Location: Mapo-gu, Seoul, South Korea
- Overview of Interred Persons, 417 in total  
*The first missionary to be interred is John Heron in July of 1890. The last missionary to be interred is Won, Ilhan in January of 2004. 145 missionaries and families (90 missionaries/ 55 family members) and 241 of general public & 31 unknown persons*
- Nationalities of interred missionaries and their families, 145 in total  
*USA / UK / Canada / Sweden / South Africa / Australia*
- Denominations of interred missionaries, 90 in total  
*34 from Presbyterian, 27 from Methodist, 8 from Anglican Church, 7 from Salvation Army, 4 from Canadian Union Church and 10 others*



### ***The Management Body of Cemetery***

Although Yanghwajin Foreign Missionary Cemetery is the resting place of many devoted missionaries who died for the sake of the Gospel for the people of Korea, it was left without a proper maintenance for a long time. Finally, on June 17th of 1985, the ownership of the place was handed over to the Council for 100th Anniversary of the Korean (presently AKA Foundation for 100th Anniversary of the Korean Church). Subsequently, the first Head Director of the foundation, pastor Kyongjick Han, together with many elders of the Korean churches finished building the Mission Memorial in 1986 in order to take better care of the place and to preserve it as a holy Christian landmark of Korea. Furthermore, in July of 2005, The 100th Anniversary Memorial Church was established and brought Pastor Jaechul Lee as the head pastor in order to preserve and to manage effectively the Yanghwajin Foreign Missionary Cemetery under the Foundation for 100th Anniversary of the Korean Church and Korea Christianity Martyrs' Archive located in Yongin, Gyeonggido, and inherit the spirit of 100 years of mission so that the vision of mission 200th year anniversary can be recharged.

"The Foundation for 100th Anniversary of the Korean Church has established "100th Anniversary Memorial Church" in result of putting their efforts into caring and preserving Yanghwajin Foreign Missionary Cemetery as a holy landmark of Protestant churches of Korea. For this, half of the offering from "100th Anniversary Memorial Church" is being used for Yanghwajin Foreign Missionary Cemetery's management and caring purposes as the first priority.

### **HISTORICAL BACKGROUND OF YANGHWAJIN**

#### ***Yanghwajin in Joseon Era***

Yanghwajin means willow flower boat because it was

located near by many foreshores. It was a famous place for boat sailing surrounded by a great view of nature and many poets stayed there to enjoy the ways of life in quietness. The peak of the west side of Yanghwajin was called "Peak of Silkworm Head (Jamdoobong) because the shape looked like a silkworm lifting its head. Yanghwajin was a crucial strategic region for the commercial transportation and national military defense for Joseon Dynasty taking Han River as the center. Because of its situated condition, there was a high vulnerability of easily being attacked for any power desiring to overtake the Han Sung (the old name of Seoul). After experiencing the Imjin War, a Japanese invasion, and Byongjahoran War, a Chung Dynasty Chinese invasion, Yanghwajin was recognized as a strategically important region. In the 30TH year of King Youngcho, it became a military base for setting up military camps and therefore it was called "Yanghwajin" (Homonym, meaning: military camp).

#### *Yanghwajin and the Martyrdom of Catholic Believers*

Yanghwajin holds the painful memories of Catholic people. The persecution against Catholic people went on for 8 years in the Joseon period and 8000 people were killed throughout the country during that time. The crucial persecution was beyond condemnation against religion. It was considered as the fight against the foreign power. Especially, in September of 1866, the invasion attempt of the France military ship which came through Han River to Yanghwajin was understood as results of exiled Catholic believers who went to China for avoiding the persecution thus helping the foreigners to attack to the Korean peninsula. Daewongun, a Korean prince, executed many Catholic believers for such misunderstanding in Yanghwajin. After the event, Yanghwajin received a new name Juldusan. Many catholic believers come to visit the holy place of Juldusan martyrdom and commemorate those who kept their faith unto death under the persecution of the nation. Yanghwajin has become a unique and rare place to find in any place in the world. It is a holy landmark for both Protestant Church and Catholic Church co-existing with each other.

#### *The Beginning of Yanghwajin to be a Foreign Missionary Cemetery, 1890*

The first foreign missionary to be buried in Yanghwajin was a medical missionary, Heron, from America. He treated people regardless of their caste in Joseon. Five years after he came to Korea, he died at the age of 34 on July 26th of 1890 from the dreaded disease, dysentery.

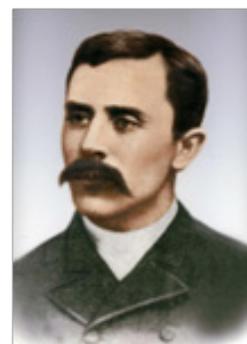
After Heron went to the Lord, the American Embassy requested a burial site to the Korean government. The Korean government suggested an area by the Han River as a burial site but it was not a suitable place for

burial. Since Heron's family and other missionaries could not find his burial site, they went ahead with the funeral service as they were waiting for it. Two days after his death, they decided to bury him in one of the areas Korean government suggested. The place was 7 km away from the American Embassy and was on a small hill next to a good size of a plain field with a slope creating a natural boundary. On July of 28th 1890, Heron's body was buried on the hill of Yanghwajin.

#### **MISSIONARIES BURIED IN YANGHWAJIN**

##### *Life and Death of Heron, the first to be buried in Yanghwajin*

John W. Heron (1856-1890) was the first foreign missionary to be buried in Yanghwajin. He came to Korea when he was 29 (6/21/1885) working as a medical missionary shortly about 5 years and finished his life at the age of 34. When he died, he left behind his wife and two daughters. He was born from the father who was a congregational church pastor and immigrated to America at the age of 14. He grew up in Knoxville, Tennessee and graduated from the university of Tennessee as the top of his class. In his twenties, honorably he got an offer from his home college for a teaching position but declined the offer since he already volunteered as a medical missionary for Korea. After marrying Hattie, Heron came to Korea right away and he started treating general public with other missionaries who came before him at Jaejungwon. At that time, the environment of Korea was very unsanitary. Half of the population of Joseon was killed by smallpox and people were suffering from all kinds of diseases and epidemics. A sister missionary, Gardner, came to visit Korea but quickly went back to America for the bad weather and unsanitary environment. Roadwiler and Howard of Methodist Denomination returned home also due to the diseases found in Korea, and pastor Davis from Australia died of smallpox and sudden pneumonia during his evangelism journey in Busan. Heron was not an exception. He over worked his body to take care of numerous people under the harsh environment. His wife got sick often and made other fellow missionaries worried.



In July of 1890, Heron suddenly collapsed since his sickness was developed into dysentery and

septicemia. For three weeks, he went through life threatening moments and eventually passed away. He was not clear minded on his bed during this time, but often he came back to his clear senses expressing the faith and hope in God of Christianity. He shared his heart about what he had done in Korea. He considered them as nothing to show for and yet how much he desired to do more because all he had done was about Jesus and for Jesus.

He asked his wife to stay continually in Korea for the ministry as raising two little ones. Till the last moment on his deathbed, he gathered the entire servants to share in fluent Korean the ways of life in Christ and asked to see them again in heaven. Without leaving any insurance policy or will behind, he went to the Lord in peace.

Before Heron's death on July 26th 1890, one and only foreigner's cemetery was located in Jaemulpo. It was expected that his body would be buried in that place. However, it seemed impossible to transfer the body traveling 50 Km under the unbearably hot weather. Two days before the death of Heron on July 24th, his fellow missionary Underwood and Allen went to see the newly appointed diplomat Hud at American Embassy to informing the closely approaching death of Heron and asking a suitable burial site.

Right away, Hud sent out an official letter of foreigner burial site confirmation request to Jongmuk Min, secretary of general negotiation at the foreign affairs. Meanwhile, they were informed that perhaps a suitable site can be found in the slope areas outside of the great south gate. The sudden request of a burial site put Jongmuk Min in a quite negative side, but after recognizing the Treaty of Friendship and commerce between Great Britain and Korea, that stated a burial site must be provided at no cost for foreigners resided within the general areas, secretary Min strongly promised to cooperate. However, even after the death of Heron at eight in the morning of 26th, the site was not decided yet. At that time, Allen, the secretary of American Embassy, went to check out the place where Foreign Affairs set for Heron. The place was located in the low areas quite away from the sand beach crossed the river and was not suitable for a burial site at all. Fellow missionaries decided to bury the body temporarily in the small property of the land that belonged to the mission organization. However, the Korean teaching teachers were strongly against the decision because it was against the law of the land and would cause strong commotions from the neighbors.

Regardless of such opposition, Mrs. Heron decided to bury the body in the backyard temporarily and went ahead with the funeral on July 27th at 5:30 PM. But the Korean teachers came with the great fear informing them that if the burial happened according to the schedule inside of the city wall, neighbors were planning to burn and kill everyone. Missionaries fell into chaos and misery. Finally, the funeral was done

accordingly but none of the fearful Koreans attempted to dig the ground for Heron's burial. The burial could not be done. The body was sealed after embalming. On the same day, they received the notice from Secretary Min that a burial site had been found so they went ahead and confirm it to Mrs. Heron. In the morning of the 28th, Allen and Underwood went to the assigned location and confirmed that the place was quite appropriate for the burial.

It was around 10000 square feet area in which a slope next a little elevated area was creating a natural boundary for the possible easy expansion in the future. They were very satisfied and buried the body of Heron in the afternoon on that day.

Not to long after, William Hall, dedicated missionary who worked planting churches for the salvation of Joseon in Pyongyang, was buried in Yanghwajin on November 24th of 1894 leaving behind the seven-month pregnant wife, Rosetta, and a one-year-old son.

As if working under the power of incantation and superstition, the gravestones of missionaries who dedicated their lives for saving the souls of Joseon people through the Gospel increased one by one on the hill of Yanghwajin.

#### *Arthur and Sarah Welbon*



*"The work in Andong has been the most successful of the station of the Mission in the south."*

*-Harry A. Rhodes*

In 1900, Arthur Welbon came to Korea as a missionary through the denomination of Northern Presbyterian in America. On September of 1901, he married Sarah, a missionary nurse who came to Korea a year before him in 1899. His ministry was with Seoul Missionary Office until 1909 and contributed largely in starting Wonju Missionary Office. Even after he became the Director of Andong Mission office, he sought out to reach the toughest regions in the North East areas for spreading the Gospel. In average, he came across over 250,000 people in 14 different regions. Christianity was recognized as a barbaric religion without manners like people in the lowest caste in the Youngnam region, where Confucianism was deeply rooted in the people's culture. By emphasizing ethics and morals,

he propagated the core values that Christian church is not a traitor in the society of Confucianism and the life of Christianity is well rounded. Such ministry of his became the foundation of making Andong as the "Jerusalem of Youngnam."

Sarah H. Nourse, Welbon's wife, came to Korea a year before Arthur Welbon in 1899. After she got married, she started a Bible study class wherever she went for women and taught the Gospel. Two years after she moved into Andong region with her husband, the number of female members of the church went over 2,000. She took down the curtain that covered the view of women in the worship chapel and turned that into a protective cover for mosquitoes so that women may see the preaching person. She encouraged husbands and wives to share the same dining table for meals. She contributed to the process of upgrading women's status. Her dedication became the light of many unreached women in the Youngman region. She became sick after 20 years of ongoing ministry and returned to America for treatment. However, she went to the Lord in 1925. The Welbon couple had six children. In Yanghwajin, Arthur Welbon was buried with his first son, Hobby, who died 10 months after birth and the last daughter, Alice, who died at the age of 3 in 1914. Some items donated by the descendents of Arthur and Sarah are also in display at the Yanghwajin Hall.

#### *Missionaries Focused on Teaching, Awareness of Mind, and Reformation*

At the end of the Joseon era, there were exclusivity and insensitivity that happened in the nation in terms of understanding the world and its current events. Korea's response to the changes that happened after the end of the kingdom period was, the nation closed its doors against foreigners and international relations. Thus the nickname "The Hermit Kingdom" was given to Korea. For this reason, when the nation was in a difficult situation both internally and externally, not many foreign nations offered their helping hands to Korea.

Under such circumstances, the residing missionaries who remained in Korea despite the difficulties it experienced, became the simulating factor for the modernization of Korea through their teachings and illumination of people's mind. Through their efforts of opening the minds of people, the Korean people who lost hope in the caste system and absurdity of society began to recognize Christianity as something positive. They found Christianity as a hope that would light their ways in the dark society. Meanwhile, to open the path for the anti-Japanese expression, Hulbert informed the international community regarding the crisis of the Japanese occupation in Korea and Bethell lunched the *DaehanMaeilShinbo* (Korea Daily News). Through Hawngsung Christian Young men's club (AKA YMCA), Tuner supported the independence

movement of Korea and Gale introduced the culture and the language of Korea to the western society using his research.

The work of foreign missionaries did not stop here. They put tremendous efforts into caring and teaching the abandoned kids, poor family kids, the lowest caste kids as priorities. Such efforts developed into an advanced educational institution that became the power behind the independence movement of Korea and its modernization.

Many schools were built: Appenzeller in Baejae, Underwood in Kyongshin and Yonhee, Scranton in Ehwa, Annie J. Ellers in Chungshin, Baird in Soongsil Pyongyang, Campbell in Baehwa and Reynolds in Jeonju, Sinhueong. These schools brought new hopes to those who never had an opportunity to get an education. All these missionaries are now buried in Yanghwajin Foreign Missionary Cemetery.

From 1885 to 1945, 1500 of foreign missionaries had come to Joseon and did their ministries. Currently, there are 145 missionaries and their families buried in Yanghwajin Foreign Missionary Cemetery. These missionaries who brought the Gospel to Joseon are the ones who truly demonstrated what it means to "sacrifice." They brought the Gospel and the light of Joy to brighten the dark land of Joseon with the light of their souls so that the people of Joseon would have the light in their lives. Therefore, they opened the ways for those who suffered, who were oppressed, and hopelessly sad people to live through serving them with medical needs, the Gospel, education and the social reformation. These missionaries were used to minister in the providence of God and finished their lives in their mission field.

*"I would rather be buried in Korea than in Westminster Abbey."*

*-Homer B. Hulbert*

*"Even through I die, the Korea Daily News must live forever to save the Korean Nation."*

*-E. T. Bethell*

#### **TODAY AND TOMORROW FOR YANGHWAJIN FOREIGN MISSIONARY CEMETERY**

In 2005, after the 100th Anniversary Memorial Church was tasked to newly develop and maintain Yanghwajin Foreign Missionary Cemetery, 78,000 visitors with appointments came by in 2015. Not only counting the visitors with prior appointments but also the general public visiting during the weekdays and weekends, the number of visitors went over 100,000 individuals a year. Yanghwajin Foreign Missionary Cemetery is not only a holy landmark for many Christians in Korea, but it has become the Christian monument and museum to seek information about many foreigners who lived and served in Korea.

Many people can learn about the passion and the sacrifices these missionaries had made unto death for the sake of the Gospel brought to the people of Korea. Yanghwajin is not only a holy landmark of Christians to visit but also has become a historical site of Christianity for those foreigners who visit Korea. The place brings opportunity to many foreigners to better understand the kind of Korean Christianity and its churches under the foundation of the recognized teachings of love, sacrifice and passion of many foreign missionaries who gave their lives for the sake of the Gospel. Many Korean missionaries are now serving in the various parts of the world for the sake of the Gospel. I believe that they have learned from the examples of their missionary predecessors. When the locals of the Korean missionaries come to visit Korea, it also is a great place for studying the root of Christianity in Korea where their missionaries are born and raised.

Yanghwajin truly welcomes everyone who visits. Among you, if any one gets an opportunity to visit Korea, we expect that you may find yourself touched by the serving and sacrificing spirit of those foreign missionaries who dedicated themselves for the people of the early Korea when you visit Yanghwajin Foreign Missionary Cemetery.

The 100th Anniversary Memorial Church puts its heart on preservation and management of a holy landmark, a historical site. The church is not only caring to repair and maintain Yanghwajin Foreign Missionary Cemetery but also to continue its research about the missionaries who are buried in the place as the various belongings are displayed in the Archive. Such demonstrated effort is for many visitors to inherit the valuable spirit of Korean Christianity.

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# asian missions advance

published from 1978 to 1993  
by the **East-West Center for Missions  
Research & Development**  
as the official bulletin of  
the **Asia Missions Association**,  
has re-started publishing from August 2011  
as a Quarterly Bulletin.

464 E. Walnut Street, Suite #220,  
Pasadena, CA 91101

www.asiamissions.net  
email: missionsadvance@gmail.com

ISSN 2234-3423

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# JAPAN AND MISSION: Looking at the Present and the Future

Masakazu Suzuki & Barbara Suzuki

## INTRODUCTION:

### Why Japan? Why Not Japan?

Japan has one of the largest populations which is yet unreached for Christ in the world today. Often when I mention this fact, I am asked why so. Unfortunately, like so many who have lived and ministered in Japan, my answer is almost always “I don’t know.” Both scholars and Christian workers who are in and outside of Japan have been trying to answer this question for many years. To a great extent, this problem remains an enigma.

The first Catholic missionary to Japan was Francis Xavier. He came in 1549 and, initially, the Catholic mission enjoyed a relatively high degree of success. But tragically, Christianity was soon violently persecuted and banned, and Japan closed her door to Christ and to the world. About three hundred years later, starting in 1859, both Catholic priests and Protestant missionaries began to come to Japan after Japanese borders were reopened. Even before the restriction against Christianity was lifted in 1873, these missionaries tried to evangelize Japan. Now, about 150 years later, Japan has 2.3 million Christians, which is less than 1% of her total population.<sup>1</sup>

Why this percentile is so low or why, with the exclusion of Muslim countries, Japan is one of the most unreached nations for Christ remain crucial questions for world evangelism. These questions are now drawing well-deserved attention.<sup>2</sup> If anyone knew the reasons why evangelism in Japan has not been more successful or if they knew the ways to remedy the problems Christianity has faced thus far, the number of Christians in Japan would have been much higher. Instead, we find the present situation of Christianity in Japan and Japanese Churches. Is the grace of God not sufficient in Japan? Have the Christians and the missionaries in Japan been lazy? No, I don’t think so. I’d rather say that because of the

1. Hatsuo Shibata, *Data Book Senkyo no Kakushin wo Motomete* [Data Book Seeking the Renovation of Mission], (Chiba: Tokyo Kirisutokyo Daigaku Kokusai Senkyo Center, 2012), 6. The data of this book was compiled, using data from Shukyo Nenkan 2009 (Tokyo: Bunkacho, 2009) and CIS Kyokai List, which is compiled from Kirisutokyo Nenkan 2011 (Tokyo: Kirisuto Shimbunsha, 2011), Christian Joho Book 2011 (Tokyo: Christian Shimbun, 2011), and others.

2. See Makito Goto, *Nihon Senkyo Ron* [Japan Missiology], (E-Grape: 2011); Kazunori Matsuda, *Senkyo no Shingaku: Paradaimu Henkan wo Mezashite* [Theology of Mission: Aiming the Paradigm Shift], (Yokohama: Kantogakuin Daigaku Shuppankai, 2010); Kenkyukai F group, *Nihon dewa naze fukuin senkyoga miwo musubanakattaka* [Why the evangelization did not bear fruit in Japan], (Tokyo: Inochi no Kotaobasha, 2012); Samuel Lee, *The Japanese and Christianity: Why Is Christianity Not Widely Believed in Japan*, (Foundation University Press: 2014).

grace of God and because of the hard work of so many of the past and present Christians and missionaries in Japan, there are more than 2.3 million Christians in Japan today.<sup>3</sup> Considering that 62% of Japanese claim to be either not religious or atheist,<sup>4</sup> even the small minority of confessing Christians is significant.

In the late 1970’s when I was still a new Christian, I read *Chinmoku* [Silence] by Shusaku Endo, a Japanese Catholic novelist.<sup>5</sup> In that book, one of Endo’s fictional characters, Ferreira, who was a Jesuit missionary that had renounced his faith, said that Japan is “a swamp” where Christianity can’t grow.<sup>6</sup> I was not happy with this statement, nor did I fully agree with it. But ever since, once in a while, the word “swamp” comes up to my mind. Jesus spoke the parable of seeds being planted in different kinds of soil, in Matthew 13. According to this parable, is Japan simply a bad soil? If so, what can we do to help it become a better soil?

In this short paper I would like to state generally where the Japanese Protestant Churches stand now, what they are seeking, and where they are heading.

3. The actual numbers and percent of Christians in Japan are difficult to pin down, since many Japanese are sorted into having more than one religion. According to *Shukyo Nenkan 2009*, Japan has 53 % Shintoist, 42 % Buddhist, 1 % Christian, and 4 % others. However if we gather the total number of believers, the Japanese population becomes more than 207 million which is 1.6 times more than the actual Japanese population. See Shibata, 6. In 2007 a Gallup poll suggested that Japan has 75 % Buddhist, 19 % Shintoist, and 12 % Christian. Personally I feel this number of the Japanese Christians in this poll is too high. See Audrey Barrick, “More People Claim Christians in Japan,” *Christian Post* (March 19, 2006).

<http://www.christianpost.com/news/more-people-claim-christian-faith-in-japan-1549/>

The Center for the Study of Global Christianity, Gordon-Conwell Theological reports that the percentile of Christians in Japan is a little over 2%, and among the Asian countries, Japan is the only country where the number of Christians has decreased during the period of 1970-2010. Moreover, this current is expected to continue. See *Christianity in its Global Context, 1970–2020: Society, Religion, and Mission*, the Center for Study of Global Christianity, Gordon-Conwell Theological Seminary, (June 2013).

<http://www.gordonconwell.edu/ockenga/research/documents/2ChristianityinitsGlobalContext.pdf>

4. Rick Noack, “World’s Least Religious Countries,” *The Washington Post* (April 1, 2015).

<https://www.washingtonpost.com/news/worldviews/wp/2015/04/14/map-these-are-the-worlds-least-religious-countries/>

See also the actual data stating the answer to “Irrespective of whether you attend a place of worship or not, would you say you are?” Table 1: Ranked by Country from WIN/Gallup International Survey, VOP(EOY) 2014.

[https://www.washingtonpost.com/blogs/worldviews/files/2015/04/WIN.GALLUP-INTERNATIONAL-RELIGIOUSITY-INDEX.pdf?tid=a\\_inl](https://www.washingtonpost.com/blogs/worldviews/files/2015/04/WIN.GALLUP-INTERNATIONAL-RELIGIOUSITY-INDEX.pdf?tid=a_inl)

5. Shusaku Endo, *Chinmoku [Silence]*, (Tokyo: Shinchobuko, 1981). The first book was published in 1966.

6. Endo, 231.

## THE PRESENT SITUATION OF PROTESTANT CHURCHES IN JAPAN

### *The Double Fold Problem of Japanese Churches*

The current Japanese Protestant churches are facing a double fold problem caused by the change of Japan's overall demography as well as the migration of so many young people to the cities and its demographic result of countryside towns being populated mainly by the elderly.<sup>7</sup> Because of overall national demographic changes which include both an increasing elderly population and a decreasing birth rate, Japanese churches are also aging and the small churches in the countryside are diminishing.<sup>8</sup> A recent issue of one of the Christian magazines in Japan was entitled "Koureika nanka Kowakunai [We are not afraid of the Aging Society]"<sup>9</sup> The choice of this title itself demonstrates that this development is currently an important concern of many Japanese churches. Japanese Christians are afraid of what will happen to the Japanese churches.

### *The Data of Protestant Churches in Japan*

Let us look at an overview of the current situation of the Japanese Protestant churches. Presently, there are roughly 8,000 Protestant churches, 10,000 ministers, and 660,000 believers in Japan, which is about 0.52 % of the total Japanese population.<sup>10</sup> There are no so called mega churches in Japan. Nationally, there are only 14 churches which have more than 500 Sunday service attendees.<sup>11</sup> Among the 8,000 Protestant churches, a few more than 400 churches have more than 100 Sunday service attendees, and more than 80% have less than 50 Sunday service attendees.<sup>12</sup>

Size of Japanese Protestant Churches

|                          | Less than 15 | Less than 30 | Less than 50 | More than 100 | More than 200 |
|--------------------------|--------------|--------------|--------------|---------------|---------------|
| Church Member            |              | 40.1 %       | 59.2 %       | 5.3 %         | 1.1 %         |
| Sunday Service Attendees | 33.5 %       | 66 %         | 83 %         |               |               |

Although the average number of church members is 69, the average number of Sunday service attendees is 35.3, which is significantly less. Moreover, the average age of ministers is 61.6 years old. The United Christ Church of Japan has more specific data in regards to the age of its members and also to the ratio of men and

women.<sup>13</sup> Using this data we can assume that 52.1% of the members of the Japanese Protestant churches are over 60 years old and only 6.4 % are under 30 years old, and that the ratio of men and women is 3 to 7.

Combining these findings, we can form a picture of an average Japanese Protestant church: It has a 60 year old minister, 70 members, 35 Sunday service attendees (25 women and 10 men, with 18 of them over 60 years old and only 2 of them under 30 years old).

Picture of an Average Japanese Protestant Church

| 60 years old pastor; 70 members |   |
|---------------------------------|---|
| 35 Sunday service attendees     |   |
| 25 women and 10 men             | 18 of over 60 years old and 2 of under 30 years old |

Comparing these numbers with the total Japanese population, the Protestant churches have 20% more people over 60 years old and 20% less people under 30 years old than the general population.<sup>14</sup> In other words, Japanese churches have many more older people and fewer younger people compared to the actual demography of Japanese society.

### *What can be expected for Japanese Churches in the near future*

Now many pastors have reached retirement age and many church members are ending their journey on this earth. The numbers of Church School attendees and the students entering Bible schools and Seminaries have been decreasing.<sup>15</sup> It is expected that the number of church members will decrease, that church finances will decline, and that more churches will be closed, merge or have no pastors. These developments will be seen especially among the small churches in the countryside. Even now, more than 12% of Japanese churches don't have full time pastors. If the present trend continues, it is expected that close to 50% of churches won't have full time pastors within a decade.<sup>16</sup>

## SEARCHING FOR THE WAY FORWARD

Many church leaders in Japan know that Japanese churches are at across road and that churches are facing a crisis. This concern contributed to the choice of theme for the fifth and most recent Nihon Dendo Kaigi [the Japan Mission Conference], held in Sapporo in 2009: "Kiki no Jidai niokeru Senkyo Kyoryoku [Mission Cooperation in the Age of Crisis]"<sup>17</sup> After

13. Ibid., 49.

14. *Dai 60 Kai Nihon Tokei Nenkan* [The 60th Japan Statistics Almanac] (Tokyo: Somusho Tokeikyoku, 2011). <http://www.stat.go.jp/data/nenkan/back60/02.htm>

15. Some denominational Bible Schools are closing down and even established mainline seminaries are suffering from a decrease in students. See Thomas J. Hastings and Mark R. Mullins, "The Congregational Leadership Crisis Facing the Japanese Church," *International Bulletin of Missionary Research* (2006 Vol. 30-1), 21.

16. Shibata, 96.

17. Motoaki Shinohara, "Senkyo to Kyokai: 20 Seiki no Senkyo shiso wo Fumaete [Mission and Church: with the full understanding

7. See Shinji Fukukawa, "Countermeasures for Japan's changing demographics," *The Japan Times* (March 4, 2015). <http://www.japantimes.co.jp/opinion/2015/03/04/commentary/japan-commentary/countermeasures-japans-changing-demographics/#.Vo4AozZEO8I>

8. Shibata, 75.

9. *Ministry*, Kirisitokyo Simbunsha, November 2015.

10. Shibata, 17.

11. It is reported that the largest has 2,500 members. See Shibata, 33.

12. Ibid., 33-34.

the conference, a statement suggesting proposals for Japanese churches was presented by “Chiho Dendo [Countryside Evangelism] Project Members.”<sup>18</sup> In that statement, there were 6 main points.

- 1) A future interdenominational mission coalition is necessary.
- 2) There should be no more expectation of one pastor for one church.
- 3) The importance of lay ministry is increasing.
- 4) The tent-making ministry with pastors having side jobs should be expected.
- 5) The center of ministerial education should be shifted from Bible schools or seminaries to local churches.
- 6) The coalition between affluent city churches and less affluent country churches is necessary.

Along these lines, at the coming September 2016, Nihon Dendo Kaigi in Kobe, the future of the churches in Japan will certainly be discussed.

### Seeking New Direction

Japanese Christians are not able to influence the demographical changes of Japan so they must rather ask what they can do in response to these changes? What is the future of the Japanese churches facing these changes? What roads should the Japanese churches take? What methods will be effective for today’s Japan? In response to the situation they face, Japanese Protestant churches are seeking for a new direction. In general, after the war, the mainline churches have emphasized the social aspects of ministry, while the Evangelical churches have emphasized the importance of personal conversion. Both groups, however, have begun to rethink their mission strategy and now these currents are changing. The United Christ Church, one of the Mainline churches, has come to lay more stress on evangelism, and Japan’s Evangelical churches have started to see the needs of society, responding to the Lausanne Conference at Cape Town in 2000, and are trying to stress a more inclusive understanding of mission.

Churches are seeking a way to accommodate themselves to the changing society in a variety of ways. Some churches are introducing small/cell groups, some have Gospel singing lessons, and some have counseling classes. In 2002, one scholar of missiology, Yoshiyuki Nishioka, wrote that the churches in Japan are searching for a better way to evangelize, calling the present situation “the Era of Seeking” and describing it as “critical”.<sup>19</sup> It seems the of the Mission Philosophy of 20th Century],” *Fukuin to Sekai*, Shinkyō Shuppan, December 2015, 10.

18. Apiiru “Zenkyokai no Kadai tositeno no Chiho Dendo [Appeal “Countryside Evangelism as the Common Issue of All the Churches]” <http://homepage2.nifty.com/ichikawakita/library/appealchihodendo.htm>

19. Mitsuo Fukuda, ed., *Senkyogaku Readings: Nihon Bunka to Kirisutokyo* [Missiology Readings: Japanese Culture and Christianity], (Itami: RAC Network, Kansai Mission Research Center, and Tokyo Mission Institute: 2002), 14.

Era of Seeking is still continuing in Japanese churches. A recent issue of *Fukuin to Sekai* (The Gospel and the World) dealt with “Kyokai wa Nani wo Ika ni senkyo surunoka (What and how does the Church do mission?).”<sup>20</sup> In one of the articles, Motoaki Shinohara mentions that the Evangelical churches are still behind on their understanding of church and ecclesiology, since they have stressed personal conversion too much and weakened the ecclesiological side of Christian Faith. He emphasizes the importance of revitalizing the ecclesiological side of missiology.<sup>21</sup>

### Church Structure and Mission Strategy

Another scholar of missiology, Masanori Kurasawa, states that the two major issues presently facing Japanese churches are: ministers are expected to carry too much responsibility while lay people remain passive, and the weakening in the power of evangelization.<sup>22</sup> Other scholars have explained various situations connected with these issues. For example, Mikio Sumiya, a Christian economist used an analogy to explain the disconnection between normal Japanese people and typical church pastors. He metaphorically explains that if we think of Japanese people living in second story houses, then they might go up to the second floor and read foreign books and get excited but they usually live just on the first floor. And later they forget about going up to the second floor. This is analogous to church life: Japanese Christians go to church only on Sundays, which is like their “second floor”. And the pastors just live on the second floor and never come down to the first floor (real life).<sup>23</sup> Kikuo Matsunaga reported that the average span of remaining connected to the church for his church members was 2.8 years.<sup>24</sup> Japanese Christians tend to stop growing in their faith and slowly fade away from their churches. These problems could be derived from the Japanese passive mind set and also from the reality of Japanese churches which often seems irrelevant to the lives of real people.<sup>25</sup> For the evangelization of Japan, many methods have been adopted and tried out. Nonetheless, Yuichi Kono states that it is the time to rethink these methods for a much deeper mining of mission and evangelization of Japan.<sup>26</sup>

20. *Fukuin to Sekai*, Shinkyō Shuppansha, December 2015.

21. Shinohara, 12-13.

22. Masanori Kurawasa, “Dento no Ninaitte [The People Responsible for Evangelization],” *Fukuinshugi Shingaku*, Vol. 40, 2009, 117-118.

23. Mikio Sumiya, *Nihon no Shinto no “Shingaku”* [“Theology” of the Japanese Laity], (Tokyo: Nihon Kirisutokyōdan Shuppankyoku, 2004), 49-54.

24. Kikuo Matsunaga, “Theological Education in Japan” in Jean S. Stoner, ed, *Preparing for Witness in Context: 1999 Cook Theological Seminar*, (Louisville, Presbyterian Publishing House, 1999), 299.

25. The first conference was held in 1974, the last one was in 2009 and the next one will be held September 2015.

26. Yuichi Kono, “Dento no Ketsujitu: Kyokai Kensetsu [The Fruits of Evangelization: Church Building],” *Fukuinshugi Shingaku*, V. 40, 2009, 171-214.

Others scholars, such Hasting and Mullins, have also found that one of the issues which UCCJ is facing is that ministers have too much responsibility and the passiveness of laity.<sup>27</sup> Makito Goto mentions the need for Japanese style churches to change, in order to free Japanese Christians from their passiveness. Goto suggests some changes in language that could help with altering church style; he says to stop calling pastors as teacher (sensei) and to no longer use the word “kyoukai”, which is the translation of the English word “church” but which literally means “teaching meeting”.<sup>28</sup>

Others who are considering these issues advocate bigger changes. In February 2015, at the annual meeting of the Japan Evangelistic Missionary Association (JEMA), Jon Petersen, one of the leaders at 24-7 Prayer in the US and a PK raised in Japan, shared about the need to change the concept of church in Japan.<sup>29</sup> Petersen suggested that in order to meet the present needs of Japanese society, Japanese churches should rethink their fundamental church structure and shift to a more organic church or home church style rather than simply trying to make adjustments to the traditional church style. Mitsuo Fukuda, an advocate of Contextualization of Christianity, also supports a house church style. He has made a big shift from supporting the traditional church style to a house church network which stresses going out into the real society.<sup>30</sup>

## FOREIGN MISSION AND JAPAN

### *Foreign Missionaries*

The world of Japanese Christianity was drastically different before and after the war. And even after the war, as Japanese society changed, there have been shifts in mission strategies in Japan. Before the war there were only a countable number of Protestant denominations or missions in Japan; namely Nihon Kirisuto Kyokai [Reformed/Presbyterian], Nihon Kumiai Kyokai [Congregational], Seikoukai [Episcopal] and Mesojisito Kyokai [Methodist]. After the war, however, multitudes of Protestant groups abroad sent hundreds of new missionaries who started ministries in Japan. Because of this influx of missionaries, much more than the traditional mainline churches, the newly founded Evangelical and Pentecostal churches grew in numbers in Japan after the war.

There is no accessible solid data recording all the

Protestant missionaries in Japan. Rick Seely, Business Manager of Christian Academy in Japan (CAJ), collected the number of missionaries from eight mission organizations from the JEMA directory.<sup>31</sup> According to Seely, in 1974, these eight mission organizations had 639 missionaries, but the number went down to 584 in 1981. Although the number came back to 655 in 1986, from that year it decreased steadily. In 2015 it went down to 344, which is a more than 45% decrease in 40 years.

Number of Missionaries from Eight Mission Organizations

|      | CRJM | TEAM | ECC | JBF | OMS | OMF | SEND | SB  | Total |
|------|------|------|-----|-----|-----|-----|------|-----|-------|
| 1974 | 37   | 199  | 26  | 53  | 22  | 81  | 80   | 141 | 639   |
| 1981 | 20   | 193  | 15  | 49  | 19  | 91  | 65   | 132 | 584   |
| 1986 | 20   | 175  | 14  | 53  | 26  | 128 | 60   | 179 | 655   |
| 2015 | 12   | 66   | 10  | 23  | 6   | 131 | 50   | 46  | 344   |

From this data, it seems we can assume that the number of the Western missionaries decreased after the retirement of the first generation of vocational missionaries and also that the mission sending organizations had a shift in strategy.

On the other hand, from the 1970's on, many Korean missionaries came to Japan and they started to do ministry and founded many churches in Japan. Unfortunately, it is also difficult to collect the data recording how many Korean missionaries have been sent to Japan and how many are here serving now. However, it has been reported that Korean missionaries worldwide have been facing difficulties and we would not expect Japan to be an exception to this trend.<sup>32</sup>

### *Shifts in Mission Strategy*

As mentioned above, there have been shifts in mission strategy in Japan. These changes have been caused by both domestic and foreign factors. In order to plant new churches after the war, the foreign missionaries played a great role to start churches and to raise the building funds. However, as the number of churches hit a plateau in the 1970's, missionaries found themselves with less open space to work in Japan. Moreover, due to the decrease in students at the Bible colleges and seminaries, existing churches have been losing the energy and motivation needed to plant new churches. Rather than planting new churches, filling the vacant seats of retiring pastors became

27. Thomas J. Hasting and Mark R. Mullins, 18-23.

28. Goto, 444-458.

29. “JEMA Connect 2015: The Kingdom, Church and Culture” was held February 23-25, 2015 in Tokyo. <http://us6.campaign-archive1.com/?u=083ed0759ff3ec42be9b1769e&id=c1287e2d96&e=b6acf2998d>

30. Mitsuo Fukuda, *Developing Contextualized Church As a Bridge to Christianity in Japan*, (Wide Margin, 2012); Mitsuo Fukuda, *Upward, Outward, Inward: Passing the Baton of Discipleship*, (Wide Margin, 2010).

31. I am using the data compiled by Rick Seely with his permission. Those eight mission organizations were Christian Reformed World Missions (CRJM), the Evangelical Alliance Mission (TEAM), Evangelical Covenant Church Board of World Missions (ECC), Japan Baptist Fellowship (JBF), One Mission Society (OMS), OMF International (OMF), SEND International (SEND), and the Japan Baptist Mission of the Foreign Mission Board, Southern Baptist Convention (SB).

32. Steve Sang-Cheol Moon, Hee-Joo Yoo and Eun-Mi Kim, “Missions from Korea 2015: Missionaries Unable to Continue Ministry in Their Country of Service,” *International Bulletin of Missionary Research*, Vol. 39, No. 2, April 2015, 84-85.

more important. Today, some denominations even discourage missionaries from starting any pioneering work for this reason.

Also from the beginning of the Protestant missions in Japan, while Japan had a much lower church growth, the nation had a much higher cost of living compared to other mission fields in the world. For this reason, comparing the expense with the relative number of new Christians, it seems the missionary sending organizations came to rethink their mission strategy in Japan especially from the 1970's on. After the first generation of missionaries left, it was not unusual for the mission organizations either to withdraw from Japan or make their operations here smaller. Furthermore, rather than long term vocational missionaries, short term missionaries have become the current trend of world missions. No longer able to find support from a sending mission organization, some missionaries have tried to minister in Japan as tentmakers, meeting their financial needs with other vocations such as performing weddings or teaching English.

#### CONCLUSION: THE TIME HAS COME

As this article has implied, the coming decade is crucial for Japanese churches. Responding to the changes of Japanese society and the shifts on global mission strategy, the Japanese Protestant churches are seeking a new structure of church and new

methodology of mission. It is vital for the ministers to equip the laity and for the laity to throw off their passivity. The true meaning of the priesthood of all believers needs to be reaffirmed. Or to say it another way, both ministers and laypeople must become true disciples of Christ. As the Japanese society shrinks, it might be inevitable for Japanese churches to decrease in number and size as well. Nevertheless, if churches acquire a new theology of mission and a new way to evangelize the Japanese people, they will be able to keep the churches both healthy and growing. Such a trend is certainly the will of God and the churches in Japan would prosper by the Lord's grace.



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## "GLOBALIZATION & MISSION"

- » THE WORLD HAS BECOME A GLOBAL VILLAGE AS COMMUNICATION,  
AND TECHNOLOGY DEVELOPED.
- » IDEOLOGICAL, SOCIAL AND CULTURAL BARRIERS HAVE BEEN BROKEN DOWN  
BY TIDES OF GLOBALIZATION.
  - » MISSION HAS BECOME A MULTI-ETHNIC ENTERPRISE  
AND IS FROM SOMEWHERE TO EVERYWHERE.
- » GLOBALIZATION IMPACTS MISSIONARIES AND THEIR MISSION STRATEGIES  
WHETHER THEY ACCEPT IT OR NOT.
- » THE NEW WORLD NEEDS A NEW UNDERSTANDING OF MISSION,  
NEW ATTITUDES, AND STRATEGIES.



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