

**“Global Christianity: Trends in Mission and the  
Relationship with Non-Western Missionaries  
Working Cross-Culturally in Thailand”**

By

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*The opinions expressed in this [thesis/dissertation] do not necessarily reflect the views of the South African Theological Seminary.*

## **DECLARATION**

I hereby acknowledge that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

JOSEPH PAUL CHARLES

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## **ABSTRACT**

The church in the West, in the modern era of missions, has played the lead role in sending out missionaries and working cross-culturally. At the same time, growth of Christianity in the West has been showing a steady decline, which will have a major impact in the numbers of missionaries coming from the West in the future.

The purpose of this study was three-fold. The first purpose was to document the growth of the church in non-western countries compared to the decline of the church in western countries. This includes the reality that more missionaries from non-western regions of the world (and non-traditionally missionary sending countries in the west) are starting to work cross-culturally in missions. The second purpose was to determine how mission organizations were adapting to the changes in global Christianity. The third purpose of this study focused on the growth of the church in Thailand, including the contributions and challenges of non-western missionaries in cross-cultural missions, specifically those working in Thailand.

The proposed study attempted to find answers to the new trends in global missions. In the research mission organizations and non-western workers, especially those working in Thailand was contacted and interviewed to determine the situation application. They were encouraged to share their personal experiences in relation to the contributions and challenges that they faced. A biblical and theological perspectives investigation was also undertaken to establish how such have had an influence on the non-western missionaries' work in Thailand.

The changes in global Christianity were found had a limited influence how the majority of mission organizations function, as well as the increase of non-missionaries working cross culturally. Evidence suggested that non-western missionaries working cross culturally had little support from individuals and churches in their sending countries. Most non-western missionaries in Thailand still experienced a rewarding ministry regardless of challenges they experienced. Recommendations at the end of the research were made, to assisted mission organizations and non-western missionaries in identifying the needs created in global Christianity today as well as identifying ways to address these issues.



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# CHAPTER 1: Introduction

## 1.1 Background

In the section below is an overview of changes that have taken place and the issues involve in Christian mission work. The main focus was placed on factors that have influenced the growth of the church in Thailand, along with a particular perspective on the increasing roles of missionaries originated from Latin America, Africa and Asia working in the country.

The twentieth century was described as the most significant of previous Christian centuries in global Christianity (Walls 2000: 17-21; Pocock 2004:127-128; Wickeri 2004: 182-198; Espinosa 2004: 262-292, Barrett 2004: 24-25; Shenk 2005: 73-79). Within this century, the features of the Christian church were altered significantly in terms of racial and ethnical issues. On the one hand, there has been a great move away from the foundations of Christianity, especially in Western Europe where active Christian profession has radically receded. The issues of capitalism and post modernity are realities and challenges that appear to have a direct impact on Christianity in the west. Growth has taken place outside these traditional Christian areas. At the start of this century, 83% of Western Europe and North America alleged some sense of Christian presence. At the present, some 60% of those professing Christianity live in Africa, Asia, Latin America, or the Pacific Islands; this amount is rising every year. The centre of significance of the Christian church has moved sharply. The representative nature of Christianity in the twenty-first century seems to be set in Africa, Asia, Latin America, and the Pacific region. These areas according to Walls appear to be the launch pad for the mission of the church in the twenty-first century.

Jenkins (2005: 194-200) states that the average Christian in the world today is dark skinned, poor, and female predominantly located in the 2/3 World. The missionary forces from this region, having a significant effect in cultural missions are the migrant laborers and refugees. The increase of missionaries from non-western and non-

traditional sending countries, were considered exciting developments in modern missions (Wickeri 2004: 182-198; Terry 1996:161; Karkkainen 2000: 37). It was pointed out that the countries, which in the past received missionaries, have now become missionary sending countries. According to Langnam (2004: 95-97), the growth of the non-western church is moving away from being marginalized and is developing its own exclusive quality. Castleberry (2004: 147-148) sees the growth in non-western churches sending out missionaries as exceptional and something that can be used as a tool for future church planting strategies. Matthey (2004: 163) also gave insight into the changing face of missions. Shifts in mission work from a Western culture, he argued, must lead to changes in present missiology to meet new global realities. He added that the focus to address social issues in society have also helped much in the past for spreading the Gospel message. This focus also according to Taber (2003: 177) had a direct influence on the spreading of the Gospel message.

Recent studies in missiology have identified the following critical issues in the changes of global Christianity. The meaning of salvation (Merrill 2007: 117-118), periods in expansion of the gospel through the centuries, theological viewpoints (McGee 2001: 118-123), worldviews (Miller 2001, Priest 2000: 92, McQuilkin 1999: 57), social needs versus spreading the gospel in the church (Jenkins 2004), contextualization (Hutcheson 1981: 290-296), life narratives of missionaries (Kraft 1998: 162-164), the needs of MK kids (Addleton 2000: 30-34), new issues influencing the spreading the gospel in the modern area (Johnson 2006: 1-10), role of the sending churches of missionaries (Smith 1986: 71-81), need for mentors (Keyes 1998: 25-42), lack of unity in the Christian church Barrett (2000: 24-25), missionary training (Ewert 1994: 45, Yohannen 1991, Eyler 1998: 152), short-term missions (Douglas 2004: 173-183), partnership in mission work (Guthrie 2001: 109, Hong Jung 2002: 577, Wickeri 2004: 182-198), personal calling (Cimenhaga 2001: 28) and job description. Even though these studies are informative, the focus for this thesis will be to study the following concepts: mission, global Christianity, western missionaries and cultural work.

### **1.1.1 Mission**

The word 'mission' in today's society has different meanings which directly affect how the work is done (Richebacher 2003: 589-592, Burgess 2005: 16-31, Mckaughan 1998: 84). Mission is seen as making Christ known to unbelievers. New believers should be trained not to just to believe, but to be Disciples of Christ. Mission is seen by the writers as task where cooperation between missionaries, churches and organizations is vital to produce required results. Since the basic understanding of the concept differs, it is important to communicate and understand it correctly. Raiter (2005: 11-25) pointed out that the word "mission" was not found in the Bible. It came from a Latin word meaning, "to send". The word "send," was used in the New Testament expressing the reality of God sending out labors in the world, to proclaim the message of salvation where He was not yet known. This process was also called, 'to go forth to establish' the sovereignty of God. The word 'mission' was often used in all forms of Christian service. The word 'mission' was also highlighted that, in the Bible when the apostles were set aside in similar situations, it was simply to proclaim Christ in regions where he was not yet known.

Bosch (1991: 1-6) expressed that since the 1950's there has been a notable increase in the use of the word mission. It had a firm but diverse range of meaning which included missionaries been sent out to a selected region, the ministry of these missionaries, the area from were the missionary work in a precise province, the organization which sends out the missionaries or of a succession of particular church services. The writer more particularly attempted to formulate a theological outline of the word mission as the spreading of the faith, the extension of the sovereignty of God, the conversion of the heathen and the start of new churches. More crises in the modern age are now appearing which involve the idea of how the word is to be perceived. These include the progress of science that new technology has appeared to have made belief in God less important; the West which traditionally was seen as Christian and the origin of the greater missionary activity is slowly being de-Christianized. The world consequently can no longer be separated into 'Christian and 'Non-Christian' territories. All world religions including the Christian faith continue to grow on a worldwide scale. Rogers (2003: 17-21) refers to the term 'mission' as being God's mission in His world. It involves the complete capacity of

God's action in human history as He works to achieve His objectives. God works autonomously and is not limited to working only through the church or specific individuals. The terminology 'God's' mission and the 'church' are also easily misunderstood. The labour of the church is only a fraction of God's overall purpose to set up his kingdom in the world. The church's ministry usually includes preaching the Gospel and to making God kingdom known through meeting the public needs in the world. The writer continues to say that others use the term more specifically to God's purpose in salvation or God's purpose to bring peace in the world. Since the last point refers to an established social justice system and harmony in the world only, evangelism becomes an inappropriate practise.

In the West 'mission' and 'theology' is not incorporated as a unit in the church (Bosch 1995: 27-45). The church is seen as a remote entity in the world and all efforts must be made to protect the church from the world's influence. The term 'world mission' appears to be more seen as that of reaching inactive Christians and bringing them back to attend church meetings. This practice of the term 'mission' is similar to the application of the Jesuits in the 16<sup>th</sup> century; that of converting Protestants back to the Catholic Church. The concept is perceived in this situation more as being an expression of a program of the church reaching unbelievers, not as the essence why the church exists. 'Mission' has, in the course of the twentieth century, in a greater part been employed to mean reaching 'far-away countries'. It is defined as proclaiming the Gospel where no church as yet exists, where the lordship of God has never yet been proclaimed and where pagans were the object of concern. In contrast 'mission' and 'theology' are closely linked in Asia and Africa. 'Mission' here refers to a permanent dimension of church life. God is a missionary God therefore Christians should be missionary people. 'Theology' has no foundation to exist if 'mission' is not central to the belief system. The church mission, of one being sent, the church exists in being sent and for the sake of the mission, (Bosch 1991: 372-373, 412-413). 'Mission' is described as not an activity of the church but the church itself at work. It is not possible to talk about the church without an understanding and an expression of the mission. However the missionary element of the church includes deliberate involvement in societal issues. 'Mission' denotes the entire task that God has set the church, that of realizing the salvation of the world.

The researcher will use the word 'mission' only in the context of preaching the gospel of Jesus Christ, as is revealed in the Bible, in relevant and intelligent terms, in a persuasive manner with the definite purpose of making Christian converts, (Peters 1972: 11).

### ***1.1.2 Global Christianity***

Global Christianity was found to be in the process of change. In the article by Wickeri (2004: 182-198), 'Missions from the Margins,' it is pointed out that the present era was a time of crucial development in the shape and arrangement of global Christianity. The traditional countries in the West no longer played the main role, and growth was occurring far away from established centres like Europe and America in other regions of the world like Latin-America, Asia and Africa, (Langnam 2004: 95-97). According to Bosch (1991: 6, 188, 189) in many parts of the world African and Asian theologies are more appropriated and better contextualized which added to the doubts that existed in the Western church; regarding to its weight in Christianity globally. For more than a millennium the West to be the home and host of Christianity, but it has lost its important position in the world. Institutions developed by western missionaries in areas like Asia are often seen as a burden for new indigenous churches to maintain rather than an asset. Peoples in all parts of the eastern world and non-traditional missionary-sending-countries in the western world fight for liberation from what was experience as the monopoly of the traditionally missionary-sending-countries in the west. All cultures shape the human tone of voice that answers the calling of Christ. The dominance of the Western church's theology on the global church has not always placed a positive view of the essence in what the church's role in society should always be.

Walls (2000: 792-795) in writing about the expansion of global Christianity, has drawn the attention to the way Christianity has over the centuries established new centres of the faith in diverse cultures and in different parts of the world. Other places that have been, at different times, centres of Christianity are such places as North Africa, Egypt, Serbia, Asia Minor, Great Britain. It is clear that these areas are no longer the major centres of the faith. At the similar time, through the missionary efforts of Christianity the move was made to expand the borders of a new centre.

When the Jerusalem church was scattered, Hellenistic Christianity arose as a consequence of the mission to the gentiles. And when Hellenistic civilization collapsed, the faith was apprehended by the barbarians of northern and western Europe (which then expanded into the broader western world). By the time Christianity was diminishing in Europe, the churches of Africa, Asia and Latin America were coming into their own. The writer affirms the biblical teaching that Christ is formed in people. The writer adds that cultural variety was built into the Christian faith with that first great decision by the Council in Jerusalem; declaring that the new gentile Christians did not have to enter Jewish religious culture. It has become clear that the early church better understood culture, in light of the recent experience of the churches in Africa and Asia. The knowledge of the early church prior to the Council of Nicaea in 325 is incomplete, but what is known explains many of the concerns African churches have today; from distinguishing among true and false prophets to deciding what should occur to church members who behave badly. When African Christians study the New Testament, they observe things that Western Christians fail to notice or dismiss all together. The New Testament clearly deals with demons, and with the experiences of healing. These are issues that many Western Christians tend to think are out-of-date. The idea that the centre of Christianity has moved from the traditionally-missionary-sending countries in the west to the east, and non-traditionally missionary countries in the west is familiar. But it does not seem to have made much of an impression in how the traditionally-missionary-sending-countries of the west function or how theological teaching takes place. The vital ecumenical question is, 'How can African, Asian, Latin American, North American and European Christians exist together in the same church?' genuinely expressing the same belief in Christ and love of Christ.

Christianity in any given time of history had definite geographic locations (Johnson 2004: 166-181). In the early Christian centuries, the faith was to be found approximately and solely in the eastern Mediterranean area till until AD1500 when Christianity began to shift steadily south in the age of discovery. After the 1900 Christianity maintained the journey south, but following 1970 there was an explicit move to the east in particular in China and India. The move of Global Christianity had already started to have an impact on the transformation of theology, translation and mission. Mission work was also now been done in close proximity to the church,

since areas like Asia and North Africa Christians have many unreached people groups living inside or close to their own geographical areas. The Christian population was positioned amongst different ethnic groups within its own language and cultural practices. The term 'Christians of the Global South' is beginning to replace the synonym phrase 'Non Western Christians'. Christianity in the present era can no longer draw on an overriding northern cultural, linguistic and political structure for future trends. Concerning the influence of the era of colonialism, several writers highlighted the facts that there was still at large a great influence into why the church continued to have a strong western heritage in its church structures and procedures (Yohannen 1991, Newbigin 1997: 50-52, Johnson 2005: 80-84, Matthey 2004: 163). Despite the imperfect history of the western origination of missions in the colonial period, Ramachandra (2007: 34-48) added that a vital contributions were made at this time, and thus cannot be ignored. These include the initiatives of providing quality health care for the poor, humanitarian aid relief, and the improvement of working conditions.

Today Christianity in the emerging world is in a process of moving away from being marginalized and is putting high premium on their own autonomy, (Langnam 2004: 95-97). The churches in Asia have been seen as growing healthy with the strong competition from Buddhism, Hinduism and Islam. The church in oil rich countries, where Islam was the dominant religion, still needed external help in order to have a significant influence. By the year 2025 it was calculated that Latin-America would have a total of over 30% in Pentecostal (charismatic) churches which would contribute to 60% of the entire region's population. A distinct feature of the churches was seen in that they were self-supporting and independent, with their own identity. The churches seemed to be aware of the current concerns in society and worked together with one another in groups (including the Catholic Church), to address these matters. Norm (1988: 10-30) added that, in Japan, the Gospel was well propagated although the church was still small in numbers. In Korea, Christians were found in every level of society, and China has had phenomenal church growth. According to Jenkins (2006: 4-7) it was central to the expansion of the church in the above areas. These believers saw the Old and New Testament as the inspired Word of God; which was useful to every aspect of personal Christian life. They saw the supernatural essentials in scriptures are still important which included the continual

authority of prophecy. Churches in the global south identify themselves directly to issues discuss in scripture such as poverty, famine, idols, spirits, persecution and the need for individuals to put their total dependence upon God; regardless of new age theologies. In contrast to Christianity in the west, biblical and theological conservatism symbolize Christianity in the global south. In contrast to Christianity in the traditionally-missionary-sending-countries of the west, biblical and theological conservatism symbolize Christianity in the global south. The traditional church in the west therefore must be more active with the emerging church in the global south, since third-world theologies are closely link to scripture and missions, (Bosch 1995: 35-40). The writer is of the opinion that that these theologies should became a force of renewal to in the West to move towards an all inclusive relevant missionary theology.

Johnson (2005: 80-84) pointed out that although Christianity increased gradually in the early years it has only in recent years showed significant growth. In 1950, 92% of Christians where found in Europe. By 1980, 600 persons a day accepted Christ as their Saviour. Patrick Johnson (2006: 1-10) in his paper at the World Wide Evangelization Conference in Germany predicted that Christianity, according to the population growth, by 2010, Europe would only contribute to 11% of the world's Christian population; compared to more than 57% in Africa, South-America and Asia. In his annual statistics, Barrett (2004: 24-25) expressed that 33% of the world population was currently seen as Christian. Jenkins (2006: 9-10) state that Asians and Africans at present, represented 30% of all Christians. The current projection is that China by 2050 might hold the main population of Christians; exceeded only by the United States. The writers also predict that by such a date there should be approximately three billion Christians in the world, of whom merely around one-fifth will be non-Hispanic whites. The majority of Christians are to be found in the global South as they account for about 60% of Christians, (Shenk 2005: 31). The writer contributed the growth of Christianity in the above regions of the world, to include the aspects of a: a higher birth-rate, the reality of the salvation message being central in the church's activities, every believer being actively involved in the effort to make Christ known, and the distinction that these countries did not have a negative history of imperialism. Churches instead of mission organizations, took ownership to make Christ known cross-culturally, and released its people to perform specific ministries.



The term 'Global Christianity' is used by the researcher in the thesis to refer to trends taking place worldwide in the areas of church growth and theology in predominately Protestant, Pentecostal and Charismatic church.

### ***1.1.3 Non-Western missionaries***

Non-western missionaries as concept appeared to be described by writers as workers whose origin of birth is a specific region of the world. Terry (1996: 161) refers to these workers who originates from Latin and South America, Africa and Asia. The increase of these missionaries on the scene of the global mission field, was considered as an exciting development in modern missions. He pointed out that the countries, which have in the past received missionaries, have now become missionary sending countries. The increases of these workers are directed linked to significant church growth in the global south based having a sound biblical stand (Bosch 1995: 35-40, Pocock 2004:127-128, McClung 1985, Karkkainen 2000: 37). Another reason given for the church growth in non-western countries was the level of maturity reached and the assuming of ownership for their work; as well as and the new uniqueness being seen in the emerging church. These processes can be used as a tool for future church planting strategies like increasing a missionary vision in new churches from the start; with local believers taken ownership of the vision (Castleberry 2004, Ho 1998).

Chuck Bennett the president of "Partners International" (Christianity Today, 2007) in California has done a study on indigenous mission organization in the United States of America which helped non-western missionaries. He was astonished to find that at the time of his consultation; more than 125 indigenous organizations were already in existence. Bennett mentioned that the idea of missionaries from a western background being the predominate force in missions, was proven not to be correct. The need express by the majority who were consulted, was that efforts needed to be synchronized under an umbrella organization. It was also encouraging to find that in areas which in the past were seen to be needy; now manifested an increased development in the establishment of indigenous organizations. These organizational initiatives helped more locals to join in the ministry. Long (2009: 1) agreed that although there were many working western organizations, there was an incredible

new and exciting wave of agencies being set up by Third-World Christians. These include Ethiopians and Nigerians and Ghanaians reaching out to North Africa, Uzbeks reaching out to Central Asia, and Koreans reaching out to Southeast Asia. Non western missionaries in the article appeared to also be link as workers working in predominately with indigenous agencies in the region of their birth, in the global south. These missionaries also do not only work cross culturally, but within their country of birth. Problems were experienced within this approach, like the stories of missionaries returning home, unable to raise their support or to be able to accomplish anything. Another problem facing the church globally is how to support these indigenous ministries. Certainly Westerners must not take a colonial approach, in which they would "take over" the mission effort. If these problems can be addressed, then there are many benefits to mobilizing Third-World missionaries. They will often know the languages and cultures rather than having to learn them. And key strides will be made to evangelize the world by 2025. This is something which the present mission force is not projected to accomplish in the same time period.

The term third world missionaries are also use in synonym with non-western missionaries. Another term used for non-traditional missionaries is Four-Fifths-World missionaries (Johnson 2001: 747, Jaffarian 2004: 131-132). These workers like in the west can be divided in missionaries who work at home (domestic workers) and those who work overseas (foreign workers). The writer note that domestic missionaries often work cross cultural in their own country, among another unreached group. The assumption that non-western missionaries in total is growing at a faster rate as those from the traditional west, is not correct. Like the traditional west the growth of non-western missionaries' entering mission, had significant slowed down since 1989. The mission growth rate in the Fourth-Fifth word (Asia, Africa, Latin America) of 21 % compare to the 12% growth rate in the traditional-western-world (Europe, North-America, Pacific) by the year 2000 was much higher. In the year 2000, there were more than four times as many traditional-western-world missionaries in number as missionaries from the Four-Fifths World. The same applied at present, on foreign-cross-cultural mission world wide where traditional-western-missionaries were still 3 times higher in total compared to missionaries from the fourth-fifth world.

Non-western missionaries in the study the researcher used to refer to missionaries whose origin of birth was Latin and South America, Africa and Asia and who were involved in ministry among people from a different cultural background.

#### ***1.1.4 Cross cultural work***

Cross cultural work in the thesis refer to workers working with a group who are from a different background as his own. This work includes working with a group within worker's country of birth or in another country. Cross cultural missionaries is commonly referred to Christians leaving their country of birth to work among people from another cultural background, (Terry 1997: 161). In the past cross cultural mission was referred too as foreign mission, (Newbiggin 1988: 50-53). Today the words like overseas mission or cross cultural ministry are also used. The gospel is described as universal with Jesus being the light of the nations. The writer believes that mankind was created by God with a universal culture. Ministry will involve being aware of differences in values and worldviews. The worker must be aware of this and that God reveal aspects of his truth in all cultures. Whiteman (1993: 3-23) also highlight that people in cultures express themselves in different ways and is it important to allow people to develop own theology of interpretations of scripture free from outside influence. These differences include differences in thought patterns. God reveal himself in different ways but is Christianity the full way how God reveal himself through Christ to the world. The writer highlighted the truth that much can be learn from the Paul, Luke and Peter in the book of Acts; whom, being Jews themselves, needed to adapt their approach in ministry working with believers from different cultural backgrounds. Missionaries must be open to a cultural re-orientation if they want to effective work, in a cross cultural context. Cultures set the agenda for the missionary. The natures of the work will development as time progresses. Willingness and humility must be present in the worker, not just to be an advisor but a learner, not just to be a leader but a disciple, in order to obtain meaningful results.

Jesus is described as the ultimate example what is involved being a cross cultural witness (Maker 2003: 205-208). Jesus is the word who became flesh, and come to live among mankind (John 1:14). Cross-cultural ministry implies crossing cultural borders. Workers also need to have several qualities to have a fruitful ministry:

humility, compassion, risk taking, patience, flexibility, having a sense of humour, knowing the new culture, and a willingness to learn another language. Cross cultural workers is needed to break down these cultural walls without expressing a sense of their having a superior culture, and lead people to putting their trust in Jesus alone.

Cross cultural work in the thesis refers to workers working with a group who are from a different background as their own. In the study most of the respondents working in Thailand were not Thais by foreigners. Some of the respondents are Thai nationals working within their own country, but working with fellow Thai citizens from another cultural background.

### ***1.1.5 History Thailand***

Thailand has had a unique history, religion and belief system. The earliest evidence of Europeans arriving in Thailand was with the Portuguese in 1518, Religious History (<http://www.ywamthai.org/office/religion.htm>, 2008.08.09). They were permitted to set up a Christian mission under King Naira, and western missionaries along with adventures were allowed to come into the country. Following the death of the king in 1688, members of the regime killed or barred all Westerners from Thailand. Protestant missionaries were documented as arriving in 1828. In the first 18 years they were unsuccessful in making any converts, but made priceless contributions in the area of medicine.

Catholic missionaries in 1511 were the first missionaries to enter Thailand, Wels Mission to Thailand website (2008.08.09). By the year 1674 the number of Thai Catholics was about 600. On the 10<sup>th</sup> of December 1685, King Phra Naira signed an agreement with France in which he permitted the Catholic missionaries to preach the Gospel throughout Thailand. The years of 1884-1914 were the earliest time that noteworthy church growth was experience in Thailand, (Smith 1982). In 1902 there were 2,929 members in the North compared to 323 in the South. The Chinese receptiveness also increased from 1901. Mission stations were opened in several provinces by 1910, as offers of land for constructing schools and hospitals were received. Thailand, for the most part, remained stable throughout the Second World War and was a foundation for mission expansion. The western victory of the war improved Christianity's standing in Asia. Several mission organizations entered the

country at this time, which developed a base for serious growth in the church by 1970. The 'Thailand Church Growth Committee' was formed in 1971, which represented the main western and Thai Christian groups working in Thailand.

Numerous difficulties were experienced by the pioneer missionaries in Thailand, Smith (1982). From the website on church and state,

[http://www.upasiaonline.com/Politics/2008/06/16/church\\_and\\_state\\_in\\_thailand/3076.2008.06.18](http://www.upasiaonline.com/Politics/2008/06/16/church_and_state_in_thailand/3076.2008.06.18)), Frank Anderson highlighted the point that the association between the state and religion played an important role. This relationship was not exclusive to Thailand. Buddhism in Thailand is supported by the state. Jacobs (1971: 125-274) adds that Thai public structures had an effect on the expansion of the church. Each member is conscious of the leader's responsibility as well as that of the congregation's. It is not unusual that the congregation will identify more with someone from a superior economic status than the leader, if the leader is from an inferior status grouping within the society. The Thai individual's belief had a weight on his view of life (Thailand Evangelism and Church Growth Committee 1981). Buddhism and animistic beliefs are interwoven in Thailand. According to Smith (1982) missionaries should form a clear objective of making Christ known, and not become side tracked by the smaller events that may come forward in the daily work.

The elevated view of Buddha in Thailand is similar to the view that Christians have of Jesus, (Swearer 1999: 397-483). In the article by Ekachai (2001: 1) stated that Thai Buddhism is at a crossroads. Theravada Buddhist leaders were pointed out as been dishonest, sexual scandals were not uncommon and many leaders maintained a high livelihood. The materialistic patterns of the west were increasingly been followed, and Buddhism has been in the process of losing its influence in Thai society. Christianity in Thailand now has the potential to expand with fewer Thai people appearing to pursue the rules of Buddhism. The economic crises in recent years have caused a new openness to be found among the Thai population. The church in Thailand is now growing annually at a rate of 5.4% (see Table 4 and 5).

### **1.1.6 Motivation for Research**

The researcher and his family are South-African citizens who are serving as cross-cultural missionaries since 1999 in northern Thailand. In the past, our ethnicity was declared as one of the inferior groups of colour, under the apartheid government. However, today the church in the birthplace of the researcher, Cape-Town, is well established in meeting the needs of the community. It is a privileged to be actively involved as non-westerner, and leader, in cultural mission in a region that is not considered being Christian. Africa and Asia is similar in the respect that a high regard is place on respecting elders and family life. As an African, the researcher hopes to increase the effectiveness of cross-cultural ministry by looking at relevant issues facing the global church, mission organizations, and non-western workers. The aim of this research is to bring awareness of the new trends in global missions and how they influence cross-cultural ministry, including the role played by traditional missionaries. This will be done conducting a literature review on current trends in global Christianity; along with the main focus of showing how the factors influence non-western missionaries and mission organizations who are working within an Asian, more specifically a Thai Buddhist background.

### **1.2 Research Problem**

The global church is experiencing major changes and challenges (Terry 1996:161; Phillips 2005: 194-200; Barrett 2000: 24-25). The church is growing at a phenomenal rate in certain non-traditional regions of the world (Walls 2000: 17-21). This includes Latin/South-America, Asia and Africa (Jenkins 2005: 194-200). In contrast, the western church's growth is in decline at a high rate (Wickeri 2004: 182-198). If the decline of growth continues it will have a major impact in the number of missionaries from the west entering missions in the future. It seems that the non-western and non-traditional-western church will have a greater impact in world missions in the future; including that of missionaries going out to serve cross-culturally (Johnson 2006: 1-10).

Several studies in the background section have identified the point that there are a wide range of critical issues taking place in the changes of global Christianity. The

development of the church and the impact it has on mission are closely related. The traditional-western-church in the past played a central role in development of theology and sending out missionaries to work cross culturally. The non-western and eastern-church has experienced significant growth, and is developing its own theology as well as an increase involvement of eastern and non-western workers working cross culturally.

The main question that needs to be answered is how these changes in global Christianity are having an influence on the challenges and contributions of eastern and non-western missionaries working in Thailand. The research wants to establish in specific ways, how eastern and non-western missionaries working culturally are able to contribute to cross-cultural mission work. This will be done by identifying possible issues in a literature study related to the focus of the research. It is important to know the current state of research in cultural mission. The specific meaning of key concepts in the study mission, cross-cultural work, eastern and non-traditional-western missionaries, and Global Christianity will be recognized in the thesis. It is important to know if ideal circumstances existed for eastern and non-western workers to enter cross cultural mission. Questions will be asked in the empirical research trying to develop data that was identified, and to collect possible new data. The researcher will explore what the factors are influencing eastern and non-western missionaries who work currently in a cross-cultural manner. The researcher intends to be as unambiguous as possible in knowing how many eastern and non-western missionaries are at present working cross culturally. It is also significant to identify any point of there being any correlation between issues that have an influence on eastern and non-western missionaries compared to issues that may be experience by traditional-western missionaries. Lastly it is hoped that valuable insight will be obtained in regard to the reasons why missionaries are part of cross cultural mission.

### **1.3 Purpose of the Study**

The main purpose of the study was to give a review on the changes that are influencing global Christianity; with special focus on mission organizations as well as with eastern and non-traditional-western missionaries in their roles of cross-cultural

ministry in an Asian context of Thailand. In conjunction with the previous sentence, mission organizations as well as eastern and non-western missionaries will be contacted to gain insight as to how they might interpret and adapt to the changes in global Christianity. This includes gaining insight into the contributions and challenges of eastern and non-western missionaries who are entering cross-cultural missions. Research is being done over the changing face of missions, but I recognize that the documentation concerning how mission organizations are adapting to the changes in global Christianity and the personal experiences of eastern and non-western missionaries working cross culturally in Thailand, still needs further investigation.

## **1.4 Design and Methodology**

### ***1.4.1 The Research Design***

In this study information obtain from the literature research and fieldwork will be used as a framework to discuss the contributions and challenges of non-western missionaries working cross-culturally in Thailand.

This study will rely on both empirical and non empirical research. In the empirical research, interviews with non-western missionaries working in Thailand will be conducted. Surveys will also be conducted on 42 mission organizations working in each continent of the world. Several studies on mission, non-western missionaries and the church have identified that there are a wide range of changes that are occurring in global Christianity. Therefore, the main research question of this study is how do these changes in global Christianity influence non--western missionaries working in Thailand. The research aims to establish how non-western missionaries working cross culturally are able to contribute to cross-cultural mission work. To achieve this goal, the researcher will interview 15 non-western missionaries from different countries and mission organizations, in order to discover how the changes in global Christianity have influenced their work.



### ***1.4.2 Methodology for Chapter 2 and 3: Theological Perspectives on Mission and Literature Review***

Key theological concepts in mission and global Christianity will be discussed to gain insight on how they affect cross cultural ministry. The survey methodology will be followed. According to Soudijn (1991:75) the survey model allows the researcher to integrate and evaluate academic literature related to the research problem. The researcher trusts that the information obtained will be of value to inform the church in the global south of its function and purpose in cross cultural mission, as well as be aware of the needs of non-western missionaries working in a cross cultural setting especially in Thailand.

### ***1.4.3 Methodology for Chapter 4: Empirical Research***

The empirical research component of this study will involve qualitative research, the collecting of first-hand information from one-on-one interviews. Personal interviews with 15 non-western missionaries and their wives who agreed to participate in the study will be carried out to identify the contributions they made and challenges they met in cross-cultural ministry. Each missionary will indicate how they view their contributions in the ministry. A qualitative study is beneficial to find out how that the diverse nature of their countries of origin of non-western missionaries have a role to play in the contribution of the workers. Non-western missionaries in Thailand are still new and small in number in comparison with traditional-western missionaries. Therefore, qualitative research allows the researcher to do a thorough study of a small population that represents valuable insight of non-western missionaries in Thailand.

In the second section of the empirical component of this study, surveys would be used to obtain information from 42 mission organizations. The researcher is of the opinion that surveys will be adequate to obtain an overview on how mission organizations experience the changes in global Christianity in particular the role of non-western missionaries in cross-cultural ministry.

Information obtained from the non-western missionaries interviews and from mission organizations in the surveys, will be reported as findings and provide a basis for recommendations in chapter five.

#### ***1.4.4 Methodology for Chapter 5: Summary and Recommendations***

This chapter will discuss a summary of the research findings, the relationship between changes taking place in global Christianity and the role of non-western missionaries in Thailand. Finally recommendations will be made for future research. The aim will be to provide an understanding of the new trends that are appearing in global missions; and how such trends will influence cross-cultural ministry; especially the role played by non-traditional-western missionaries within an Asian Thai Buddhist background.

### **1.5 Structure of the Study**

The study will be made up of 5 chapters.

Chapter One: Introduction. The key terms in the research are discussed along with the research problem, purpose of the study as well as the design and methodology of the thesis.

In Chapter Two: Biblical Base – Theological Perspectives on Mission. An overview was done to highlight that mission work is central to Biblical teaching. Directly related to the previous point the importance of spreading the Gospel, which is discussed in showing that it was central in reality of Jesus Christ been born into the world.

Chapter Three: Literature Study. This is divided into five main headings: The history and development of Christianity in Thailand, factors influencing communication the Gospel in Thailand, the costs of Christian service, modern apprehensions of, and the global developments and non-western missions in Thailand. Critical issues which play a key role in changes of global Christianity such as worldviews, contextualization, the relevance of sending churches, missionary training, short-term mission work, and partnership in mission was also identified in the study. The previous points are important but they will not be the main focus of the study.

In Chapter Four: Finding and Interpretations. Mission organizations, eastern and non-western missionaries working in Thailand were contacted to establish how trends in global Christianity influenced their ministries. From the information gathered, the researcher explored the data to see how the organizations, eastern and non-western missionaries had adapted to meet the new trends in global Christianity. A survey was done in order to be able to provide a broad overview of the representative sample. A personal case was done with eastern and non-western missionaries, working in Thailand. The purpose of the case studies was to determine the contributions and difficulties experienced by the individual missionaries from an eastern or non-western background. The candidates who were interviewed, names were obtained from organizations and personnel contacted.

Chapter5: Final Conclusion. A summary is given of research findings along with recommendations to mission organizations, eastern and non-western missionaries and future research considerations. A key point in the thesis is finally seen in trying to attempt understand if eastern and non-western missionaries have a role to play in cross cultural ministry within an Asian context, and more specifically Thailand. This is significant since the growth of Christianity in the global south is not new. But more need to be done in order to study the success of eastern and non-western missionaries working cross culturally.

## **CHAPTER 2: Bible Base - Theological Perspectives on Mission**

### **Introduction**

The aim of this research is to bring awareness to the new trends of global missions and how its influence can be seen in cross-cultural ministry done by eastern and non-western missionaries; as well as the key focus the challenges and contributions made of eastern and of non-western missionaries working in Thailand. The workers and mission organizations within they work, included in the empirical part of the study, are from a Protestant Evangelical Christian background with a personal calling to make the gospel known in a cross-cultural setting. It is of value to note that even within Christians from a protestant-evangelical background, different theological perspectives and approaches on mission are present. The processes include missionaries involve in dissimilar activities and who have most varied personalities. In the next section the focus is on different theological perspectives on mission. Topics that were studied in the following paragraphs included mission as being to the biblical message, the different interpretations of the word mission, the importance of spreading the gospel, missions in the Old Testament, missions in the New Testament, and the contrasting missionary models.

### **2.1 Mission Central to the Bible Message**

The Bible does not expressly explain why God created man (Rogers 2003: 3-6), but it does teach man was created in God's image, still it the exact meaning of the word 'image' not clear. Rogers does suggest that God created man, in His image, for meaningful relationship. God's mission is that all man and women would have a personal relationship with Him, others and the world. The fact that God speak directly to man in personal terms is clear evidence of God's passionate commitment to mankind (Genesis 1: 27-29). The creation narrative of God's acts is the power behind everything that exists, and how His association with man is a central focus. In the same way that people have a craving for a relationship with other people, God's

desire is to have relationship with the people he created. Man is made to have relationship with God. Man was created 'for' God in such a way that being 'in the image' of God involves being 'related together' in the most profound of all mutual relations.

Mission is more than an essential biblical idea, but it is the central underlying message in scriptures (Merill 2007: 117-118; Green 2003: 319-320). Mission work was understood to be more than mission strategies and methods, but more essentially, the need to be founded on a sound theological base. God, in the Old Testament, was first and foremost concerned in reinstating mankind from the fall; back to that of having a devoted relationship with Him. God planned not only to draw together Israel, but all nations of the earth as well. The nation of Israel was specifically selected to be the nation through whom the Saviour of the world, Jesus Christ, was to be born into the world. At first Israel struggle with the understanding of the true God and was engaged in idolatry. In the years that followed, Israel grew to know him better through a variety of revelations. As Israel loyally served God, other nations heard about God and had the chance to put their faith in Him. God, as creator of the universe, had all authority and was continually at work in calling all to return to a right status in relationship with Him. Thus, world evangelisation originated with the heart of God, and was not with a plan from a church or mission organisation. Christians were encouraged to make every effort in practice a sound theological basis for their ministries. Texts should not be read in separation from, but in complete harmony with the Bible and its central theme. Man, it was pointed out, was created to be God's ambassador on earth, and to have had a key role to play in restoring all of mankind back to a right relationship with God.

It is pointed out the high value placed on missions in scripture, (Young 2003: 508, William 2005: 602-603, Strong 2002: 399). The focus on missions was found to be fundamental and is a central idea throughout the entire Bible. God had a pre-ordained and sovereign plan to redeem people. The church's role was seen as central in God's sovereign purpose. It was also added that the information given was helpful to pastors, in highlighting the importance that scripture placed on the spreading of the Gospel message in the local church. Churches were seen as agents for missions, to declare the communication of God's love and everlasting life.

Believers were warned against the dangers of secularising the message, but must the foundation that all ministries be that salvation is found in Christ alone. Individual members in the church had made more of an achievement in missions, than the church as a body, which needed to full fill its rightful place in God's mission on earth.

Flat (2001: 491-497) encouraged churches to look again at their mission statements to see if their central focus was to make Christ known in all levels of society. More must be done to direct believers' thoughts on the fundamental role that the church has to play in making Christ known globally. The Bible teaches that God made his kingdom known to us through Jesus Christ. Christ was prepared to humble himself and bare the sin of man. God's law was printed on the hearts of people. The reason Christ died was so that all might receive the opportunity to know fully, a relationship with the one true God. Believers' responses to be able to be a part of God's global purpose would be better accomplished if it was viewed as an honour, rather than in terms of it being a duty. Jesus was sent to earth, to fulfil the will of God. In a similar manner, the disciples and the believers of today, it was pointed out, must also be obedient in accomplishing the will of God. Believers can only obey God by putting their faith in Christ, bearing fruit in their lives, and also by being a witness for him (Curtis 2000: 142-143, Calhoun 2000: 124). Christians should not only study missions in the Gospels and Acts, but they also should reflect on how they can play an active part in the process. The writers of these books confirmed that the aim was to bring mission attentiveness to this specific era (Marshall 2002: 89). It was added that Christians should also be careful to agree that God's truths were also found in other religions, as proclaim by some theologians. The mistake highlighted was that other fields of study like anthropology, technology and sociology should not be amalgamated with the study of theology.

### ***Summary***

God had a pre-ordained and sovereign plan to redeem people. God's desire is to have relationship with man whom he created. Israel was God first chosen out of the nations, to be a witness of God's grace 'to' all nations of the earth. God, as creator of the universe had all authority, and was continually at work in calling all to return to a right status in relationship with Him. The reason Christ died was so that all might receive the opportunity to know fully a relationship with the one true God. Churches,

individual believers and mission organizations are agents for missions to declare the communication of God's love and the gift of everlasting life. It is not an issue of what Christians are 'qualified to do'; but whether believers are 'prepared to collaborate with God' to bring all in relationship with God. Mission is central to the Bible message. Communication of the message of salvation found, in Christ alone, will have greater success if the ministry is done along meeting the social needs of the specific community where the missionary is working. Believers' response to be able to be a part of God's global purpose would be better accomplished if it was viewed as an honour, rather than in terms of it being a duty. Fields of study like anthropology, technology and sociology are useful tools in ministry, but should missionaries be careful not to lose focus of God's purpose calling people back to a personal relationship with Himself through faith in Jesus Christ. In the following section the researcher's focus will be on mission in the Old Testament.

## **2.2 Mission in the Old Testament**

It is important to begin in the Old Testament, in the search for the understanding of mission. In Christian theology the Old and New Testament cannot be separated (Bosch 1991: 16-19). The concept mission is not easy to understand in the Old Testament since the fixed understanding of mission is the sending of missionaries to far-away places. There is no indication found in the O.T where Israelites were sent to people of other cultural religious groups, to win them to faith in God. According to Bosch, nations in the O.T. it was expressed that the faith of other nations was expressed in cults and rituals, while the core of Israel's faith was based on the created God who were actively engaged in their daily lives. God is the God of the past, the present, and the future, as well as the God of promise. All Israel's celebrations are occasions to remember what God has done in the past and what he will do in future. Although Israel was first chosen to be His people, God still had an apparent compassion to embrace other nations as well. Israel, as well as the nations, was judged if they violated God's purposes; but obtain his mercy when they repented. The O.T. predict that all nations in future will worship him (Is 19: 25, 25: 6-8, 51: 5, 40:5, 42: 6, 45: 22), even though Israel continue to be the center of God's plan (Is 45: 14, 60: 11). A pessimistic attitude towards the nations prevails today that the Messiah will conquer Gentile nations one day and restore the nation Israel alone.

Israel as a nation was viewed by many, to have had a passive view of missions since there seemed to be no specific attempts made by the nation to actively share God's love in the Old Testament. God's covenant with Abraham was viewed as the Great Commission of the Old Testament (Strong 2001: 251-252). Different Psalms were studied which have specific missionary undertones. God also used individuals like Jonah to proclaim his salvation message to the heathen nation of Assyria. The book of Isaiah was highlighted, since it called Israel to be a light to the nations, as seen in Isaiah 42: 1-6. Gentiles benefited from God's grace, as seen in the lives of Melchizedek, Rahab and Naaman. Strong's personal viewpoint remained unchanged in saying that Israel was called only to be a light to the nations; expressing the difference found in the commandment by Christ that believers were to share the Gospel with all nations. Gilmore (2002: 158) agreed that Israel was to be simply a light to nations in the Old Testament; the country therefore was not viewed as a missionary nation.

The message of the O.T is universal in scope (Kaiser 1996: 3-7). Abraham is highlighted in the book of Genesis to be the instrument by God in the desire to be a blessing to the nations. The focal point is on the Jewish nation's dominance over Gentile nations. Israel is view as the object of God's selection; God's first born (Ex 4: 22). This selection was not view as being an advantaged position, but that of being in a selection in functioning to reach other nations. Israel is called to reveal God's justice to the nations, and to serve as a light to the Gentiles in order that all the earth should know the message of salvation of the Lord (Is 42:1, 49: 6). In the Abraham Covenant (Gen 12: 3), Israel is called as a kingdom of priests ((Ex 19: 16) and are described as such in exceptional mission texts. It continues in the historical books (2 Samuel 7: 19). The reality that God will bless all the nations is repeated to David, by saying his dynasty will last forever and will embrace all people. Different nations are also call upon in Psalms into the honour of the Lord of Israel (Ps 67, 117, 93-100). A number of chapters in O.T books (Isaiah, Jeremiah, and Ezekiel) have unambiguous prophecies to the importance of Gentile nations in God's sovereign plan; this includes Gentile individuals like Balaam, Rahab and Ruth. Paul, in the N.T. described all who believe in Jesus Christ as being founded from the seed of Abraham (Gal 3: 29).



Wright (2006: 454-535) add remarkable insight into God's relationship, with the nations in the O.T, by saying that the writers began to see the Gentile nations as playing a central role in the biblical narrative. God choose his people in the centre of all the nations. All nations of the earth are created by God, stands under His Lordship, and are responsible to Him. All nations live in sin and fall short of God's glory. When sin increases in Gen 11, the nations was scattered all over the earth. In Revelation 21 and 22 the nations are reinstated in relationship with God; to the honour and glory of God. All the nations are under God's judgement, and does their sin corrupts the earth, Isaiah 24: 5-6. God can select any nation as a means to apply his judgement (Isaiah 10: 5-6, Jeremiah 25). Any nation can also be the recipient of his mercy (Ex 33: 19). Nations are also referred too as beneficiaries of Israel's approval. Israel was God's first chosen from the nations to be an instrument used by God to bring all nations to him. Israel's central of praise must be that God will be praise all over all the earth (Psalm 67), and in a position as a priest of God for the nations (Num 6: 22-27). All nations from all generations are called to worship the God of Israel, who alone is worthy of praise (Ps 66; 22: 26-31; 47; 97). The nations are called a witness of God's work in Israel. Once nations know God personally, they are to become agents of witness and the proclamation of the direct sovereignty of God. They will have a lawful place in God's house, which is called a house of prayer for all nations (Is 56: 3-8).

### ***Summary***

The concept mission is not easy to understand in the Old Testament since the fixed understanding of mission is the sending of missionaries to far-away places. It is important to study the Old Testament, in the search for an understanding of mission, since the message of the Old and New Testament cannot be separated. Although Israel was first chosen as His people, God still have a clear compassion and desire to embrace other nations as well. In the book of Isaiah, Israel is called to be a light to the nations. Different Psalms have specific missionary undertones. Gentiles benefited from God's grace, as is clearly seen in the lives of Melchizedek, Rahab and Naaman. God's covenant with Abraham was viewed as the Great Commission of the Old Testament, since he is called to be the instrument by God to be a blessing to the nations. Israel is called to be a kingdom of priests, which is described as an

exceptional mission text. God continued his desire to re-established relationship with all nations, through his covenant with David; and how his dynasty will last forever, and will embrace all people. Different nations are also call upon in Psalms and in various O.T. books to honour of the Lord of Israel. The nations are called to be a witness of God's work in Israel. Once nations know God personally, they are then called to become agents of witness and proclamation of the sovereignty of God. An overview on mission in the O.T. is important since it is highlighted that God desires all nations to have a personal relationship with him. Missionaries can thus be confident that proclaiming the Gospel cross-culturally bring glory to God. In the following section the researcher will reflect on mission in the New Testament.

## **2.3 Reflections on Mission in the New Testament**

The act of missions was promulgated as being entrenched in biblical theology (William 2005: 602-603). The topic was covered throughout scripture, the teachings of Jesus, and the life of the early church. The witness of the early church believers was declared in books like Hebrews and James, expressing that such should come through living godly lives since the believers were living in the midst of a hostile atmosphere at the time.

Mission development in the N.T happened under conditions where the Jews continually celebrated God's salvation events of the past, as merely sacred traditions (Bosch 1991: 20-55.) The Law had become an absolute entity which Israel needed to obey. Jesus was born in this background, and had a clear understanding of the pattern of thought of his day. The same is true of the societal world of early Christianity, which had a direct influence on how mission actions took place in the early church.

The Christian can only understand mission through God's revelation by studying the life and ministry of Jesus in the N.T. The Christian point of faith in missions is that God communicated His love and mission in Christ. Jesus was sent to earth, to fulfil the will of God (Curtis 2000: 142-143, Reid 2002: 58). In the time of the Greco-Roman world, many Gentiles, known as proselytes, was brought into the Jewish faith. This was well known at this time; and without any evidence of actively going

out to win them over to the faith. Israel, in the time of John the Baptist, turn away from faith in the true God, as seen as being equal to pagans who needed to repent and return back to God (Matthew 3: 7). Only the remnant that repented and submitted to baptism will be seen as the true children of God. Palestine was under Roman occupation as seen as a province of Rome; this was a very difficult point of irritation to the Jews. The concern of Jesus and John the Baptist has to be seen in this historical context. Jesus' approach to the Gentiles is described as important but secondary; it is also inclusive of the poor and rich, oppressed and oppressor, both the sinner and the devout. People from all over the world, referring to the Gentiles, who had responded positively to the invitation of the Lamb, will enter God's kingdom (Mark 2: 16). The opposite will happen to the Jews, who were the firstborn, but rejected the invitation (Mt 21: 31). Jesus' ministry laid the foundations for the Gentiles. It was only at Easter that the early church distinctiveness was established. Easter was link to missions, and this event would play a key role in the origins of the mission of the early church (I Tim 3: 16). The reign of God is viewed as being ushered in by this event; where all were challenged to declare the praises of God (1 Pet 2: 9). Missions is called, an overflow of the spirit, where believers were given courage to become witnesses (Acts 1: 8). The Spirit is the risen Christ, and who is active in the world. Time was viewed as being short, in terms of the end-time; and the commissioning include the command that believers should travel light and waste now time on the road (Matthew 10, Luke 10). Missions to the Gentiles, in the early church, started in Antioch; where Gentile believers were no longer compelled to be Christians, only if they had undergone circumcision and observed the various Jewish-ritual laws. The Christian community in Antioch were neither Jewish nor Gentiles in totality. Through the ministry of Paul and Barnabas, the Antioch sent missionaries to people in a cross cultural setting (Acts 13: 1). The Jerusalem church at this time was still Jewish and expected Gentile believers to adopt Jewish traditions before viewed as proper followers of Christ (Acts 15: 1). Around AD 85, with the Eighteen Benedictions promulgated by the Pharisees, Jewish Christians was forced to leave Judaism.

New Testament missions are seen as the proclamation of the Gospel by individual's commission by God, to declare the gracious salvation found only in Christ (Kostenberger 1991: 347-362). God disclosed himself through scripture. The

Christian witness is lived out through forms of worship and conduct, which sometimes included believer's answer to suffering (I Peter 3: 15). The explanation of N.T theology is expressed by theologians in the following ways: Rudolf Bultmann described theology in the N.T as starting with the preaching of the Gospel in the early church, and added that with the key focal point of the Jews expectations of the Messiah. George Ladd describe Jesus' ministry as the training of men and women for the future kingdom of God. Jesus brings the kingdom of God to human-kind, as the servants of the Lord (Mark 10: 45). David Wenham described God's divine plan of salvation, found in Christ, as being the divine mission to the world. The salvation plan of God begins with Israel, followed in the N.T by the nativity of Jesus, the messiah. Salvation is received through faith in Christ. N. T. Wright sees historical and literacy dimensions as being central in N.T theology. A historical approach of salvation, is understanding scripture, is imperative for an accurate understanding the Bible's teaching on mission. Jesus' ministry is seen as being rooted in the cultural history of Israel, and within the cultural borders of the nation. David J Bosch sees the N.T as a missionary document, which is different from the O.T. where believers where not send out to win people to have faith in the creator God. The Gospel of John was written with an evangelistic intention in mind, that all who believe in Christ, would not perish but receive eternal life (John 3: 16, 20: 31). John's theme of mission is seen as being crucially significance in the writings of the N.T. and how God reveals His plan. This is vital in the course of the ages, and it's important to know today; and to those who, still in future, must proclaim the lordship of Christ. In the following section, the researcher's center of attention will be the goal of missions.

## **2.4 Goal of Mission**

The missiology of Gisbertus Voetius (1586-1676) is helpful understanding the goal is of missions (Jongeneel 1991: 63-79). He viewed the ultimate goal of missions as being that seen in giving praise, honor and adoration of God (Ephesians 3: 10, Romans 11: 32). God has preordained His desire that all people should know him. God selects those who come to him, and also sends out believers to do the work of missions. The writer argues that mission must have its basis, the institutionalize church, and less than being founded in individuals or organizations. Voetius distinguished a sevenfold purpose of missions: conversion of unbelievers, church

planting, re-gathering of believers spread by persecution / separation, development of doctrine, reunification of separated churches, supporting churches in need and activities addressing social needs. H. A van Andel, in his dissertation *De Zendingsleer van Gisbertus Voetius* (1912) summarized Voetius' sevenfold purpose of missions into three goals: the conversion of the heathen being the immediate goal; the planting of churches coming next; and lastly the glory and manifestation of God's divine grace as being the final and highest goal (Verkuyl 1978: 184).

During church planting among the nations, it is important to place individuals under pastoral care; those who have newly come to faith in Christ. It is also a valuable help for an existing church (1 Corinthians 3: 6-8). The church who takes the initiative for church planting is called the sending church, and the workers establishing the church are called church planters. Winning people to faith in Jesus Christ, is key to church planting; followed by converting them to be active in the newly recognized church. Churches that were not able to assemble in public, due to persecution, needed to be supported by the global Christian population. Missionaries are chiefly seen, by Voetius, as workers who are ministering the Word. Workers who are sent need to undertake a selection process and become involved in training. This includes outstanding academic education, and efficiency in social communication skills. The type of work that needs to be done will have an influence on what type of worker is needed for a specific task. The missiology of Voetius was formed at the beginning of the colonial era. During this period, the distinction was clear which part of the world were Christian and which was pagan; this is not the case in today's world. Mission work in summary, can thus be seen as developing a wide-ranging vision in how to win people from all backgrounds and planting of churches for Christ.

Verkuyl (1978: 176-205) highlights six helpful areas as being the goal and purpose of missions. One focus in missions is that the goal of mission is to save individual souls. The focus is reaching persons for Christ and the good works as seen being the groundwork to receive the grace of God. The gospel is not seen as inclusive only winning people for Christ, without addressing social needs in the world. Mission organizations were encouraged in their doctrine and practice to adopt this method of evangelism. Key role players in this area of ministry were Phillip Jacob Spencer, August Herman, Count Nicolas Von Zinzendorf, Henry Martin, William Carey and the

Student Volunteer Movement. A second area which some groups see as the goal of missions is in planting churches. Individuals must be won to faith in Christ, and then be equipped by gathering into independent churches. The central focus is planting churches, not the grace of God being seen in bringing unbelievers to faith in Christ. God only reveals his divine grace through the church, and therefore a church must be in each culture. Indigenous churches, with local leadership, must be planted; and they must not be made inactive, by relying on the traditional-western church support. Financial stronger churches, in this model, are encouraged to sustain smaller weaker churches. Key role players in this model are the Roman Catholic Church theologian Thomas Aquinas and protestant theologians Gisbertus Voertius and J. H Bavinck. A third area seen as the goal of missions is the purpose of church growth. Donald McGavarn of the church growth school is closely associated to this. He views church growth as being the main purpose of mission. Churches need to be planted, and then from the start, need to be trained to duplicate themselves. The increase of numbers in the church is the focus, and there is a need for constant training and revision of policies needed to be able reach this goal. A fourth part seen as the goal of missions is to build Christian societies. The main focus is that Christian ethics must dominate cultures, instead of simply being a Christian witness that is serving cultures. Another objective in the purpose of mission is meeting social needs in society. The evils in society must be highlighted and address as for the main reasons for suffering. The main focus here is not winning people to faith in Christ. Lastly it is highlighted that the establishment of the kingdom of God is the overall purpose of missions (Matthew 6: 9-10). The focus must always be God. The kingdom of God is more than planting churches or mission work, but it is in addressing the total salvation needs of people. God is aware of changing needs of society, and He is able to assist in the lives of people in a relevant, in every society. God's rule is still supreme today, as it was in biblical times. People enter the kingdom of God when they come to faith in Christ, which in itself is a continual process (1 Peter 2: 9-10).

Missions are built on a foundation and have a specific nature how it is practiced (Bavinck 1960: 56-76). Missions are describing the work of God and are determined by a calling that God's grace is found in Jesus Christ. God still is calling people to adore Him, even though many nations had gone their own way (Acts 14: 16). The people who are called, are from every nation, with Christ being the cornerstone

(Ephesians 2: 20-22). God has a general revelation by which mission take place (Acts 14: 17). Nations aspirations can only be satisfied fully in Christ (Haggai 2: 7, Roman 15: 12). Christians has a dynamic role to play introducing people to Christ. Mission organizations in the past, played a more active role in this process; than the institutionalize church did. Mission is seen as the foundation by why the church exists. The activities of missions consist of calling people to repentance in Christ, make disciples, and through baptism, believers are integrated in the church. All believers are called to be witnesses (Acts 1: 8). The task has room for the most unlike activities and most diverse personalities. The church at present had a need to transform itself into being able to fulfill its role in the mission path of action. This is made difficult since the connotation of the word church, can be complex. It sometimes refer to individual believers or as the cooperate body of believers relation with missions. Mission work is broad and it is not only restricted to the events of the church. The activities of missions in the church are seen in that the church exists to honor God in word and deed, to declare the Gospel from generation to generation, and lastly to minister to the social needs in the world. Missionary work is part of the core of the church as an instrument extending from God's divine mercy to the world. This practice can be seen by the researcher on the mission field in Thailand since missionaries today are working within mission organizations, as well as independently; they are sent out directly by home churches, serve as a short-term workers, and they serve as missionaries cross-culturally in the workplace as tentmakers. In the following section the research will study the importance of spreading the Gospel.

## **2.5 Importance of Spreading the Gospel**

God's purpose and desire is that all people must hear the gospel message of salvation. In the following section the researcher studies scripture verses that expresses the truth that spreading the Gospel, also done by missionaries in a cross-cultural set-up, is a key point to the central teaching in the Bible.

The need to spread the message of the Gospel is clearly given as an instruction by Christ, to each believer in the church. This occurs in at least 5 different places in the New Testament: John 20:19-23, Luke 24:44-48, Acts 1:6-8, Mark 16:15-16, and Mt.

28:16-20 give such thoughts in such a form as, “therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”. The purpose of Christ being born was to provide a way for the relationship between mankind and God to be built upon (Luke 19:10). Consequently, making Christ known must be of very fundamental importance in any activity within the church. The Bible is clear in its stand that God loves each person (John 3: 16). Therefore, the message of salvation, that is found in Christ, must be spread at home and in every country abroad so that all may have an opportunity to re-establish their relationship with God (Acts 1: 8). The person, who is involved in making Christ known, is considered wise, by God, “The fruit of the righteous is a tree of life and he who wins souls is wise.” (Proverbs 11:30). Matthew Henry’s Commentary on the Whole Bible (<http://www.ccel.org/ccel/henry/mhc.i.html>) describe the righteous as representing trees of life; and their influence upon earth is like the fruit of that tree, supporting and nourishing the spiritual life in many. This interpretation is different from the general usage in the evangelical church, where the wise, referred to here, are representing believers proclaiming the Gospel message.

When individuals renew their relationship with God, there is great gladness in heaven, “In the same way, I tell you, there are rejoicing in the presence of the angels of God over one sinner who repents.” (Luke 15:10). In Luke 15, the Scribes and Pharisees grumble at the grace of Christ, and the favour he showed to publicans and sinners. He said He had no pleasure in the death and ruin of sinners, but that he had great pleasure in their return and repentance (Matthew Henry’s Commentary on the Whole Bible (<http://www.ccel.org/ccel/henry/mhc.i.html>)). The Pharisees took offences at Christ when He took time for heathen men and publicans, and preached the gospel to them. Christ said that there is joy in heaven, joy in the presence of the angels of God, over one sinner that repented, more than over great numbers of just persons, who need no for repentance. It is always possible that the greatest sinners may be brought to a state of repentance. While there is life there is hope, and the worst are not to be despised; the worst of sinners, if they repent and turn, shall find mercy.

Jesus told the disciples, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Luke 10:2).



In Luke chapter 10, we have the commission which Christ gave to the seventy disciples to preach the gospel, and to confirm it by miracles; the full instructions he gave them in how to manage their selves in the execution of their commissions, and great encouragement in doing so (Matthew Henry's Commentary on the Whole Bible (<http://www.ccel.org/ccel/henry/mhc.i.html>)). Just as in the choice of twelve apostles, Christ had an eye on the twelve tribes; He also sees to have an eye on o the seventy elders of Israel. The seventy disciples were sent to places which Christ himself intended to visit; to prepare an opening for His coming. They needed to looked around and see how great the harvest was; and what an abundance of people there were that wanted to have the gospel preached to them. There were many Jewish teachers, but not many labourers into His harvest; and that He would send others forth as well. Because if God sent them forth, they could have faith and hope that He would go along with them and give them success. The Great Commission must be of essential importance in the life of each genuine believer. It must be a top priority. All involve in the church must have a full part in it, since the commission was given to all believers who follow Christ (Matthew 28: 18-20, Mark 16:15–16).

Missionaries involved making Christ known in a cross-cultural setting, such as the Thai Buddhist world, have a strong base on sound Biblical principles. Spreading the Gospel has no uniformity of approach. A broad vision of believers to work together, from all backgrounds, is needed to increase results in ministry. The missionary's personal calling into ministry, training and his ability to adapt to new cultures also plays a valuable role in the effectiveness proclaiming the Gospel. In the next subdivision the researcher will focus on Gisbertus Voetius reflections on the development of Protestant Theology of mission.

## **2.6 Gisbertus Voetius: Reflections on Protestant Theology of Mission**

The global church has a responsibility to evangelize and to do mission (Jongeneel 1991: 50-60). In 1622, a particular focus on mission was recognized by the Catholic Church with the establishment of its mission arm, the Congregatio de Propaganda Fide. This challenged the Protestant church at the time, to develop its own structured approach for mission. The missiology of Gisbertus Voetius (1586-1676) challenge

Protestant theologians at this time to investigate new horizons for the Gospel, by developing a wide-ranging and contextual theology of mission. He designates missions as the purpose of theological reflection. This include that all nations are called to know God, and believers have an obligation to do the work of missions at home and plant new cross-culturally. Mission was first understood of that of preaching scripture in the instituted church, but later it included the sending out of believers to preach the Gospel in the pagan world. Pagans are referred to as all people who are living outside of the Christian world; which include Muslims, Jews and heretics. The sending forth of workers to build up the established churches furthered the cause of the Reformation. The subsequent points was seen as being a key point in the context how the development of Protestant mission should begin to take place; who it is does the sending, to whom are missionaries to be sent, where are missionaries to be sent, what category of workers are to be sent out, and in what mode are workers to be sent. The foundation of missions was seen to be in need of a sound theological teaching and guiding principle of the institutionalize church to be built on. The theological base of missions include the following: missions is the will of God; missions is the activity by which all people are called to a personal relationship with God, God anticipated the salvation of the Gentiles in the O.T (Isaiah 49), but the worldwide call to all nations to proclaim remains a N.T commission ( Matthew 28: 18-20). Both the theological and ecclesiological foundation for missions is directly link. Christ initiated mission with the choosing and sending out into the world His apostles (Roman 11: 23-24, 2 Timothy 3: 16). The sending out of workers to proclaim the Gospel was an essential function of the early church's ministry. Missionaries were sent out by individual churches and the broader ecclesiastical fellowship (Acts 8: 14). According to Voetius, the church is compelled to send forth workers, to make known the Gospel. All religions not built on biblical truth should be seen as enemies of the church. Differences must be opposed but openings must be searched for to provide for conversion. In the final subdivision in this chapter the researcher will study different missionary approaches.

## **2.7 Different Missionary Approaches**

Contrasting missionary models exist today which have a direct link to what the understanding is of different groups in the concept of mission (Bosch 1980: 28-40).

Two clearly different positions in modern theology on mission are firstly the evangelical position and secondly the ecumenical position. It is important to know the viewpoint of a theologian, to understand their position in missions. Within the evangelical view of missions, different sub-groupings are found. The key teaching in this position is that evangelism is central to the mission of the church. The primary motive of mission is found in the commandment of Christ himself (Mt 28: 18-20). Nations will only hear the Gospel when all believers are actively involve in the mission process. The focus is on the individual who is trap in sin; revealing that there is the need to be reconciled with God. The world in a whole is sinful and under the lordship of the god of this age (John 16: 11). Believers are encouraged to have minimal involvement in civil affairs. People, who are won for the church, are not necessary referred to the church for spiritual growth. The institutionalize church is sometimes seen as a hindrance to people coming to faith in Christ. In church planting, the aim must be to plant churches with an indigenou leadership that is free from control from western church; such a connection is paralyzing the locals' ability to find their full potential in church. Mission in the Ecumenical perspective has a broad view of mission. God is not only interested in the salvation of individuals but, also in every aspect of world affairs. The aim of missions is service to mankind. The church's basis for existence is not important but its activities in the world are. Scripture is not seen as being central to guide the church's actions, but the events that happen daily in society. The aim of the church is not to incorporate people into the church, but to liberate them, within their own religious traditions. To be an effective witness in the world, it is important to study scripture. Christ stands central as Redeemer in God's salvation plan, bringing people with an all inclusive ministry into a relationship with God.

## **2.8 Summary**

In the above section different theological perspectives including scripture references in the Bible on mission was discuss. It has been established that God's desire is to have relationship with all humanity. Even though mission is not clearly defined as concept in the O.T it is seen more clearly in the life and ministry of Jesus. Salvation is received through faith in Christ. The Christian witness of proclaiming the Gospel is central in scripture; but is ministry action along with assisting in the various social

needs of a community, at times, is necessary to give credibility to the Christian worker's witness. The need to spread the message of the Gospel is clearly given as an instruction by Christ to all believers. God is sovereign and mission work is not only restricted to the events of the church, but also to the mission organizations or to all individual believers. Cross-cultural workers can be encouraged in understanding of their work has a clear biblical basis. The fact that the proclamation of the Gospel has no uniformity of approach, gives a broader scope to a variety of personalities and skills. The specific area of ministry exposure to the Gospel and the missionary's theological background plays a significant role as to how the Gospel will be presented. Eastern and non-western missionaries contacted, who were working in Thailand, are from a protestant-evangelical church background. It is of value to note that even within Christians from a protestant-evangelical background, different theological perspectives and approaches on mission are present.

Winning individual souls, planting churches, hosting short-term teams and meeting social needs were all found to be present in the different ministries, in different degrees. Recent studies in missiology have identified the following critical issues in the changes of global Christianity. These include: new issues influencing spreading the gospel in the modern area, missionary training, short-term missions, and partnership in mission work. Even though the studies are informative, the main focus of the literature study in the following chapter (chapter three), will be to study the following concepts: mission, global Christianity, non-western missionaries and cross-cultural work.

## **Chapter 3: Literature Review**

In the previous chapters an overview was given of the changes that are taking place and issues involved in Christian mission work. The key focus was also on factors that influence the growth of the church in Thailand, with the increasing role of missionaries originated from Latin America, Africa, and Asia working in the country.

The areas of focus in the literature review are to confirm the information already given in chapters one and two. In the research, the main issues were explained being: Global Christianity, eastern and non-western missionaries, missions and cross-cultural ministry. Factors influencing spreading the gospel in the modern area, missionary training, short-term missions and partnership in mission work were also mentioned and are informative to the reader, while needing further study. Lastly, the research will be studied as to where a similar mix-methodology in cross cultural ministry was used to obtain specific goals. This is anticipated, and which will be informative in the next section – empirical research study. The review aim is to gain an overview of the concepts and themes that have played a role in missionaries working cross-culturally in Thailand. This section will be divided into the following divisions: the history and the development of Christianity in Thailand; the factors influencing communication the Gospel in Thailand; the Costs of Christian Service; the modern apprehension; eastern and non-western missionaries, and research in using a mix-methodology.

### **3.1 History and the development of Christianity in Thailand**

The purpose of this section is to review the literature on the history and development of Christianity in Thailand.

Thailand has never been colonised by another nation (Smith 1982). Thailand was able to remain a sovereign nation during the colonial era of the British and French in Southeast Asia, due to the exceptional negotiating skills of their leaders. In his book 'Siamese Gold' Smith stated that in 1782, King Rama One began to unify the various Thai tribes into one unified nation. Throughout the 1800's the country experienced

vast growth in its economy through its trading with England and France. In 1946 the country joined the United Nations; the present king, Bhumibol Adulyadej ascended the throne in the same year. The king is very well esteemed and loved by the people; and even worshipped to some degree by many.

Thailand is a constitutional republic with an est. population of 65,444,000 million (Thailand, 2009). Occupying an essential position on the Southeast Asia peninsula, Thailand is surrounded by Myanmar on the west and north-west, by Laos on the north and east, by Cambodia on the southeast, and by the Gulf of Thailand and Malaysia on the south. A southward addition into the Malay Peninsula gives Thailand a stretched shoreline on the Gulf of Thailand and on the Andaman Sea. Thailand has a tropical, monsoonal climate. The centre of the country, the fruitful and densely populated central plain, is scattered with rice paddies. The north is mountainous; mountains extend south along the border with Myanmar on the west. Forests in the north provide teak, though overcutting has decreased Thailand's woods rigorously. Peninsular Thailand in the south is mainly mountainous and sheltered with jungles. It is the major resource of the rubber and tin. Major towns of the peninsula are Hat Yai and Songkhla. While 75% of the people are ethnically Thai, the country has a large Chinese minority. Local trade is predominantly in the hands of the Chinese, and as a result there has been substantial tension between Thais and Chinese. Other sizable minorities include the Muslim Malays, the hill tribes of the north; the Cambodians who are found in the southeast and on the Cambodian border; and the Vietnamese. While the ethnic minorities generally speak their own languages, Thai (linguistically related to Chinese) is the official tongue; English predominates among the Western languages. Theravada Buddhism is the state religion; with some 95% of the people clinging to Buddhists, while about 5% are Muslims.

The agriculture industry employs almost 50% of the population but makes up only 10% of the gross domestic product. Rice is by far the leading commercial crop; followed by rubber, corn, sugarcane, coconuts, and soybeans. Bangkok is a vital location on round-the-world air routes and it is the political, commercial, cultural, and transportation centre of the country. Thailand is governed under an interim constitution, established after the 2006 coup; its 17th since 1932. The king is still considered the head of state. The interim prime minister and 250-member

unicameral national assembly are selected by the Council of National Security. The 480-member House of Representatives have 400 members nominated from constituencies; the rest will be elected on a proportional basis. From the late 1970s, Thailand's political concerns were subject by pressures resulting from conflict in Vietnam, Laos, and Cambodia, and severe unrest in Myanmar (Burma); Thailand also experienced a massive influx of refugees from these countries. Despite its wavering political environment, Thailand appeared to have one of the vibrant economies in SE Asia.

In the following section, the history of Christianity in Thailand from the years of 1518 to the present was studied. Special emphasis was placed on the development of the Catholic and Protestant churches.

The earliest evidence of Europeans arriving in Thailand was with the Portuguese in 1518 (Christianity in Thailand, 2009; Country profile Thailand, 2009). Christians in the 1600's were permitted to set up a Christian mission under King Narai and western missionaries, along with adventures, were allowed to come into the country. Following the death of the king in 1688, members of the regime killed or barred all Westerners from Thailand. In 1780 King Taksin allowed French missionaries to enter the country and help them build a church. The evangelical society in Thailand has a comparatively brief history (Zehner 2005: 585-617). The Protestant existence there dates from 1828, when the German missionary Karl Gützlaff and the Englishman Jacob Tomlin arrived in Bangkok. Although Gützlaff and Tomlin had a short time of ministry in the country, they still managed to assemble a translation of the complete Bible into Thai. Further Protestant missionaries soon followed, and more enduring works were begun in the 1830s. In the nineteenth century, the majority of these missionaries came from the United States, while a few also came from Great Britain and other countries. In the first 18 years they were unsuccessful in making any converts, but they made priceless contributions in the area of medicine. In 1835 the first printing press began operating, with the assistance of America missionaries. King Mongkut educated himself in English with the help of his American missionary's friends; but he could not accept as truth; the Christian faith, he considered it foolish. The enduring work of that era was by the Presbyterians, who by 1914 had nearly 8,000 members; mostly in Bangkok (both Thai and Chinese) and the north (mostly

ethnic Thai). There was also a Chinese church in Bangkok that had been started by Baptists in the 1830s and which had in essence become autonomous by the end of the century. Several added Protestant missions began effort in the first half of the twentieth century, but the true core of Protestant work began after World War II, when a quite a few missions entered the country inside a short space of time (Hosack 2001: 109-110). A new surge of evangelical activity, led by mission organizations and national churches, led to a time of increased growth on the part of the church in Thailand. At first, the newer missions were mainly American and British. Nevertheless, from about 1980 forward, there was as well a noteworthy Asian component in staff and funding; especially from Taiwan, Korea, Japan, Singapore, Malaysia, and the Philippines. Many of these groups come from churches that had been British colonies. From the time 1970 forward, there also was the establishment of a huge number of local Bible schools and seminaries opened; the majority of them inside and near to Bangkok.

Catholic missionaries in 1511 were the first missionaries to enter Thailand (International Schools Association of Thailand, 2008; Chumsriphan 1990: chapter 2). The first missionaries were Dominicans, Franciscans, and Jesuits; followed by more secular priests. Soon after 1555 the first two Catholic priests were martyred. In 1624, Father Julius Cesar Margico arrived and established goodwill with the king (Roman Catholicism in Thailand, 2009). The first hospital was founded by Mr Lambert in 1669. By the year 1674, the number of Thai Catholics was about 600. In addition to the ministry that was being done in the province of Ayutthaya, missionaries also preached the Gospel in the provinces of Phitsanalok, Lopburi, Samkhok and Bangkok. A subsequent experience of persecution in 1688 by King Phra Phetraja followed, which ended the declaration of the Gospel for a period. Constantine Phaulkon, a member of the Catholic mission work, was a government minister in the era of King Narai; he was beheaded in 1688, due to the alarm caused in thinking that he would convert the king to Christianity. During the Burmese wars in the late 17<sup>th</sup> century, the Christians were reduced in number, from 12,000 to 1,000. The majority lived near Bangkok. The conflict led to the ruination of Ayutthaya and the church based there. Among the remnants of Buddhist temples in the province of Ayutthaya today, proof can also be seen of this first Christian community (Roman Catholicism in Thailand, 2009). In 1885, P Colombet founded the first modern



Catholic school in Bangkok. Thanks to the goodwill of Kings Mongkut and Chulalongkorn in the 19<sup>TH</sup> century, no damage was done to the work of foreign missionaries. During this same period of time, numerous other religious orders in the church came to develop work in Thailand. In the beginning of the 20<sup>Th</sup> century, there were 55 churches and chapels in the country. By 1947 the church had broadened its reach into all parts of Thailand. On December 18, 1965 two archbishoprics were recognized. In 1983 the Catholic Church in Bangkok had 18 parishes. In whole, it has ten dioceses. The Catholic Church in Thailand is known for its educational and social expansion programs, including the support of the Thai government; by caring for thousands of refugees. Probably the Nestorian Christians had early mission work in Thailand. In 525 A.D. Cosmas found early Christians in Siam (Smith 1982). But no such traces were found to verify the facts of such today. In 1831, the London Missionary Society selected two missionaries to be sent to Siam. King Rama Three was initially distrustful of western missionaries. The fear was stemming from the idea that European influence would weaken Thai sovereignty.

The following mission organizations began entering Thailand on the subsequent dates:

1833 - American Baptists

1837 – First Chinese church was founded

1839 – John Taylor Jones finished the Siam New Testament.

1840 – American Presbyterian Board

1866 – Daniel McGillivray started the work of The Church of Christ in Thailand. Missionaries at this time started meeting physical and educational needs.

1951 – Overseas Missionary Fellowship one of the largest mission organizations started their ministry.

1970 – Evangelical Fellowship of Thailand (EFT) was officially established, which acted as an umbrella organization for foreign and Thai mission organizations who were not associated with the Church of Christ to be able to function.

Smith in his book 'Siamese Gold' (1982) said that the years of 1884-1914 were the earliest times that noteworthy church growth was experienced in Thailand. The Chinese receptiveness also increased from 1901. Mission stations were opened in several provinces by 1910, as offers of land for constructing schools and hospitals were received. Missionaries used this opportunity to declare the Gospel. Churches were opened as soon as new stations were started. The influence of medical evangelists Dr McKean and E.P Dunlap in 1914, contributed considerably to the growth of the church in the north. Church growth after World War 2 continued to develop. Thailand, for the most part, remained stable throughout the war and was a foundation for mission expansion. The western victory of the war improved Christianity's standing in Asia. Several mission organisations entered the country at this time, which developed a base for serious growth in the church by 1970.

Christianity in Thailand has predominately a western influence in character, which emphasizes Christian international conformity, rather than the exclusivity of the culture (Zehner 2005: 585-617). Non-Christian elements of Buddhism are also being melded into the genuine message of Christianity. Syncretism is as a practice, accepted, as long as it does not interfere with biblical truths. Despite the growing localization of leadership, evangelical churches in Thailand remain thoroughly orthodox. Zehner states that large amount Thai evangelical leaders agreed with the broader evangelical society, that the idea that localization of Christianity is problematic; and there is no limit where it should draw the line. Missionaries who have started local Thai churches seem to start churches that have the character of the foreign missionary (DeNeui 2005: 423-427; 486-488). Transition of the church in this setting, begin given over to local leadership in future is difficult. The local believer experiences the problem of western style dualism. Thai Christians must work through issues what are unique to Christian values and what are merely from a western influence. Worship, church building structure and church programs styles are, in a greater part western. This include concepts what the church is and what it must do to grow as an organization. Reciprocity in behaviour is part of Thai society, where Thais help each other with an expectation to receive help back in future; in time of need. The focus is on the community as being a source of help, which lowers the need for a savior in Christianity. Reciprocity may be a valuable source of income for local believers who engage in cross cultural mission.

In 1858, the initial Protestant church in Northern Thailand was founded in Chiang Mai by two American Presbyterian missionaries, Jonathan Wilson and Daniel McGilvary (Platz 2003: 473-490). The achievement with ethnic Thai was only partial. It was from 1950 that the American Baptist Missionary Fellowship began more effectively to convert Karen on the Thai side of the boundary with Burma. The Karen Baptist Convention (KBC) was in conclusion founded in 1955, as a division of the Thailand Baptist Missionary Fellowship, under the Baptist Church of Thailand. Catholics started their missionary work in 1951 at Chomthong District of Chiang Mai Province. The influence of Christianity among tribal people, especially the Karen communities of Northern Thailand, is increasing (Platz 2003: 473-490). At the moment, the number of foreigners is gradually decreasing among Baptist missionaries to the Karen. Missionaries mainly visit so-called 'unreached' villages where the Gospel has not yet come. Burmese Karen refugees, who exist in a number of villages all along the border, in Mae Hong Son Province, have suffered maltreatment at the hands of primarily Buddhist Burmese troops. Churches are organized as part of the Church of Christ in Thailand (CCT), the Overseas Missionary Fellowship (OMF), the New Tribes Mission, and the Southern Baptists (Thailand Baptist Churches Association); and they are part of the Evangelical Fellowship Church of Thailand (EFT). Each Protestant church has to be an associate of one of those two umbrella organizations, which are supervised by the Department of Religious Affairs. The Bishop's Conference of Thailand, as the highest body of the Catholic Church, as well has to deal with the Department. The church in the West, in the modern era of missions, has played the lead role in sending out missionaries and working cross-culturally. At the same time, growth of Christianity in the west has been showing a steady decline; this will have a major impact in the number of missionaries coming from the West in the future.

In the following section, several of the main tribulations experienced by pioneer missionaries are discussed; including factors that had an influence on how the Gospel was perceived by the local community.

Thai Buddhism is increasing and reducing the influence of customary beliefs, mainly ancestors worship (Platz 2003: 473-490). In spite of conflicts between Christians and non-Christians, a unique Karen tribal uniqueness persists irrespective of religion.

They take religion fairly sincerely. The Karen tribe is one of the largest Christian groups in Thailand. They have been predominately Buddhism and differ from other tribal groups, who go after an animistic way of life. The syncretistic advances are frequent for Karen Buddhist villagers. Ninety per cent of Thailand's population is Buddhism and this is a means for helping to relate in the process of assimilation. Commonly the Karen has a desire for remaining close in relationships of community and their areas most generally consist of a few villages in a small area. Members of cultural minorities tend to exist collectively in specific areas of the settlement, and spiritual as well as ethnic identities serve as boundary markers.

Numerous difficulties were experienced by the pioneer missionaries in Thailand (Smith 1982). Disease and death were frequent in the tropical climate. The infrastructure was not yet built, which required boats, elephants, and buffalo cars to provide the only means transportation. Letters could take up to a year to arrive at their destination; being sent by ocean going ships out of Bangkok. King Rama Three did not trust Western nations, and therefore was not gracious towards Christian missionaries. Several limitations were placed on the work of missionaries, and by 1857, there still was not much evidence that Christian missions had made any impact on the country. Buddhism in Thailand is supported by the state. In politics, Buddhist Sangha leadership frequently stood behind political parties. Buddhism is linked to the government and they both seem to rely on each other in existence.

Buddhism and animistic beliefs are interwoven in Thailand. Selective conformity and reciprocity is used as main beliefs of action. Hesselgrave (1978) in his book 'Communication Christ Cross Culturally' state that Buddhism teaches that, the natural world is an illusion, and that real insight can only be obtained through meditation. Changes in lifestyle are not desired; this results in the individual not wanting to be troubled with challenges or obstacles in their daily living patterns. Spradley (1979) stated in his work 'The Ethnographic Interview,' that the western mind, theoretical knowledge is significant; while the eastern mind draws on its range of knowledge from the immediate perception found in its own senses. Missionaries were encouraged to make more attempts to study the culture, and to be more flexible in adopting programs which would meet the needs of the immediate culture and beliefs of people.

Policies were implemented by king Culalongkorn after the turn of the century to form a nationalized church in Thailand (Keyes 1971: 551-567). This was seen as the government attempting to make the Thai church simply a mechanism for achieving political distinct and national ends. Non-Buddhist has partial access to input into the predominately Buddhist country. This strategy has lead to increase isolation on the part of many minorities, such as tribal groups, especially the Thai Muslim in the south.

Smith (1982) highlighted that point, and how it had become an obstacle in the growth of the church in Thailand. He described these obstacles as follows: The missionary should form a clear objective of making Christ known, and not become side tracked by the smaller events that may come forward in the daily work. The process of evangelism should make serious effort in becoming aware of the Buddhist mindset in order to be better able to communicate the Gospel in a meaningful way. There is an insufficient numbers of the local Thai Christian leaders is present. The local culture tends to decide who is to be recognised as a true leader, and more must be done to increase the status of the pastor in their communities. In the book, 'Momentous Decisions in Missions,' McGavarn (1984) gave valuable advice that will continue to support church growth in Thailand. Homogenous groups should be reached, so that new Christians will be able to feel a part of the group. The focus must be made on groups that are found to be responsive to the Gospel. Workers must then be relocated to work in such areas. Lastly, the churches need to have a definite strategy formed in reaching out to these particular target groups.

Puntarigvivat (1998: 347-365) gave insight into the effect on Buddhism on Thai culture. Buddhism is the major religion and had played a fundamental role in Thailand's daily livelihood. The absolute monarchy was broken in Thailand, in 1932, by military involvement. Democracy has not been constant and there have been several coups since the monarchy's weakening. The public and economic development of Thailand, in the global marketplace, has seen an increase in recent decades. This was seen as being instrumental in the development of a clear and distinct division between a wealthy urban-middle-class and the poor rural-class. It seemed common that, in Northern Thailand, an occupation of older people and young children left behind in villages; while the young and middle-aged adults were

force to go searching for employment in the bigger cities. Thai prostitution was considered as a result of the unfair economic and social structures. The writer argues for the case that Buddhist-based communities alone were the force that continued to provide the support needed for the rural Thai person to have any form of quality life. Buddhism is seen as being more than a religion, which plays an essential role in the assistance of living circumstances for the poor, in the general public. In the Buddhist guidelines there are rules given for a person's moral living, but such guidelines do leave some uncertainty in how the rules should be applied in the modern era. The political scene in Thailand is not stable. Economic development in Thailand has continued to contribute to an influential and strong middle-class which has developed in the cities, with poor rural areas continuing to rise as well. The increase of poverty in the villages was the reason given that many went to seek for employment in the cities; which then led to an increase of social problems.

More than 95% of the Thai population follows Theravada Buddhism, which impacts every facet of their life (Religious History 2008). Buddha is seen as the enlightened one; and as the one and only path to truth. God came to earth through Jesus Christ, and the Buddha is viewed in a parallel way by the Buddhist. By performing various rituals, Buddhists lives are seen as being enhanced and breaking out of life's endless cycle of suffering. They also feel protected and hopeful in their future. Christianity in Thailand is seen as being directly linked with and to Europe. The concept of Jesus Christ, as being both God and man, along with being the supreme point in history is very difficult to understand for the Buddhist mind. Christian ethnics are seen as being useful, but the Buddhist philosophy as being superior, May (2003: 1). These viewpoints have made Buddhism a strong fortress in which to penetrate.

Buddhism is central ordering daily lives in Thailand (Sivaraksa 2002: 85-91; Gorsuch 1991: 33-40). It is viewed as a fundamental and moral guide to direct the actions and values of the locals. The traditions and the history of the country help form the religion in its present form of practice. The teachings of Buddhism are different to Christianity and there must more of an effort made to appreciate the differences as well as the similarities. It is essential therefore not to make judgment that Buddhism, such as it being substandard to Christianity. Community festivals take place on a regular basis with the temple being the focal point of activities.

Cooperation by the community is encouraged, which helps to form a sense of belonging to the local populations. Meeting social needs is central reaching the Buddhist. Special benefits by government are available for all who enters the priesthood. The trust of missionaries must first be won before meaningful communication can take place. The life and ministry of Jesus is an example too many Buddhist. Wisdom and compassion, as practice in the life of Christ, is of the two chief ethics in Buddhism. These values can be use as a guide to understand the aspirations in Buddhism.

According to May (2003: 1), Christianity in Thailand now has the potential to expand. Today, fewer Thai people are pursuing the rules of Buddhism. The economic crises in recent years have brought about a new openness to be found among the Thai population; and more Thai people are beginning to pay attention to the Gospel for true meaning in life. The church in Thailand is now growing annually at a rate of 5.4% according to the Thailand Evangelism and Growth Committee (2006). The percentage of Christians in the country is 0.47% (See Table 4) During the years of 1900-1910 only 11 new churches were recorded as being started; compared to the 1046 churches started between the years of 2000-2007, (See Table 5). This data contained information found from the records of the Church of Christ Thailand (CCT), the Evangelical Fellowship of Thailand (EFT), the Baptist and other independent churches.

In the section above the history and development of Christianity in Thailand were discussed. Some of the difficulties in living circumstances for missionaries in the early years were: unhealthy living conditions, poor infrastructure, persecution by the Thai government, and skepticism among the locals who saw Christianity as simply being a western religion. Although Christianity entered the country almost 500 years ago, it is only after 1970 that significant growth took place in the Christian population. The researcher agrees with the writers in this section that Buddhism and Thai culture, from the early years until today remains a stronghold for the further expansion of Christianity. More Thais are beginning to showing openness to receive the Gospel, are fewer are pursuing Buddhist practices. This is due, in a major way, to the global crisis that is having an impact on most. Many are looking for security

outside tradition beliefs. In the following section factors that are having an influence on communication the Gospel in Thailand will be discussed.

### **3.2 Factors influencing communication the Gospel in Thailand**

In the following section elements key to the cross-cultural worker is studied. This includes the need to communicate the gospel clearly, the necessity for having and understanding an Asian theology, understanding the value of Buddhism in Thailand, understanding world religions and worldviews, understanding contextualization and the need for understanding and using an apologetic approach.

Anderson (1998: 11) states that the Bible gave unambiguous guidance as to what the essential message must be in cross-cultural missions. Christians must have a clear understanding of biblical teaching in order to be able to help non-Christians see that they need to have faith in Christ as their only savior. In Buddhist teachings, for example, followers are encouraged to seek truth by doing well and avoiding evil apart from having faith in Christ ([www.justbegood.net](http://www.justbegood.net)) The concept of a God who created all things on earth, heaven, the existence of one supreme God, the idea that every person was a sinner and needed a Savior, and the concept of eternal punishment in hell for all who remains outside of Christ Jesus does not exist in Buddhism. A clear understanding of the Biblical message was a help in answering such questions effectively. In cross-cultural work the proclamation of the Gospel should be central in ministry.

#### ***3.2.1 The Necessity for an Asian Theology***

Asia has constantly has been seen as a mission field that needs to receive missionaries from the developed west (Niles 1982: 279-300). Mission as model, was shape using Western Theology thinking patterns. Such an opinion has an authority on the culture of Christianity in the present age. Christianity in the east is growing and has its own distinctive challenges like martyrdom, syncretism, how conversion is experience and how to understand of scripture. During the Edinburg conference 1910 and IMC Conference in Tambaram in 1938, some of these issues was addressed; and there was a call made for the east to be seen as equivalent in associates and friends with the west. Christianity is a minority among other faiths in



Asia, and forms only 2% of the population on the Asian continent. An Asia theology, with Christ being the centre, is needed which speak to the expectations and uncertainties of Asians. The Gospel will only provide an experience which is significant within the local culture, if Asians have their own distinctive understanding of a Christian identity.

All of Christianity must be based on how Christians live out their trust in Christ, not only on a western church doctrine (Song 1995: 332-333; Evers 1999: 221-240). Jesus had a specific ministry, to the needs and beliefs of the Jews in the New Testament, at the specific period. The ministry included such points as being concerned for your fellow citizen, as well as having a readiness to suffer, and having a consciousness of the absolute rule of God. These elements are applicable today in Asian to make the Gospel relevant to the locals. A solid theology must have an effect on every aspect of the believer's daily life. Western Christianity, he stated, had little understanding of the deeper meaning of other religions. He added that, the fact that not all Asian Christians placed the same value on truths found in scripture, had a negative influence on their lives. Scripture taught that Christ alone was the way, the truth, and the life found in God; and that this truth cannot be changed. Christians were encouraged to be more committed in their faith, and responsive to the need to be more creative in the process. A spirit of charity and respect for other religions will increase weight to the message. Time needed to be set aside for dialogue on the many issues that have affected society today. Working together with others on problems of common concern, was an opportunity for the Christian to give hope to the community, in the daily lives of individuals. After centuries of mission work in Asia, Western theology had made no major impact on the main religions of the world. In fact the major religions are on the rise. An Asian theology is needed, and one which Asians can identify and clearly understand, base on a solid theological foundation. This is understandably a challenge since multiple cultures with strong customs are all involved. Christianity is a minority in Asia, and respectful discourse is needed with the other faiths. Christians must self-confidently communicate their faith in Christ in a respectful and humble manner. Since the founding of the Theological Advisory Commission (TAC) in the region, they have advised Asian bishops to be discerning theological aspects and the challenges which Asian churches are facing. Asian churches were encouraged to assign themselves to the task of propagating

the faith and mission activity at Asian Synod in Rome 1998. The gospel must be lovingly communicated with humility, and built around the needs of the locals.

Ma (2007: 1) agreed that an Asian Theology was needed. Asia was unique and had, within the region, different cultures. Theology at present still had a strong western influence. An Asian Theology, it was argued, had a positive contribution for building the Kingdom of God in the region. It must not only focus on strengthening those within the church, but it must also assist in guiding in showing how to reach the unbeliever. Ma focused more on the Pentecostal section of the Asian church, which demonstrated that on the fact that God was able to meet the needs of the believer, and to heal disease. Gabriel (2007: 1) criticized the work of Ma, which stated that the theology process was able to meet human needs. The biblical message, which include the life of Christ were to be central in the process. A 'personal experience' in the Pentecostal church is important, but there be sound biblical basis as well. Saying it more specifically, the 'Pentecostal theology' cannot be based fully on personal experience alone. Modern western Pentecostalism seemed to be focused much on the prosperity in the present, with little attention on the willingness to suffer for Christ in the present. Gabriel agreed with Ma that Asians must make an effort to labour toward the undertaking of an Asian Pentecostal theology. The forming of an Asian theology will have a positive affect on the continual development of the Asian church, even though each country in the region is different and needs to adapt the theology to fulfil their specific needs.

It is a challenge in Asia to find its own unique and relevant theology (Cone 1979: 589-591; LaBute 2006: 36-56). It means more than simply altering the western theology to structure a new theology. Little consent is present how Asian theology would look. Asian theology must take the culture of its people in account, not just trying to liberate itself from the west. Different religious/cultural and social/politic issues will have an influence on that, which differs in each of the countries of the region. Ma (2000: 103-124) highlighted that the tasks of world evangelization were vast, and the argument was made that Asians alone cannot accomplish this task. Adding to this point was the argument that the church must be advised to develop a global vision of winning people to Christ. Another problem existed in thinking that a church, which was planted by western missionary activity, was classified to be a

daughter church of the missionary's home church; and with a foreign personality. Additionally, it was seen that churches must be made conscious of the reality that mission work, was a long-term process. It was shown and understood that it would be well worth the effort for the church to spend more time, in the planning and the training processes of missionary activity. Ma added that it would have a very positive effect on how churches were planted in the future. In the article entitled, 'Asian Church, Mission and A Journal' (1999: 5-6), it was agreed that even though the Asian church has developed into a mission-minded church, in the modern era, there remained a significant difference in the understanding of such, in each country. The church was encouraged not only to unite the worldwide mission force, but also to help in making the improvements that were necessary; in the mission that was originally started by their western colleagues. The church in Asia had showed strong growth, but it still needed to work through several internal problems in order to take its rightful place in the activities of worldwide missions.

In Thailand the concept of 'losing or saving face' was vital in an individual's daily living, as illustrated by Durene (2005: 133-143). The concept of losing face was understood as being when a Thai person's honour in society was seen 'being attacked,' and personal honour was to be protected at all costs. Several levels of "losing face" existed, and all had a temporal or lasting effect in the lives of the parties involved; depending on the degree of perceived damage that have been done. It was culturally incorrect to correct an individual in public, to undermine an influential figure's authority, or to spend too much time with people of a lower position. Building relationships was seen as central and getting involved in a confrontation should be avoided at all costs. The church was seen as the place with a welcoming atmosphere. In church work, the concept of saving face had a negative effect, since sin was not easily addressed due to the fact that a relationship could be broken. The writer made an interesting comment in addressing the connection between losing or saving face, position and status; these were present, even in Christian circles, where value was placed according to an individual's position; not according to a person's value in Christ. This led to a competitive mindset in association with success in the local congregations. Showing respect to elders in society, avoiding confrontation, and placing a high value on status is central in building good relationships in Thai society.

Transformation of the Thai society is happening at a rapid rate. Even though this was being experienced, the trust in spirit worship remained unaffected (Borchert 2001: 509-510). People were still fascinated in the supernatural, and in trying to know the events that might occur in the future. Some of this thinking seemed irrational to the human mind. Cohen (1990: 337-350) added that workers, who had already worked for many years in Thailand, still found it to be a major challenge to have a clear understanding of the indigenous worldview. The efforts of early missionaries, to stop Thai converts' superstitious beliefs were unproductive (Zehner 1996: 293-319). Success levels in ministry only started to increase when missionaries took time to understand why Thais had specific thought patterns and actions. Missionaries were still viewed as strangers in the culture. They must be keen to get more involved on a grassroots level, and to overlap their missionary's lifestyle, with that of the local understanding of it.

The country has a rich soil system, which was basic and sufficient to meet the needs of the people, adding to their satisfaction in their belief system. It was stated differently by Craft (1999: 197-205), he did not see that Thai people had a need to change. Cohen stated that in the Thai people's first experience, the supremacy of Christ before an alteration in belief system was to take place. Hosack (2001: 109-117) pointed out that only since the end of the Second-World-War, was there actually a fresh surge in mission movements. God was at work and preparing people in the areas, in order to be open to the Gospel. The worship of spirits, and the fascination with the supernatural added with Buddhism, is part of the Thai lifestyle. Many beliefs were irrational to the western mind; but they could be better understood where a solid commitment to listen and think about the beliefs with an open mind was present.

### ***3.2.2 World Religions and Worldviews***

All the major world religions are found in Asia. Aragon (2000: 25-41) discussed the challenges that existed in trying to make Christ known in a framework like these. Religion was seen as a concept that was linked with an explicit set of beliefs, and a common structure that was grounded on a people-group's communal experiences. In Asia, Christians should toil to find suitable approaches in how to associate with other

religions. In the past, the view that all religions outside of Christianity were seen as demonic and idolatrous; this was now being understood as a misinformed position. It was arguable that there were elements of God's truth, which could be seen as being present, in each culture, which was also seen as God's broad revelation. These truths must now be exposed and developed. Christians should show a willingness to learn and express agreed on the good elements, in different cultures. Christians therefore, were encouraged to engage in discussion; not to bend towards pluralism, but to work towards convincing Asians of the need to believe in Christ as their Lord. Pluralism exists inside Global Christianity and Buddhism (Chappell 1991: 259-264). Buddhists and Christians now and again discover that they can have more in common with one another than with other members of their own background. In each religion group there are narrow fundamentalists; but they are a small minority of Buddhists and Christians. Indeed, they have from time to time suffered official maltreatment from the institutional headquarters. Campbell sees that both religions have good intentions, but yet they can divide people from each other. The multi-dimensional nature of established religion means that it has many diverse responses, depending upon the particular point of understanding. However, Campbell is of the opinion that world religions, including Christianity do not contribute to shared human and religious unity; rather that they classifying people according to religious labels.

Miller in his book 'Disciple Nations (2001),' highlighted that alternative worldviews exist, and that they are different from Christianity. Worldviews differed from group to group, and had in every culture, a limited revelation of biblical truths. Miller was able to make a connection, in finding that poverty in many countries, he had shown that there could be a case made for a direct link or result of a group who not having accepted faith in the God of the Bible. The statement was also made that countries with the least access to the Gospel were also the countries that were some of the neediest countries in the world. Religion was also seen as more than a worldview; it was defined as a thought pattern. Miller (2001) gave the following definition for the meaning of worldview. "A worldview is a set of assumptions that are held consciously or unconsciously in faith about the basic make-up of the world and how the world works". The writer identified three major worldviews. The first one is called animism, and it held that nature was the central force in the eyes of the individual; that of being

an object of worship. Life was seen as an endless cycle of suffering. The second worldview is understood as theism, and it held there is one supreme God who has created all things, which is the object of worship. The last worldview is called secularism, and it held that the individual's personal ability and physical world is the central focus of attention. Time was considered as being of the essence, and how you lived your life in the present, was the key to a fruitful life. Miller argued that God had already revealed himself, in a limited way; in other worldviews and that these truths should then be used as a guide explaining the Gospel message. People lived life in fear of failure and therefore trusted in some form of good luck for a better future. This mindset was classified as fatalism. In Christianity, faith in God leads to security, a positive view of events in the world, and it therefore urges people to live responsible lives. Miller commented that, the main cultural and religious thought patterns have always had a dominant influence on world societies. The focus on secularism, being where there is no God, or on an animistic view, where the environment controlled one's destination, are both built on assumptions which can be easily answered by biblical teaching. Thought patterns that were not built on scriptural truths, were shown to lead to major states of dysfunction in the societies with which such patterns reigned.

Priest (2000: 92) added insight, on the work of Miller's, 'Disciplining Nations, Transforming cultures,' and in the article, he stated that poverty and hunger will prevail, where a correct biblical worldview is absent in a culture. In God alone, there was found the ability to help people in doing deeds, to reach their potential, and to meet the needs of the poor. In the article, Miller is criticized for looking down on a person because he was poor. The writer seemed to not remember that people with an animistic viewpoint had a specific knowledge or view of nature, which was not known to or understood by the westerner. Imperialism had also formed a major and negative impact on the growth and self-worth of specific cultures. There were a number of countries still rejecting the Christian message, (the Middle East in particular) but who were wealthy and prosperous due to oil production operations. The understanding of worldviews among people groups was complex and involved other factors as well. In understanding the worldview of a people group, a mission worker is helped greatly and such a strategy must be used for fruitful ministry within a culture; since a person's worldview of people has a distinct and direct effect on

their daily functioning (McQuilkin 1999: 57). A carefully understood insight is crucial to conversation in a meaningful manner. This was also seen as a powerful step in the beginning of a church becoming indigenous, taking ownership of the work, and not being dependant upon the missionary or the organization in a long-term relationship.

Different religions have their own distinctive teachings and philosophies. It is seen in many situations which are linked to the culture (Ma 2005: 3-22). In order to plan an effective Christian message presentation, it is necessary and important to have various statistics in regards to the worldviews of the people group. Asian religions were more readily seen as philosophies, and therefore were hard to understand with western intellectual logic. Physical and spiritual relationships and the belief that spirits in fact, run nearly every aspect of an individual's life were seen as central in Asia. The writer was encouraging workers to understand that a message of influence, needed to be focused on the very great reality of a supreme God who had ultimate power over every aspect of an individual's life; as well as the future events into it. When a Christian's life showed unambiguous proof that it had been transformed by having faith in Christ, it was one of the best tools of evangelism, to prove to an unbeliever that the claims of the Bible was true. The Asian places a high value on spiritual matters, which was hard to explain using simple logic alone. The supremacy of Christ must be clearly seen in scripture by the locals, and be seen in the life of a believer, before any significant changes in unbelievers can be expected.

The Gospel message can be explained in a cross-cultural setting if the communicator has had a clear biblical-based understanding, and is dependant on God his guidance. Practical theology thus has important implications for missions today. A gap found to be lingering between theology (the study of God) and how it was practiced in various societies, as highlighted in the work of Hazle (2002: 345-355). Theology was found to still be strongly influenced by western thought patterns; therein it was clearly showing the need for the influence to be changed in focus towards scripture instead and to be better understood and used in the emerging church (Walls 1999: 98-105). The concept of 'missions' was better understood to be a process, which must be connected to specific issues. The writer provided an opinion saying that a multi-disciplinary approach was needed to increase the overall

effectiveness in missions. Theology thus must be made practical to the situation if it is desired that it be able to transform communities. In chapter 2 of this thesis, it was highlighted clearly that the word 'mission' in today's society has different meanings, which directly affect how the work is done. Mission is more than the conversion of the heathen in the third world, which is central to western theology teaching, it also includes doctrine concerning how to spread the faith, the extension of the sovereignty of God, the conversion of the heathen and the starting of new churches. God's mission in His world is his complete capacity as God in action, in human history as he works to achieve His objectives. God works autonomously, and is not limited to work through the church or individuals from a specific region of the world.

Sanneh (1995: 715) agrees with Walls (1999: 98-105) that church history has, in general, been defined by a Western point of view. What European Christians have considered and done, has been considered better to what Christians from non-western countries have considered and done. But in the main, Sanneh is of the opinion that the human character has been transformed from the narrowness of home country, colour, quality and sound; in order to become an all inclusive and subject for likeness. The weight in the past was too much on the advance of doctrine, or on faith as a feature of universal human nature. Before 1945, Christianity was seen only, in essence in terms of the threefold separation; that of Orthodox, Catholic and Protestant. After 1945 such a vision became ever more invalid. Christianity has turned out to be an authentically multicultural world-faith. The mission field demanded that Christians react to local opinion about significance, and the possibility of the gospel being understood and received by the local people. New converts are now able to examine Western imperialism in the light of what they learned in the gospel about God's love and kindness toward the exploited, the simple, and the outcast. The innovative forms of Christian life and practice, which were rising, would be made available to the church with real integrity. As researcher, my understanding of the word mission and the definition of the concept church was influenced by western through patterns; since the proclamation of the Gospel in the past, in South Africa, was mainly proclaimed by missionaries who originated from Europe. The expressing of the Gospel, in cultural relevant ways is common today among mission organizations; compare to transplanting churches with a western character in a foreign culture.



In his article, "Perspectives in Christian world missions between 1960 and 1992" (1997: 242-243), Gross stated that non-western Christians were aware of their colonial past. This contributed to the resistance of western values, and in forming their own identities. However, in churches like India and the Philippines, there was an understanding and awareness that working towards a global Christianity, with the western Christians was needed to keep the Christian witness credible. Theology still needed to take local culture into consideration, in order to make it relevant to the indigenous people of non-western locations. In the Asian region, the process had already started in which a contribution to the growth of the church was clearly being seen and felt.

### ***3.2.3 Contextualization***

In his article, 'Preparation for Cross Cultural Missions' Whiteman (1993: 2-7) clearly highlighted the point, that a culture itself determined what is significant for it. The core value of having a clear knowledge of the culture, of the worldviews, and of showing sincere respect for the new lifestyles was a very decisive aspect of being able to make an important contribution in mission work. In reference to the emerging church, Whiteman advocated the development of a theology which would assist to making the Gospel understood clearly, and without difficulty. Saying it more specifically, the contextualization of a ministry, according to the local society should enhance an effective ministry (Yeoh 2002: 449-466). The training programs used in mission work, must include the dynamics that have existed in the various cultures that are encountered in order for the work to be called genuinely effective.

Contextualization was a relatively new word in missions and was used along with similar expressions like those of 'accommodation' and 'adaptation' to cultures, which were used in the past. Contextualized expressions must be used with encouragement, which would help to add to the understanding of the Christian message. The work started by a group or a church, many times, has the specific missionary's character and values imprinted with in it. This practice has had a negative effect on the life of some new believers, who rejected everything, including family members, which had not yet responded to the Gospel message. Whiteman (2007) encouraged readers by saying that willingness and humility must be present

in the work, in order to help a local church develop its own identity. The full development of an indigenous church took time; but it was possible if the diversity of the cultural expressions of the church genuinely wanted to be understood cross-culturally.

Knowledge of the context of people is necessary, to engage in meaningful discussions (Song 2006: 249-263). Song comment on Rufus Anderson three-shelf models for planting churches, to encourage rapid expansion are to support the local church in being self-sustaining, self-propagating and self-governing. The model was seen to be insufficient, since it lacks importance on the indigenous understanding of context. The guidance of the Holy Spirit in the lives of believers is important in reading and applying scripture in the cultural setting. Discipleship is also an appropriate procedure in grounding the local in their new found faith; in their predominately non-Christian world. Each circumstance has different challenges for the new believer, which must be deal with. It is therefore improper to use one universal discipleship plan, without making adjustments to fit diverse contexts. Anderson (2004: 101-123) states that, although contextualization important in communication the Gospel cross-culturally, the fullness of the Gospel remains in the life, death, and resurrection of Christ. The proclamation of the Gospel must be proclaimed in the framework, answering the issues of concern of the locals. Indigenous people must be encouraged to keep their natural traditions, and not be weighed down by the missionary's home culture.

LaBute (2006: 36-56) describe contextualization, as the process to be aware of differences between thought patterns in cultures. Western though are described as more individualism, structured, and in pursue for personal freedom; there is made no room for error people, is present and is decisions make are based on logical reasoning. Eastern though involve multiple perspectives on issues, always finding a middle way in issues, and striving to keep harmony in whatever is confronted. Relationships in community are seen as central; with the rights of the society seen more significant, than that of the individual. Man view as holistic and in part of the world; life is always changing and there are no absolutes. LaBute added that scripture must be the core in the efforts of contextualization. Secondly, biblical truth

must be applied, in a cultural appropriate way, in order for it to have any relevance in the specific culture.

Burgess (2005: 16-31) identified that the experience of faith or theological viewpoints, in being as a key element as to how the message was to be interpreted. God's revelation is not always experienced or seen in similar manners. The revelation was seen as exclusive and above culture and human understanding. Even though cultures differed, the message of the gospel remained the same. Burgess warned against in using only the mind, in the process of interpreting issues, is not conducive to a proper interpretation; since it is not enough to just understand the reality of God. Newbigin (1988: 50-53) stated that truth can only be found through God; and that in most situations, it can become a very time consuming process. The message, the experiences, the mission, the cultures, the relationships and nature were all connected to God's divine plan of bringing people to a personal acquaintance and relationship with him. The focal point had moved away from, the one supreme God, with emphasis now placed on the worth of the individual and community living (Makidon 2004: 1; Matthey 2004: 163-296). Absolute truths in the Bible teaching were discarded and being replaced with the use of reason or logic. God was being seen as no longer needed in the explanations of the universe; all religion was now being seen as correct, and the individual was now defining the model of morality to be used for society. This thought of post-modernity, was further developing along and in hand with technology and scientific research (Kirk 2000: 217-239; Verstraelen 2001: 380-382). Modernity and post-modernity were being seen as creation's new challenges. Missions as a whole, seemed only to be efficient, if missionaries were capable of answering the concerns raised in the contemporary age (Backlund-Clapp 2001: 1-10; Carter 2007: 1). The generation born in the middle of the 1960's was illustrated as being open to God's truth, but not to worshipping God in traditional church buildings. The position is highlighted of the Yoido Full Gospel Church located in Korea, which continued to grow because it had adapted to the views of modernity. The western idea of being a Christian, and having church meetings, are changing (Vencer 1998: 100; Spong 1982: 11). It is important for non-believers to see the honesty and vulnerability in a Christian's life. It was only in this way, as he saw it; that Christians would have a genuine sense of credibility, and the further expansion of the church would take place more fully. These actions were

central and would help Christians to effectively answer new concerns in the modern age.

In the section above, several writers emphasized the factors that were critical to cross-cultural workers in Thailand, in order to communicate the Christian message in a genuinely reproducing manner. The country has its unique problems like persecution and syncretism. It is true that Christianity, in Thailand, still is influenced by Western Theology. More needs to be done to communicate the Gospel in cultural relevant ways, as that which is seen as important by the Thai people. The challenge to make Christ known remains vast, since the Thai culture is close to influences from the outside and anything that is seen that is a treat to their Buddhist traditions. Indigenous people see no need to change these traditions. Knowledge of Buddhism, the history of the country, and awareness of cross-cultural mission is important in communicating the Gospel in an effective manner. Humanistic approaches, forming a position against biblical teachings, were on the increase and there is a need for cross cultural workers be adequately prepared to be able to answer these concerns. In the following section, issues are looked at which need to be considered before entering any form of cross-cultural ministry.

### **3.3 The Costs of Christian Service**

In the following section, factors were studied that were found to be important elements in the lives of cross-cultural workers. This included such aspects that God have a purpose in his kingdom for all believers, continual preparation and commitment is key to obtaining results in cross- cultural ministry, an intelligent awareness of what the work would in fact entail, whether or not there was a readiness to in fact be prepared to suffer under persecution, and whether or not there was in fact a motivation already developed to understand that learning in all circumstances was necessary for success to be found.

The Christian life was, in reality, a life of purpose (Warren 2002; Norm 1988; Bing 1993: 1; Blue 2005: 254; Günter 2003: 521-537; Kirk 2000: 217-239). This included aspects on a personal and on a ministerial level. It is pointed out that if the following elements are present in a Christian life, it increases the fruitfulness of it. The

Christian needed to realize that he or she existed to worship God, that he or she must find his or her place of service within the church community, that there should be a genuine passion for God's work, and that there must be a humble hearted attitude of servanthood within the conviction (Taylor 2003: 177; Howell 2004: 38-49; Ssettuuma 2004: 180-198; Baker 1998). A cross-cultural worker must know what his or her biblical foundation is and means, since making Christ known, was viewed by Warren, as the ultimate focus and goal of every believer. In chapter two it was clearly expressed that God's mission is that all man must have a personal relationship with him, others and with the world. God planned not only to draw together Israel, but all nations of the earth as well. The nation of Israel was specifically selected to be the nation through whom the Savior of the world, Jesus Christ, was to be born into the world. A worker should ask questions, to establish his vocation and in order to more accurately view the success of what could be done, what could be altered; and if better strategies did exist, which could be used in the future to arrive at such a successful point. Loyalty and sacrifice is needed in following Christ. Even though salvation was a free gift, it cost the death of Christ to make it possible. Ho (1998: 25-42) pointed out that discipleship might in fact include persecution, such as that experienced in the era of the early New Testament church. Bing (1993: 1) stated in different words, what the word 'suffering' implied. This included words such as that of a believer learning to deny him, to take up his cross, to forsake all else, to lose his life, and to deny personal desires.

Kraft's article, 'My pilgrimage in Mission,' (1998: 162-164) describes his own life of service in ministry. Working in another culture was very different from working in a person's own culture. After years of preparation to work in a cross-cultural setting, he went on to work as a missionary in Nigeria; working in the processes of Bible translation. He added that, even though the work was a constant challenge, it was possible if a person trusted in God's guidance. It was stated clearly that in every work of God, the guidance of and dependence on the Holy Spirit was vital, for empowering the worker (Wainwright 2003: 7-28). Newbigin (1988: 50-53) described the Holy Spirit as being, 'the energy in the pattern of missionary advance.' Sarles (1990: 111) state a Christian was thus able to have a strong and positive faith; as he entered areas which had been little exposed to the gospel. Critics have persisted to argue that a person must be careful to continually and fully put his or her trust in

God's guidance alone and not on his or her own positive attitudes in how to address a specific situation.

Cimenhaga (2001: 28) added that a high value was placed on a personal calling, before entering mission work, in eastern and non-western churches. This increased the amount of faithful workers, willing to live in difficulties, and entering the field of cross-cultural work. Believers' gifting in ministry is different. The preparation is needed to understand cross-cultural dynamics. This included fully the openness needed in workers, to different church-planting styles, to the energetic interaction with locals, and the willingness to be comfortably present as needed in order to adapt to the situations at hand. In a region like Asia, social status was a very vibrant part of society (Keyes 1998: 25-42; Howell 2004: 38-49; Tucker 1999: 429-440). This clearly had an impact, where ever the worker would find themselves being positioned and this would have an effect on his final achievement level. The sources of such learning came from self-education, in learning to be a good listener, in spending quality time with God in prayer, and in nurturing fully close relationships that would be developed. The meaning of success, in cross-cultural work, and in secular society usually differs. Christians must learn to do all that is achievable, and to train themselves in the skills needed, to have a useful cross-cultural ministry (Alvarez, 2000: 91-102; Hurley 1995).

Eyler (1998: 152) highlighted the opinion that it is central to have a loving relationship with the target group. Lastly, it was added that even though high-quality preparation might have been done before entering the ministry, some symptoms of distress may still occur in the host culture. Missionaries were encouraged to have regular prayer sessions, along with trying to maintain a decrease in pessimistic feelings, and setting reasonable goals. Preparation for cross-cultural ministry was acknowledged as being complex in nature. Apart from adequate training for ministry in a specific culture, the needs of the missionary and their families as well as the needs of the specific ministry must be clear, in order to have a productive term of service on a specific location. Questions should be available for asking, which would help an applicant's contemplation of cross cultural ministry (Alvarez 2000: 91-102; Nancy 2003: 206-209; Addleton 2000: 30-34; O'Brien 2006: 23-26; Raymo 1996; Knell 2001). These questions should include, 'Is there a willingness to be a life long

learner? Are there health factors involved, and spiritual pressures? And 'How does one set up a home structured life in a foreign culture?' It also helped to cultivate the individual's opinion for working in the host culture. The writer highlighted the thought that, before leaving to the place of ministry, there was a great significance in having a caring church and extended family back home for support. Asking an applicant such questions, in regards to the aspects of their future ministry, always helped to prepare him or her for issues that might arise. The longer in advance, a person knew about the issues that would be involved in the long process of setting up a ministry; and in spending the needed time for working through each single issue; the healthier the adaptation that could be seen in the end. Maeker (2003: 205-209) revealed familiar traits that would be needed for an effective cross-cultural ministry experience. These include: a meekness / assurance in God; concern and high opinion for and of the other culture; comfort ability in risk taking; patience; flexibility; comfort ability team-work; having an awareness of their own culture; having a sense of humour; and having developed interpersonal skills. Significant was also noted that if cross cultural workers' background is that of a caring community; and if they had had encouraging cross cultural experiences from an early on age, their capability to have a successful cross cultural ministry is higher.

In the above section, writers express and understanding into the essentials that were seen as important fundamentals, in the lives of cross-cultural workers. The researcher agrees that God have a clear purpose to bring mankind to Himself, and do each believer have an active part to play in this process. A Christian ministry normally is more effective when they have a clear calling in the part to be played in making Christ known. This includes having awareness of what of what the work would entail, having a commitment to complete the task, and being prepared with an enduring readiness to suffer under the possibility of persecution. It was shown to be vital that their was a need to make use of all the possible tools, in preparing one's self correctly, for various needs that might in fact occur. The Christian's efforts were clearly understood as being a process, which assumed that there was necessarily a time needed to adjust; and a readiness must be presented for change, if there was an alteration in the course of action. In the following section, contemporary tendencies that manipulate cross-cultural work are considered.

### **3.4 Modern Apprehension**

In this section, contemporary tendencies that manipulate cross-cultural work done by western and non-western missionaries are considered closely. These issues include factors such as, the purpose why the church exist, the new trends in mission, partnerships, indigenous church principle, the concepts of short-term missions, and the need for relevant training programs. The above issues are vast and the researcher will not be able to address each one in the next empirical research section which is a limitation in the thesis. Further in-depth independent research of the topics is recommended. The belief will add a valuable contribution to cross-cultural mission work.

#### ***3.4.1 Purpose of the Church***

The question was brought to the fore, as to what purpose the church is present today; this is at times unclear and complex one for many to answer (Byassee 2004: 28-32). Answers can be found, when the activities of the church are studied in the New Testament. The church has always had a role to play; that of being a witness and example of transformation in cultures, and being based on biblical teachings. Byassee declare that this is clearly in agreement with biblical teaching, and it must be central in church policies.

Shenk (2005:73-78) agrees that the church must have a strong missionary purpose, it must give priority to evangelization and witnessing, and it must be committed to meeting world issues. The church has thus, more than any other institution, looked outward to the needs of others rather than inward to the needs of its own members. Shenk argued that the church was formed into an institutionalism by Constantine AD 313-380. It was only in the 16<sup>th</sup> century, that it started to form a change, when Protestant's began to make Christ known cross-culturally in Europe. Two centuries later the Gospel was spreading globally.

The church in the modern era needed to make sacrifices, in order to have any significant influence on society, which was being dominated by an influx of humanistic viewpoints. In a discussion of David Bosch's work (Sugden 1996: 330-334) added that Bosch argued clearly the positions of missiology and biblical studies;



and how both were needed to be structured in such a way that the missions focus must be central in the mind of its preparation. The church has had a significant role to play in society. This knowledge alone however will not increase the fervor in the lives of every Christian; and such a grasp and focus of understanding, was one of the main reasons why the church is growing at such a phenomenal rate in certain regions like Latin-America (Palau 1998: 74-76). In Taber's (2003:177) efforts and writing, the work of God in the Bible, and the focus to make Christ known to all nations, has made it clear; that such must be made central in the efforts and writings by the church today. God has already given people a desire to know him, and the church has a very unique role given to it, in helping people to find the direction for knowing the one true God.

More can be done to organize the church's role in being and fulfilling a part in missions (Layda 1998:115). Layda pointed out four central areas of importance. These included such aspects of thought as the efforts of prayer, the focus of giving, and the process of going out to the fields of labor, as well as the vibrant tasks of the mission's pastor. First, the church should have separate and special times of prayer designated for missions. Prayer in this regard should be vital and earnest, in the hearts and minds of believers, as they are being made aware of the spiritual dynamics involved in the operational areas; where other worldviews are being presented. He continues with the understanding that the facts that clearly revealed this point, showing that it had a strong biblical basis.

Saying it more specifically, Castillo (1998: 80) reminded his readers that the church was the institution from where missionaries are employed, prayer should be manifested, and financial support began. Mission organizations and Bible schools should be aware of the previous point, and they should be working towards building closer relationships with churches; as this is central for all who are involved in the process. Stated a little differently, the writer encouraged his readers with the idea of forming a strong sense of team work; that between the missionary, the local church, and the organization itself. Such was understood as being a crucial point. In this way, the view of the mission work and the missionary would be more relationship focused and realistic. Such a point also implied that the missionary on the field today, if all alone and not founded in a relationship, was seen as being at fault; if a

work did not produce the desired results of the church. Castillo explained that the church was seen as having a central purpose in the New Testament; that of propagating the Gospel throughout the world. Its role in the present era must be seen as having a like-minded manner, but the involvement of all the role players needs to be created in such a way, that lasting results will be found.

### ***3.4.2 New Trends in Missions***

New trends were increasing in the modern age (Raymo 1996). In Europe, the word 'tolerance' was being widely used. Christians were being accused of not accepting lifestyles and viewpoints that were contrary to biblical teaching. This had a direct effect on missions, which then led to many churches then to be seen as not boldly proclaiming the central truths of Scripture. In Africa and Asia, various crises like poverty, civil wars, and natural disasters were on the increase; which then led to the increased need for Christian aid. One of the key difficulties in global Christianity was that changes are continually taking place, and that the need existed for a new model of structure for work to be place into (Williams 2002:467-603, Johnson and Mandryk 2006). Williams added that the church must now be made aware of the problems that are central in the world today; and forming their ministries along the lines of these specific requirements, in order to have an appropriate ministry. In certain Christian circles, a new call was appearing; which sounded as a call that the time had now come to stop send missionaries, but the vital need for financial contributions must continue. It was seen as important to have information, and to be prepared to meet the new challenges, which were facing the church today. Johnson and Mandryk described that the fast growth rate in the evangelical church taking place today; and explained that it will only continue if new issues in the world are adequately addressed. This included the issues of AIDS, uncertain weather patterns, political turmoil, immigration, terrorism, and the increase in the process of urbanization.

In addition, around the world stories of anti-Christian maltreatment and brutality were increasing and were more frequently presented as unquestionable confirmation of the aggression being experienced; in particular in the Muslim world (Jenkins 2008: 53). Coptic Christians in Egypt frequently fall victim to indiscriminate assassinations

by Islamist extremists. There is no reason to doubt the dangers face Egypt's Christians. Despite the mediocre position of Egyptian Christians, the church persist to function healthy manner; as it has ingrained itself so steadfastly in Egypt's established speech, and civilization following near 1,400 years of Muslim ruling. A distinction can be made between tolerance of dispute and authentic support of religious freedom (Matheson 1999: 112). Society's main concern was that agreement be found; to be achieved either peace or by force. At times these allow freedom of conscience or even worship of individuals or groups. Matheson highlight the opinion that tolerance, it appeared, was not a natural fruit of the human spirit. It was however essential for trade and the exhaustion of war in the era of the European Reformation.

### ***3.4.3 Partnership in Mission***

Raymo (1996) states that many local churches were still not mature enough, to make a significant contribution in their society. Still, the church, in these situations can be of significant value by working in partnerships with missionaries. The local churches must identify the need for partnerships, and they must define what form it should take. This was implied, as seeing that the western missionary, must be careful to not play the dominate role. Partnerships were part of mission work. Eyler (1998: 152) expresses his opinion that cross-cultural missionaries served, in most situations, within organizations or more specifically worked within teams. Training in how to work on a cross-cultural team always helped in the area of becoming better involved in the work, and being more aware of the differences found between cultures; within the team particularly, and in the important areas of patterns of communication. Ho (1998: 25-42) agreed that working in teams was on the increase, versus the individual working in projects alone. The indigenous church must be encouraged to become an equal partner in the process, not just a subservient sort.

The development of a proper and effective model of partnership in mission is difficult (Kham 2003: 175-190; March 2003: 370-381). A number of the churches that were planted by missionary endeavours were seen as showing fundamental expansion. With this in mind, some missionary organizations were handing over the work to local leadership; while still in others, there remained to be seen a seeming lack of trust to engage in this progress. The western church did make mistakes, since the

Gospel was spread at the same time as colonialism. Asian churches, in the present area, wanted to be self-governing. Personal mission programs were set up without any coordination with others who seemed to share the same burden. Kham identified the strong need for partnerships to be developed between the western and the eastern or non-traditional western church; with both being giving the opportunities to be seen as equal partners. The writer added that, partnerships have three key dimensions. Firstly, all must be dedicated followers of Christ Jesus. Secondly, all must have a solid and loyal commitment to be seen as working hand-in-hand working together and for each other. And lastly, all must be committed to the completion of the mission of world evangelism. Saying it more specifically, a trust must be developed, and an agreed upon understanding of expectations must be presented in order to reach their mutually developed goal. A strong partnership was understood as functioning clearly, where the parties worked together as a group, from the early planning processes to the eventual working out of the efforts of the plan.

Paul in the New Testament has clear instructions for the Christian community (Murre 2002: 583-588). The house of worship of Paul's day had transcended noteworthy limitations of race, religion and culture in a limited way. With the matter of "partnership in the world church" in mind, three themes of particular significance are highlighted by Murre: namely the presence of God, the communication within the church and thirdly the missionary point of view. Partnership in the church is a experience at times, with lots of pitfalls and inequality. Murre state that Paul in his letter to the Corinthians is very much anxious with their behaviour towards each other; and the "common good" within the group, both believers and unbelievers. The church should ministry to each other in a variety of spiritual gifts, and at times mutually interdependent will be realized.

Partnership between Western and third world churches in the light of Galatians 3:28 is alleged as a major test for Christian mission in a world gradually more and more torn separately by economic, cultural, religious and other diversities (Funkschmidt 2002: 395). Funkschmidt stated that it is relatively easy to develop new theological ideas, but their final worth lies in their practicality. One of the major issues in this field of inequality with is in the subject of money and power that would seem to go with it.

Unfortunately this does not keep money, and its uneven allocation, from playing a key role in inter-church relations. The London Missionary Society gave way to the CWM organization in the 1970s when the focus change during their 1973 conference in Bangkok. Partnership was now a test to the status quo. There was an inclination to put the Western church's action under the accusation, of being done in the background of capitalist misuse. In the past, mission structures were simple; where the western mission organization stood central. Fah (2004: 30-33) agreed that all Christians are firstly in partnership with the Lord, and secondly with each other, proclaiming the kingdom of God. For the past two hundred years, western nations primarily took the lead in cross-cultural mission work. It is time now to built partnerships, networks, and structures for the effective stewardship of time and resources. A servant-spirit must be presented to serve each other. Current missionary behaviour created damaging dependency, especially in the area of meeting essential needs, rather than bringing people into to right position with God (Harries 2008: 257-270). Harries is of the opinion that it is not possible to maintain healthy relationships of equality, in this set-up. As long as the west is the source of needs, the indigenous church will never be capable to form its own identity.

Ray (1998: 95) pointed out that the fact that over 700 different global evangelism programs were available at the present time, which was a clear confirmation of the lack of coordination that still was present between churches and groups that were actively involved in missions. The goal of the evangelization of every people-group by the year 2000, and by similar programs like AD2000 and Beyond Movement had failed. Even though new churches were genuinely planted, it was obvious that it would take time for these churches to reach their various stages of maturity; Christianity still being seen as a minority in several regions of the world. The need for continual dialogue, as discussed previously in the research, was steadily growing between the western base and the emerging frontiers of the church (Wickeri 2004: 182-198; Williams 2002: 602-603). This included the sharing of valuable resources. The writers are of the view that eastern and non-western church needed to take more initiative in the new directions found, in church growth. This would clearly help the emerging church to develop its own identity. The steadily growing church in Asia, Latin-America, and Africa, continued to show a strong form of development, and they should readily take more of the role in addressing worldwide issues in Christianity.

Hong-Jung (2002: 577) encouraged the church further by expressing that there was a need to work beyond partnership, and expand on further into the area of networking. This kind of procedure could only happen when a church was already in the process of taking responsibility for the work which they had developed; as well as continuing on with a mutual relationship with a missionary presence. In networking, the power took place as the church was growing and fulfilling its role in missions. In contrast, Blaufuss (2002: 428-448) encouraged others in the idea that missionaries should not continue on for many years in a specific setting. Saying differently, foreign mission organizations were still the in controlling position, in many of the areas around Asia. The need was clearly expressed by saying that churches, which were planted by foreign mission activity, must work begin working towards taking over in the area of responsibility and ownership of their work.

#### ***3.4.4 Indigenous-church-principle***

The indigenous-church-principle was understood as the clear objective which many mission organizations and leaders were working towards (Carter 2007: 1). The writer also pointed out questions which needed to be asked, if success in reaching this goal was realistic. Churches planted by westerners, he argued, were well funded and the missionaries were well qualified. The church's probability of survival, if the western missionaries pulled out, on the long-term was seen as minimal. He used as an example, the idea that children remained in a relationship with their parents, even after they were adults. In a similar way, a group still had a responsibility and a role to play, in the future of the church it had planted. This development, he explained, must have mutual respect and assistance. He emphasized the interdependence between the missionaries and the national churches, which he called the 'Co-active Ministry Approach'. Here, both the missionary and the local leadership serve as partners and define specific roles; changing over time, according to the changing in circumstances. In this approach the assumption was understood that there were needs which were mutually identified, and that the workload was equally shared. The local church was in a consistent process of continual training, and not one of working independently but as part of a well founded partnership. In this model, Carter argued, was the unique role of both the missionary and the local church, which should be established. Churches in the emerging world, as a whole, were still dependant on

foreign aid, for their existence. The western church, interesting enough however still needed to help; to develop an adequate structure with the locals, where co-ownership was seen in the work.

McQuilen (1999: 57-59) warned that it is not fit for a church to be continually dependant on foreign finances. Believers must take personal possession for the work of the church. This included the eventual place of finding themselves as self-supporting, and paying the salaries of its leaders. Saying it differently, the believers must grow to the place of having an assurance that God will meet all of their daily needs. The same thought would be implied, that the locals should desire and confirm to the attitude there was a need for by attending the various training programs that were provided. The church in Korea was seen as being a quality filled example in this process of taking ownership for its work, locally and cross-culturally. Backlund-Clapp (2001: 1-10) added the thought that mission organizations, with healthy monetary resources, were found to be a hindrance in not helping the locals to become self-supportive. The church, in these cases, was not encouraged to take ownership for the work. In the article 'A Moratorium on Missionaries', similar concerns were made. The drastic response made by an African elder, was expressed by saying that, that it would be seen as a benefit to the eastern and non-traditional-western church, by breaking all links with the western church for a period of time happened. In this manner, the local churches can then develop their own identities (Anderson 1974: 1). Anderson argued that the idea of stopping the process of sending missionaries was not a scriptural one. The power behind such a thought was seen in the reasoning that, in many areas there was still no evangelical witness; and or the churches were too weak to function independently. The writer agreed that the worldwide church must prepare itself for a new era of missions, with a strong growth in the church's planning in the emerging world. Mission work was indeed biblical, and it would need to continue in cross-cultural missions work in order to continue fulfilling the needs.

#### ***3.4.5 Short-Term Mission Work***

Entering missions on a short-term basis was becoming more of a common trend (Douglas, 2004: 173-183; Guthrie 2006: 64). Travelling around the world is becoming

less costly and easier every year. More Western Christians were also finding access to the funds and time that was needed, making them available and able to make a contribution, in a cross-cultural location. Not all who served in this capacity, had the approach or reasoning for being involved in the same manner. Douglas highlighted as well that a specific need was usually identified, and then the necessary energy was focused on meeting this need. Aspects like contextualization, language proficiency, and the appropriate methods of evangelism, seemed not to be crucial elements in the actions of the ministry. Guthrie stated that more still need to be done, for the ministry to play an active role in world evangelization. In general, westerners are described as having an adventuress spirit, and found excitement in the experience of travelling rather than in having a readiness to die for the cause of Christ. A willingness to learn will help short-term missionaries to make an active contribution in spreading the gospel globally. Professionals were starting to take on secular employment, as an entry point for service, in some countries that were still recognized as being shut to traditional mission work. In his book 'Why the World Waits: Exposing the Reality of Modern Missions' Yohannan (1991) state that many in this type of missionary endeavour were trained in the spiritual dynamics of cross-cultural missions. There was also, not enough proof, that this method could make a lasting impact in a cross-cultural setting. Douglas argued that short-term missions, had a legitimate role to play, and must continue to be done in order to give those involved, the necessary opportunity to make the ministry useful. In particular situations, this new option can be well used for expanding the kingdom of God.

Short-term mission workers coming from the United States have experienced significant growth in numbers (Walker 2003: 30). At present it is estimated that a million go on short-term work yearly. Criticisms of the tendency is that the work done is shallow, cross-cultural uninformed, and is poor showing of stewardship in capital resources. Little effort is also made to learn the local language. In the '90s nearly all mission publications were against short-term missions. Responding to the critics, an alliance of evangelistic and missionary organizations has released a set of new, "Standards of Excellence in Short-Term Mission". The standards, which are voluntary, include God-centeredness, empowering partnerships, mutual design, comprehensive administration, qualified leadership, appropriate training, and thorough follow-up. Members of the steering board that developed the course of



action included groups like Campus Crusade for Christ, Youth with a Mission, InterVarsity Christian Fellowship, the Assemblies of God, and the Southern Baptist Convention. In the article, 'Short-Term Troubles' (2007:76) short-term teams are encouraged to take necessary safety measures when ministry into risky or closed countries. The Bible commands the church to spread the gospel into the entire world. The writer in the article is of the opinion that short term teams can be effective if they are invited to work in partnership with a specific group, capable to address local needs, have obtained the proper government paperwork, and are planning for contingencies. Closed countries have traditions that have been form over centuries and do short-term workers need to be inform of such, so that the ministry done in a short time span will make not much impact on the lives of the locals.

In the article Mc-Missions (1996:14), short-termers are portray to have their *own* position, but not at the cost of profession missionaries. In the article, the writer is concern that the enthusiasm is easily generated for short-term missions, yet career missionaries discover that few people want to hear about their work. Regrettably, much of our short-term work fosters reliance instead of empowering people. Another key difficulty the article highlight is that whenever there are inadequate preparations, some short-termer workers might harm existing Christian witness, or weary the long-term missionaries and national leaders. A positive element nevertheless, is that many, who had a vision for career-mission work, have started during a specific short-term missionary trip. Ministries are encouraged to spotlight long-term workers, and only viewed short-term workers as a complement to them.

#### **3.4.6 Training and Missions**

Training programs must be well designed, and well as including all relevant information and techniques, to provide any value in a cross cultural setting (Alvarez 2000: 91-102; Keyes 1998: 25-42). It was clearly accepted that the trainer himself, must be a person who had solid knowledge in the field, and be academically informed as well as having had field experience. Alvarez explained that eastern and non-traditional western missionaries can greatly profit from functioning networks, which included the exchange of ideas, of resources, and of fellowship. Today there are various international movements present, like the AD 2000 and Missions

Commission, which helped the church globally in the process of evangelizing unreached people around the world. The writer sees training as follows: first of all it was a cognitive process, secondly it was in the learning of a specific ability to apply in a non-formal situation, and thirdly it was to be applied into a community styled framework. Alvarez added that in the emerging churches around the world, these local churches were to be the first point in a training ground that would be developing the missionary character. This became more important as the process continued, since in an area like Asia, Christians clearly wanted to be more involved in making the Gospel known in a cross-cultural setting. Cross-cultural centers, in several areas like India, Korea, Singapore and the Philippines, already existed.

Hurley in his book 'Preparing to Serve' (1995), stated that the church in Africa, Asia, and Latin-America would then be able to take more of a stable responsibility for world evangelism in the area of training. Countries which had shown potential in this regard were highlighted as Korea, Brazil, India, and Nigeria. Training was not viewed as having employed the Christians in western countries alone, as the educators, but it must also be conducted in an equal partnership with the Christians in the emerging churches. Before the training process commenced, questions need to be asked like: "Who were the target groups who needed to be trained?" "What needed to be included in the training program?" and "Where would the training take place?" All of the parties who would be involved needed to contribute to the process, if the end product would be seen as one which was producing a lasting result. In regards to the question of, "Who needed to be trained?" Hurley had a list of questions that must be asked at the beginning of the process in the training. In many situations, having an understanding of relevant work experience, and of having the professional qualifications necessary, was seen to be a vital aspect needed for a successful future ministry to be realized. He gave insight into the thoughts that had shown how the trainer must be aware of the fact, that Christians from different cultural backgrounds approached the training process differently. In regard to the content of the training, Hurley added, that it must be biblical and relevant for the specific future of quality ministry. Some organizations put an increased emphasis on the idea, that practical training must be involved in an active part of the academic program. Whiteman (1993: 3-75) remarked that training in mission, is not only to help the missionary to converse effectively, but that locals must be taught how to repeat the

gospel message in their own cultural applicable way. It is vital to keep scriptural truths central, where the gospel is communicated cross-culturally, yet cultural appropriate. Having expressed that, Whiteman state his thought that, part of human nature was understanding that a person's cultural environment will at all times play a part how he judges, values and communicates to other cultures.

Attempts had been made to offer a global viewpoint of training for the cross-cultural ministry. This development was seen as being difficult, with the various factors which were being involved (Ewert 1994: 45). The eastern and non-western church had had its distinctive character; and such must still be allowed to continue, in order to build the needed trust. The significant weight of culture and the different variances in learning styles do not make it possible to generalize the missionary education, in an international mode, for every one and every point of experience. The term 'missionary' was customarily linked with a European Christian, making the Gospel known cross-culturally in the eastern and non-traditional-western world. In his book 'Why the World Waits,' Yohannan (1991) blamed the western organizations for not accepting the non-traditional-western believers, as equivalent partners. In the training process, it was not possible for locals to meet the same criteria, entering the process. These included various health and psychological testing procedures, the social compatibility of the workers, and the needs of making the individual work outside of their own country. Less emphasis should be placed on the social and technological skills of the workers. Yohannan (1991) pointed out that, a missionary in the New Testament, was someone who introduced people to Christ, baptised new believers, trained the new believers, were instrumental in casting out demons, and in healing the sick.

### **3.4.7 Conclusion**

In the above section, the tendencies that were identified, can manipulate cross-cultural work. Churches have different vision statements why they existed, which do not always have making Christ known globally central in its activities. Opposition against mission work and secularism, are in the increase. Believers accused of not being tolerate, even though actions in society are not tolerate of the teachings of the Bible. As a researcher, I agree that more need to be done, to improve training and the communication of the Gospel; in order for it to be more relevant and effective in

Thai society. The western churches were still seen to be the senior partners in many church planting set-ups. A need for interdependence existed; and for an understanding of non-dependence on the western church, in order for the non-western- churches to develop their own identity. Partnership or networking models are frequently discussed and they will be of value for the church; which will help many to move away from dependency, still present in many forms. Short-term mission as a ministry is growing also in Asia; where these teams are common phenomena. Even though this form of ministry is of value in specific circumstances, applicants still need adequate training to make a valuable contribution. I agreed with many organizations, that short term missions is only a help, in controlled situations; such as if necessary planning is done, and if the ministry will not have a negative effect on established work. In the following division of the literature review, global developments are studied and the affects they have on eastern and non-western missionaries working in Thailand.

### **3.5 Global Developments and Non-Western Missions in Thailand**

The reality of significant growth, was brought to the reader's understanding in the early part of the thesis, there is significant growth taking place in the church in Latin-America, African and Asia (Walls 2000: 17-21; Pocock 2004:127-128; Wickeri 2004: 182-198; Espinosa 2004: 262-292, Barrett 2004: 24-25; Shenk 2005: 73-79). The increases of eastern and non-western missionaries from these regions are directed linked to significant church growth (Bosch 1995: 35-40, McClung 1985, Karkkainen 2000: 37). Jenkins (2005: 194-200) stated that the missionary forces from this regions has a significant effect in cross-cultural missions. The increase of non-western missionaries, were also considered as presenting exciting developments in modern missions (Wickeri 2004: 182-198; Terry 1996:161). In this section of the thesis, global developments in mission are looked at in order to establish the understanding of there being any relationship between the challenges that have been experienced in my eastern non-western missionary service in a cross cultural setting in Thailand. Scholarship in the area of non-western missionaries working cross cultural in Thailand is still a new field of study. The review of quantitative and theoretical literature at this stage is seen as appropriate to gain reasonable insight in the problem area. The issue is therefore complex. A key difficulty is to find studies

that have been done on the challenges experience by non-western missionaries specifically in Thailand. The study done in the follow section does definitely attempt to gain insight in challenges faced by non-western missionaries in Thailand, but there is more research that needs to be done in future, as further scholarly writings become available.

### ***3.5.1 Evangelical Christians***

Earlier in the thesis it was shown that the percentage of Evangelical Christians living in Latin America, Africa and Asia is significant higher than in the traditional-western part of the world. Carpenter (2004: 1-4) added to the though by saying that in Nigeria for example, western missionaries had decrease from over 500 in the 1960's to about 100 in the 1990's; while there were indigenous missionaries, numbering about 1000, serving across the country and neighbouring countries. The same applied for Brazilians, Indians and Korea missionaries. Carpenter is not sure of the reasons for the decrease of western missionaries, but the reality of such was potentially responsible growth in the local church's maturity. He added that even though the growth of non-western missionary work was encouraging, it was clear that much still needed to be done for the church as a whole; in order for it to become more indigenous in its nature. The writer furthermore points out that the church, in the global south, had experience a significant amount of suffering in areas like abusive military governments. Hope is still present amidst of suffering, and does he encourage the church to work towards forgiveness and reconciliation. An additional challenge that continued to remain was in the proclamation of the Gospel as the central message of Christianity.

The growth of the global church in Africa was earlier pointed out to be encouraging. This expansion however, by no means, projected the idea that such will have a lasting impact over the whole continent (Hesselgrave 1996: 28-29). According to Hesselgrave, one of the difficulties in Africa is the presence of continual inter-tribal strife. Many evangelical churches are also plagued by lingering ties to questionable tribal customs and witchcraft. As a result, churches and missions in Africa, receive much less attention even though the challenges are greater than ever!' Hesselgrave stated it this way, 'However, today we know more about the problems of both the

nations and the churches of Africa'. As in Africa, this researcher had found that it is difficult to predict the impact of the work of cross-cultural mission work, in Thailand; since the influence of the local religion and traditions is often underestimated. As shown in Africa, it is not uncommon to find that non-western missionaries in Thailand, gained credibility by meeting a felt need; and such was often the initial reason why a church was started. Many Thai believers first came to faith in Christ when they were healed through the prayers of a missionary. This researcher had found that Thais often were open to receive prayer in time of difficulty. This ministry exhibited the compassion of Christ to those who were suffering, and it needed to become a central aspect in evangelism.

In West Africa, in countries like Nigeria Sierra Leone, Gambia, Benin and Ivory Coast, the charismatic churches are growing and with and increased involvement in mission work in the region. These efforts are not well documented, but still it is encouraging witnessing the increase of indigenous missionaries, not only working in their own borders but also in several neighbouring countries (Ojo 2009). Ojo points out that the issue in cross cultural missions in a country, like Nigeria is complex, since workers experience aggressions from Muslims. They have been attacked and driven out of the area were they were working. The writer also describe the closer networking, with international initiatives, like the Ad 2000 and Beyond movement; and mission organizations in recent years had increased cooperative mission efforts in the region. He continued to state that churches were found to be attempting to support their workers as best as possible. In the present study, the researcher had not found the same aggression against non-western missionaries working among the Buddhist in Thailand. In Thailand non-western missionaries were all closely related to their home churches; and they had agreed that their churches wanted to support them more, but were not able to do so. Non-western missionaries were still committed to their task, regardless of the minimum support.

In Africa, locals are in touch with the fundamentals of the spirit-world; which daily affects their lives (Sanneh and Carpenter 2005: 1-17). Even though the traditional-western church played a key role proclaiming Christ, in Southern Africa, it was encouraging to find that the church like in Ghana has more of a local heritage in the church services. In addition, the writers added that in Thailand tribal groups also

spread the Word more effectively through their oral traditions, myths and narratives; therefore strengthening their own cultural identity. According to the authors, the proclamation of Christ in a world where another world religion is dominant remained complex. In Thailand, the researcher had established the truth that non-western missionaries were actively spreading the Gospel among the Thai people, working alongside local believers. The researcher is also of the opinion that after living in Thailand for eight years, the initiative of promoting Gospel by the local believers was still minimal. The results of this action, appears, will have a significant impact on the church's spiritual health when the missionary leaves the specific area in future.

### ***3.5.2 Cross-Cultural Mission***

The issue of cross cultural mission is complex. In a country like India for example, with a population of roughly a billion people, there are the consisted difficulties of the various ethnic and cultural groups living within its geographical borders (Fox 2007: 114-127). Fox says that in addition, the country also have one of the largest amount of eastern and non-western, and indigenous missionaries all serving in a cross-culturally within its own borders. He viewed it as a matter of concern, that there was a majority of missionaries work among being done, among the already reach Indian Christian population in the south. Many non western cross cultural missionaries were also called into missions from a direct call from God during their teenage years; this is shown in the interviews, resulting in the empirical section of the study. In India, Fox stated that personal calling was received at special meetings like camps / prayer meetings. A number also had in the past had been exposed to cross-cultural ministry. The value of the impact of the testimonies of missionaries, mission organizations, and missionary literature, was also found to be a key influence in the lives of others. The role in mobilization Christians into mission, were must lower when coming from within the local church or Bible schools.

Barton (1915:1-17) continued to point out in the following paragraph, that the nature of mission work is complicated and diversified, by traditions and practice of it. This included differences in the abilities and characteristics of missionaries, and the various policies of mission organizations within most missionaries work in Thailand. Some organizations is open to change, while others fix policies which limit the

workers ability to reach his or hers full potential. Barton explained that it is a challenge in Thailand, to proclaim Christ in a constructive way, without condemning the locals for following Buddhism. An area of encouragement for Barton is that mission groups were clearly aware of each other and were working towards a common purpose. A spirit of competition between mission agencies or churches, to win the lost was still present however; and this clearly was not good for the Christian witness in countries like Thailand where Christianity it is a minority religion. Barton stated that the issue of many church denominations, being present all over the country, was still hard to explain to the Thai people. Buddhist temples however, are explained as the central institution around which communities are built; and enhanced unity and not division. When missionaries realize that Christianity involves much more than preaching the message of salvation, to escape God's future judgment, but it also is powerful for improving the society in a whole; Barton continued that in such a manner the Gospel will have a greater impact. In the past, Christian mission work had improved the lives of people (medical missions, poor, refugees, tribal people, and students), while led to the believers being more productive to the local economy.

Christian expansion, in the thesis, has established the truth that such was made possible, in a significant manner, by the conviction in the lives of individual Christians; that believers have an active role to play in making Christ known to all nations. The idea in the past, that it was not necessary to enter cross-cultural mission work, since God save those He wants to save; now many no longer considered to be true (Walls 1999: 954-961). Walls continued by saying that non-western missionaries who interviewed, had seen that their personal calling part of being a Christian, even though the ministry had gone without advances in support. Elements of God's revelation are present in each culture. It sometimes takes times however, to discover different elements of God's revelation that can be used in ministry, and how to explain it in a cultural relevant way.

### **3.5.3 Colonialism**

Earlier in the thesis it was highlighted that during the era of colonialism, Christianity made significant advances. In a similar way, the colonial powers enhance the role of



missionaries in the Asian region; but the locals was seen as heathen and uncivilized (Keyes 1996: 280-292). Missionaries were seen as foreigners in a cross-cultural setting, with their own unique culture and religion. The truth of scripture is a new concept to many, where the Gospel is still unknown. Most who believe, the writer explained, were the poor in rural areas; but lack the status needed in society, to make a considerable impact. He elaborated that Thailand always been independent, and becoming Christian is seen as part being indoctrinated by a western ideology. In Thai society, this idea appeared to hinder growth of the church. Missionaries appeared to have been well received, but Keyes added that locals seem to be more interested in the foreignness than the message, which should not be surprising. The effects of political and economic uncertainties in the modern era, the article pointed out, has been a positive point since they have led many Thais, especially in the cities, to find refuge in Christianity. Those in the cities also have appeared to be less interested in Buddhism, since many of the religious leaders are used by political parties for political gain. Buddhist belief system is more than 500 years older than the Christian faith, and the thinking patterns are not logical to the western mindset. Another area of concern for Keyes was that the western training offered to Thai Christians to answer arguments in a structured manner, at western base Bible schools, were proven not to be convincing to the Thai mind, that salvation is found in Christ alone.

#### ***3.5.4 Challenges of Missionaries***

It was encouraging to find that well documented material was available for helping missionaries, in general, to have a meaning ministry on the field of service. The challenges that missionaries experience as a whole were also applicable for non-western missionaries working in a cross cultural setting. These issues were found, in various forms, which included financial resources, stressful missionary family relationships, especially marriage, cultural adaptation, the ever changing conditions within specific ministry teams, and the unfulfilled missionary expectations (Taylor 1997: 3-9, 25-29). Taylor in his book, 'To valuable to Lose,' attempted to help missionaries to stay on the field regardless of difficulties they were experiencing. The work was guided by the World Evangelical fellowship (WEF), and Commission Mission Venture called Re-Map (Reducing Missionary Attrition Project). Taylor added

that the fault was not always with workers, if they experienced a specific challenge and still needed to return earlier. He continued by saying that the mission work had already started, when the missionary had received a personal calling from God. At that time, the church and mission organization, should come along the person and assist them in working through it. When the missionaries are on the field of service, there is the need to receive quality support; that was important in order to be able to experience a fruitful ministry. Added to this, was the reality that the sending churches must show active interest in the lives of its workers. Taylor highlighted the point that certain challenges are common in specific countries of the world. In Asian countries (India and Philippines), health issues were a common problem. In Korea, he elaborated, stress was experience more by single ladies; were the family exercised pressure on them to get married. Korean workers in general struggled with interpersonal relationship within the team, children's education and health. In a country like Brazil, apart from financial issues, the lack of commitment to the task, and ability to handle personal issues related to the work, were found to be common among workers. In the empirical research section, non-western missionaries from India, Philippines, Korea and Brazil were included in the study. All work within western mission organizations, had well established ministries and some were married to westerners. The degree to which each of the above challenges had on each worker was unsure, and there still needed to be further research completed in the future, order to be done accurately.

Non-western missionary's experiences, in mission work, appeared to have had a number of similar challenges as their western colleagues. Valuable lessons can be learned from the cultural adjustments of Southern Baptist missionary experiences, of arrival in the country of service (Whelchel 1995:2-3). When many entered a new cross-cultural ministry, they had to sell their homes, cars, quit present job, get a series of immunizations, attended farewell dinners, processed visas, prepared for the school needs of children, and decided what they needed to take with to the new country. He continued by saying that in the country of ministry, belongings must be unpacked, new relationships must be built, new languages must be learned, news schooling for children must be scheduled, and the regular writing of letters to partners back home must be started. In this present thesis, the researcher's aim is to establish the point that the challenges are similarly experienced by all, traditional-

western, and non-western career missionaries in Thailand. Non-western workers can identify with the challenges experience by Southern Baptist workers; and if these needs are adequately addressed, they would increase the adaptation workers on the field of service.

Schroeder and Luzbetak (2005: 69-72) stated that several issues in cross cultural work today, in the modern area, are different compare to the early days of missions. The authors are of the opinion that a consistent adaption to the environment is vital, in order for ministries to be effective and relevant. They detailed the point that some issues have emerged as relevant to mission, those 'that either Bosch did not treat directly in his own writings or that have emerged in the years since the completion of Transforming Mission and his untimely death'. The church in the global south had by and large had suffered under oppressive governments, and there was a present need for peacemaking. The importance of reconciliation was a viewpoint that needed to form in mission organizations and workers. Missions had to be seen as a conversation, mainly because "it provides a corrective for the very one-sided notion of mission which people took for granted in the past."

### ***3.5.5 Dialogue***

There have been discussion, especially among Asian theologians, that mission is essentially dialogue, as highlighted earlier in this chapter. Following this approach, it was believed that there will be an increase Christianity influence in Thai Buddhist society. Another challenge in the work is that some Christian groups believe that Buddhism is also simply another way finding peace with God (Cohen 1995: 31-37). Buddhism therefore, through dialogue, must be incorporated into Christianity. Cohen continued that missionaries are accepted in society, but that the Christian message had not yet been seen as relevant in meeting the spiritual needs of the locals. Cohen added that missionaries should be aware that the witness of the Gospel is done in ever-changing and diverse contexts, and so, it always must be open to the possibility of change and adaptation. The church in Thailand has only in recent years seen growth, and in this regard, church history still new. In the empirical section of the research, non-western missionaries are found in a small number throughout Thailand; yet still experience their contribution in ministry noteworthy. The researcher

saw this as important, decreasing the belief by Thais that Christianity was just a western religion.

### ***3.5.6 Buddhism in Thailand***

Buddhism is a major world religion, and is even more difficult to understand in Thailand, where it is not practiced in a pure form (Cohen 1995: 31-37). Missionaries, the writer added, are tolerated but not necessary welcome. Christianity was furthermore divided since Christianity was practice differently in the four regions of the country. Doctrinal Christianity was practiced only by a minority, while most follow only followed a popular Christianity where issues of life and death are focus upon what made a contribution to the individual's daily lives. Cohen stress that the understanding of the history of Christianity in Thailand, and the willingness to be a life long learner of the issues as hand, will contribute to the point that missionaries would still be able to experience a fruitful ministry in the country. Protestant missions also appeared to be viewed with scepticism; where the main focus was in winning Thais over from Buddhism to Christianity. The Catholic Church on the other hand, appear to have a greater credibility, since the main focus was to help Thais in the area of education and in providing humanitarian aid; and not in focusing on introducing Thais to the Christian faith.

Wisley (1984), in his dissertation on Christianity in Thailand, tried to address the following question; "Why has Christianity not made a more profound impact?" His response to this problem was,

‘That the Christian movement can become more biblically dynamic and culturally relevant provided it demonstrates an ecumenical willingness to seriously consider the lessons of the suffering Church beyond its borders and that it produce a message that speaks directly to the changing context of Thailand today.’

Wisley was a missionary in Thailand for nine years (1966-1975) and his experiences included evangelism, Christian social development, and leadership training programs in both urban and rural areas. Wisley agreed with other writers in this thesis that the themes which influenced how Christianity was perceived was the cultural background of the missionary, missiological methods applied and the religious/political context as understood. Christianity must be proclaimed as being

dynamic; which had actively shape history in the past and has always been relevant to the global needs of mankind. Wisley also encouraged the church as discussed previously, that as long as syncretism remains widespread present in the Thai church, the church will continue to be weak and without a significant influence in society. The church must take the opportunity to address these issues personally, and to make their Christian faith relevant.

### ***3.5.7 Communication the Gospel***

A key difficulty experience by missionaries is to communicate the Gospel in cultural relevant ways to locals. Wright (2004: 149-150) used an example of a tribe in northern Nigeria, called Gwandara-wara, whom by more than one attempt by missionaries in the past, were not able to be reach with the Gospel. The Gospel could not be communicated, and no church was planted. In the eighties, missionary efforts were successful when they discover what elements were viewed as being essential in the culture. The missionaries found that, what was central to the group's culture was in dancing; and then they presented the Gospel accordingly with great success. Dancing, was later discovered, was in fact also the meaning of the tribe's name. Wright continued by saying that the message of salvation, in the past was not presented in a cultural relevant way, since the fear of the locals of losing their cultural heritage was not addressed. The workers that reached this tribe were African, non-western missionaries from the Africa Missionary Society of West Africa. It is encouraging to see, that God was using missionaries from the non-western world, to spread the Gospel in Nigeria. Wright agrees with previous writers, that continual adaption, creativity and flexibility in a constant changing world are central if cross-cultural workers are to have a credible ministry in specific societies.

### ***3.5.8 Learning a Foreign Language***

Cross cultural ministry included that missionaries needed to learn a new language. Learning a foreign language was a challenge but was it needed to be able to communicate with people from a different language group (Smyth 2001: 277-283). Smyth described language was much more than a communication tool, but that it was central to the political, economic and social relations of a cultural group. He

continued that the Thai language was a tonal language with words which sounded similar but had different meanings. Thai young people was pointed out was eager to study the English language to improved their ability to compete in the market place. Smyth added that learning Thai as a language can be learned in an institution, from locals and were many Thai dictionaries available especially for tourists. Missionaries were stated had more opportunity to learn to speak the Thai language in a completed from, since they lived and worked for long periods among the locals. In Thailand the researcher had learned it was important to have close relationships with people where people had the liberty to correct language mistakes made by the missionary. Thais were not always prepared to correct a foreigner who was in general from a higher living status than themselves in society, in order that the specific person would not loose face in society. Loosing face or to be embarrassed someone before others were seen as a serious offence in Thai society. Other aspects that helped missionaries learning a foreign language were the workers willingness to be life-long learner not being afraid to make mistakes and to be corrected.

### **3.5.9 Summary:**

The understanding of what mission work should entail, was identified in the research; the major details were not agreed upon by Christians from most points of views. Some put emphasis on ministry in the local church at home, some on the ministry in the form of meeting various social needs, and some on making Christ known among un-reached nations. The researcher agreed with Carpenter (2004: 1-4), that it was important that proclamation of the Gospel must be central message in Christian ministries. In Thailand, it appeared that many are drawn to the church where their social needs were met; but do they show little interest in having a personal relationship with Christ (Barton 1915: 1-17; Cohen 1995: 31-37; Keyes 1996: 280-292). It is easy to make the mistake of putting less significance on sound Bible teaching, in order to maintain successful projects. Fox (2007: 114-127) d that even though this was true, much still needed to be done in order to made world evangelism an active part in the church's program. Eastern and non-western-missionaries' interviewed, saw that their sending churches level of involvement in the life of the worker was not similar. The researcher was of the opinion it will take time

for the church to analysis and understand the importance of adequate pastoral care for workers, working in a cross-cultural setting. Churches were advice to make time to discuss these issues. Many materials are available, which would give valuable guidance to the church, on how the church can improve its effectiveness in world missions.

Buddhist temples in Thailand were the central institution, around which communities were built. It enhanced the unity and division in the culture. The researcher agreed with Barton (1915) and Walls (1999: 954-961), that the church is still divided among denominational lines in Thailand; Christianity was furthermore separated, since it was practice differently in the four regions of the country. And there was not necessarily contribution to the key attribute of building unity in society. Christianity involved much more than preaching the message of salvation to escape God's future judgment. Barton emphasized that in the past, Christian mission work had improved the lives of people (medical missions, poor, refugees, tribal people, and students), which had led to the believers being more productive to the local economy. Non-western missionaries at present in Thailand were involved in various social activities ministries, which increased the credibility of their Christian witness. This was also a reason that that Thai people were responding favourably to Christianity. Career long-term missionaries therefore, according to the researcher, were able to find fulfilment in their work; even though Christianity's weight in the country still seemed to be insignificant.

Another area of concern that was identified in this section was in the training offered to Thai Christians for answering the questions and arguments given to them by their peers; all were based on western though patterns and were proven not to offer a convincing understanding of Thai people. A constant challenge for non-traditional-western missionaries was to always do as much possible to understand the local thought patterns. The issues were more complex and sometimes, the best missionary training possible, offered no assurance for success in cross-cultural ministry, and therein Jesus was glorified in the worker's dependence on the Holy Spirit. The world was constant changing and there must always be in the worker's mind awareness that they should be flexible and setting short-term goals. Even-though an approach to do ministry work through dialogue, over a period of time, to

address issues of syncretism was of value, Christian workers should take care not to place the values central to a culture (Thai culture to avoid confrontation and embarrassed the locals in public) above Biblical truths.

Another remarkable observation made was that the themes that influenced how Christianity was recognized was in the cultural background of the missionary, the missiological methods applied, and the religious/political context. Scholarship had already identified that Buddhist principles were entrenched in the daily lives of Thais. The researcher was of the opinion that Christianity will only have a significant influence if the locals' experience, if it was seen to be dynamic and able to actively shape the future and appropriate it in the global needs of mankind. The church might then be seen, as an institution of relevance, and one that has influence in society. God was able to use the Thai church and non-traditional-western missionaries even more; in similar to what has happened in West Africa. In Thailand, non-western missionaries were in a related way, facing constant challenges to present the Gospel in a cultural appropriate way. This was a challenge that appeared to be accepted by missionaries; but the question remained, "Does the religious atmosphere in the country not appear to be affecting workers' enthusiasm for reaching the Thai nation?"

### ***3.6 Chapter Summary***

The history and development of Christianity in Thailand revealed that missionaries in the early years lived under difficult living circumstances, which included persecution by the Thai authorities and scepticism among the locals (Roman Catholicism in Thailand, 2009; Smith 1982). Although Christianity entered the country almost 500 years ago, it was only after 1970 that significant growth took place in the Christian population (Thailand Evangelism and Growth Committee 2006). Christianity in Thailand has predominately a western influence in character, which emphasizes Christian international conformity, rather than the exclusivity of the culture (Zehner 2005: 585-617). Even though Buddhism and Thai culture still remain a stronghold against the further expansion of Christianity (Hesselgrave 1978; Sivaraksa 2002: 85-91; Gorsuch 1991: 33-40), more Thais are beginning to show an openness to receiving the Gospel; and the global crises were having an impact so that many were looking for security outside of the tradition beliefs (May 2003: 1).



Churches had different vision statements as to why they existed. This had an effect on cross-cultural ministry since making Christ known globally was not always central in its activities (Byassee 2004: 28-32; Shenk 2005:73-78). Opposition against mission work and secularism were in the increase (Raymo 1996; Johnson and Mandryk 2006; Jenkins 2008: 53). The western churches were still seen to be the senior partners in many church planting set-ups. A need for interdependence existed and not one of dependency, which work against the church developing its own identity (Wickeri 2004: 182-198; Williams 2002: 602-603). Partnership or networking models were frequently discussed as being of value for the church, which would help many in moving away from the dependency which was still present in many forms (Kham 2003: 175-190; March 2003: 370-381). Short-term missions as a ministry were growing in Asia, where these teams were common phenomena (Douglas, 2004: 173-183; Guthrie 2006: 64). Even though the ministry was of value in specific circumstances, the applicants still needed to be adequately trained to make a valuable contribution.

Christian ministers were normally more effective when they had a clear calling in the part they had to play in making Christ known (Warren 2002; Norm 1988; Kirk 2000: 217-239). This understanding included an awareness of what the work will entail, and what kind of commitment was needed to complete the task. It was shown to be vital, that there was the need to make use of all the possible tools available, in preparing one's self correctly for various needs that might occur (Alvarez, 2000: 91-102; Hurley 1995). Maeker (2003: 205-209) added that the Christian's efforts were clearly understood as being a process, which assumed that there might be a time needed adjustment, and a readiness for change if there was an alteration in the course of action.

There were factors present which influenced the communication of the Gospel in Thailand. Christianity in Thailand still was influenced by syncretism (Chappell 1991: 259-264) and Western Theology (Song 1995: 332-333; Evers 1999: 221-240; Sanneh 1995: 715; Walls 1999: 98-105) and there needed to be more done to communicate the Gospel in cultural relevant ways. The challenge to make Christ known remains vast, since the Thai culture was closed to influences from the outside and anything else that was seen that was a threat to their Buddhist traditions. The

country has a rich soil system, which was basic and sufficient to meet the needs of the people; all this adding to their satisfaction in their traditional belief system. Thai people therefore did not see any need to change (Craft 1999: 197-205). Knowledge of Buddhism, the history of the country, and cross cultural mission was a key to communicating the Gospel in an effective manner (Priest 2000: 92; McQuilkin 1999: 57; Whiteman 1993: 2-7). Humanistic approaches forming a position against biblical teachings were on the increase and this presented a need for cross-cultural workers to be adequately prepared in answering these concerns (Makidon 2004: 1; Matthey 2004: 163-296).

The growth of Christianity in the global south was encouraging. Fox (2007: 114-127) agreed that even though this was true, there was still much needed to be done in making world evangelism an active part in the church's program. Buddhist temples in Thailand were the central institution around which communities had been built. The temples enhanced the desired unity. The researcher agreed with Barton (1915) and Walls (1999: 954-961) that the church was still divided among denominational lines in Thailand; Christianity was furthermore separated since Christianity is practiced differently in the four regions of the country. And they do not necessarily contribute to the key attributes of building unity in society. Barton emphasizes that in the past, Christian mission work had improved the lives of people (medical missions, poor, refugees, tribal people, and students) which led to the believers being more productive to the local economy.

The world was constantly changing and there must be an effort presented to be flexible and to set more short-term goals (Barton 1915:1-17; Schroeder and Luzbetak 2005: 69-72). Christianity will only have a significant influence if the locals experience it to be dynamic, and able to actively shape the future as well as being appropriate to the current global needs of mankind (Sanneh and Carpenter 2005: 1-17). In Thailand, non-traditional-missionaries were facing constant challenges of presenting the Gospel in a culturally appropriate way (Cohen 1995: 31-37; Wright 2004: 149-150; Smyth 2001: 277-283). This was a challenge that appeared to be accepted by missionaries, but one that the religious atmosphere in the country did not appear to be affecting workers' enthusiasm for reaching the Thai nation.

It has been established that even though Buddhism, Thai culture, and the constant changing of world events still remained a stronghold against the further expansion of Christianity, more Thais were beginning to show openness for receiving the Gospel. A need for interdependence existed, which included short-term ministry between the Thai and western church; which was of value for the church in help it to move away from dependency still present in many forms. Missionaries normally were more effective when they had a clear calling, were committed to the task, and were aware of what the work would entail. The growth of Christianity in the global south was encouraging. The numbers entering the mission field from these regions were still limited, but those already on the field of ministry appeared to be adapting well to the challenges of ministry. Now that the growth of Christianity in the global south was recognized, and with the challenges of presenting the Gospel in Thailand in mind, an empirical study will be done to discover how mission organizations, especially non-traditional-western missionaries were adapting to selected issues identified in the research.

## **CHAPTER 4: Findings and Interpretations**

### **4.1 Background to Study**

In the research it has been established that at present significant changes is taking place in Christianity worldwide (Walls 2000: 17-21; Barrett 2004: 24-25). Within this century, the features of the Christian church have been altered from its traditional European base. On the one hand, there has been a great shift from Christianity in the West where active Christian profession has radically receded compared to a significant growth of the church in the global south (Walls 2000: 792-795). Even though these change is evident, the factors that have an influence in the process is not straightforward to interpret. Several aspects like the meaning of salvation, contextualization, theological viewpoints and missionary training are informative in the study of changes taking place in Christianity, but were the focus for this thesis the following concepts: mission, global Christianity, non-western missionaries and cross cultural work.

The word 'mission' was found has different meanings, which directly affect how the cross cultural missionary work was done, (Richebacher 2003: 589-592, Burgess 2005: 16-31). Raiter (2005: 11-25) pointed out that the word "mission" was not found in the Bible. It is therefore not always clear if missionaries speak that they are going to do mission work, what exactly their work would involve. Mission and theology is not incorporated as a unit in the church, (Bosch 1995: 27-45). Bosch argues that mission appears to be an isolated activity of the church and not central to its existence. In this research, word mission is used only in the context of preaching the gospel of Jesus Christ as revealed in the Bible in a persuasive manner with the definite purpose of making Christian converts, (Peters 1972: 11). This interpretation of mission in general was understood in a related manner by non-western missionaries from a Protestant background working cross cultural in Thailand.

In this thesis, Global Christianity refers to trends taking place worldwide in the area of church growth and theology in predominately Protestant, Pentecostal and Charismatic churches. Global Christianity was found to be in the process of change

due to the fact that the church in the global south shows continual growth in numbers compare to the church in the west (Wickeri 2004: 182-198). Western countries no longer play the most important role in sending out of cross cultural missionaries and growth was occurring far away from established centres like Europe and America, and other regions such as Latin-America, Asia and Africa, (Langnam 2004: 95-97). Even this is true, have the effect not yet be seen on the mission field that a significant number of missionaries from the global south is entering cross cultural mission work. At present, Christianity influence worldwide still draw on an overriding northern western cultural, linguistic and political structure. In addition, more needs to be done in order that African, Asian, Latin American, North American and European Christians can exist together in the same church, genuinely expressing the same belief of Christ and love of Christ in a cross cultural set-up. There is evidence that Christianity in the emerging world church at home (Africa, Asia and South/Latin-America) are in a process to move away from being marginalized and is putting high premium on their own autonomy, (Langnam 2004: 95-97). As discussed later in chapter 3 factors such as following a western theology of church planting, dependence on western personal and finances to exist, lack of indigenous vision in local churches established in a cross cultural setting are present where the local church does not yet feel the need to develop its own cultural identity.

In this study non-western missionaries refer to missionaries whose origin of birth is Latin and South America, Africa and Asia and who are involved in ministry among people from a different cultural background. The increase of these workers in cross cultural ministry is linked to significant church growth in the global south (Bosch 1995: 35-40, Pocock 2004:127-128, Karkkainen 2000: 37). Non-western missionaries appear to have a sound biblical basis, have specific ministry goals and see the ministry in spiritual gifts in the New Testament relevant in the modern era of the church.

## **4.2 Bible Base – Theological Perspectives**

The proclamation of the Gospel worldwide Mission was discovered was more than an essential biblical idea but are the central underlying message in scriptures, (Merill 2007: 117-118; Green 2003: 319-320). Mission must also be understood to be more

than the application of mission strategies and methods, but more essentially, needed to have found on a sound biblical base. God had a pre-ordained, sovereign plan to redeem people and a desire to have a relationship with man whom he created.

In the Old Testament, the understanding of the word mission as used in the present age is not clear. In general, the understanding of the concept mission is to send missionaries to far-away places. It is essential however to link the Old and New Testament teaching in this regard to highlighted the importance of mission making Christ known to all people (Bosch 1991: 16-19). The message of the Old Testament is universal in scope where Abraham for example was chosen by God to be the instrument of blessing to the nations (Kaiser 1996: 3-7). Nations played a central role in the biblical narrative with Israel being God's first chosen (Wright 2006: 454-535). All nations of the earth are created by God, stand under his lordship and are responsible to him. In a similar manner Christians today understands mission through God's revelation by studying the life and ministry of Jesus, the work of the apostles and the ministry in the early church in the New Testament. It is important therefore, to place high value on spreading the Gospel since mission is proven to be central to the message of the Bible.

The need to spread the message of the Gospel is clearly given as an instruction by Christ, to each believer in the church in at least five (for numbers 1-10, you write in words. Beyond 10 you write in numerical form) different places in the New Testament of the Bible: John 20:19-23, Luke 24:44-48, Acts 1:6-8, Mark 16:15-16. God wants all people to come to know him. The New Testament mission can thus be seen as the proclamation of the Gospel by every believer to declare the gracious salvation found in Christ (Kostenberger 1991: 347-362). The proclamation of the Gospel apart from being central in cross cultural mission will it only is relevant if Christian workers are aware of the cultural historical backgrounds of communities. Elements such as that all people should praise, honour and adore God is part of cross cultural ministry (Ephesians 3: 10, Romans 11: 32). This had been preordained by God and should those selected also go forth to do mission of calling people to repentance in Christ, make disciples and through baptism believers are integrated in the church. The activities of missions in the church can thus be interpreted as the

church exists to honour God in word and deed, to declare the Gospel from generation to generation and lastly to minister to the social needs of the world.

Contrasting missionary models exist today which have a direct link to what the understanding is of different groups of the concept of mission (Bosch 1980: 28-40). Major positions on mission were found, namely the evangelical and the ecumenical position. Reaching the lost is the central focus in the evangelical position while in the ecumenical position the focal point is that all activities should be take place within the established church. In practice the evangelicals' focus in ministry is not similar and there are different sub groupings found. Differences occur in the area of how evangelism must be done and how the commandment of Christ himself on mission ought to be interpret, Mt 28: 18-20.

The institutionalized church with its rules and regulations is seen not as central in Christianity but rather as a hindrance to people coming to worship God. The ecumenical perspective on mission is broad. God is not only interested in the salvation of individuals but in every aspect of world affairs. The aim of mission is service to mankind such as fighting against social injustices and providing human aid. Scripture is not central to guide the church actions, but events that happen daily in society. The church role in making Christ known on earth is not important but its activities in the world. Scripture is not central to guide the church actions, but events that happen daily in society. In cross cultural ministry, the activities done by missionaries give insight which missionary model the worker sees as important. However, according to the researcher, it becomes increasingly difficult to openly evangelize for the reason of factors such as of restrictions place on missionary's activities by governments, lack of religious freedom and do more workers used creative access ministries to limited aggression targeted mostly on Christian activities.

### **4.3 Literature Review**

In studying the history and development of Christianity in Thailand it was revealed that missionaries since the 16 century lived under difficult circumstances, which included persecution by the Thai authorities and scepticism among the locals

(Roman Catholicism in Thailand, 2009; Smith 1982). Although Christianity is a minority religion in Thailand significant growth in the Christian population is taking place today in Thailand which was absent in the past (Thailand Evangelism and Growth Committee 2006). Even though Buddhism and Thai culture still remains a stronghold for more Thai people to accept the Christian faith (Hesselgrave 1978; Sivaraksa 2002: 85-91; Gorsuch 1991: 33-40), more Thais are beginning to show openness in receiving the Gospel as many are starting to look for security outside traditional beliefs (May 2003: 1).

One of the challenges that remain for Christianity in Thailand is that of a predominately western theological influence with limited indigenous character (Zehner 2005: 585-617, Song 1995: 332-333; Sanneh 1995: 715; Walls 1999: 98-105). More training still needs to be done to communicate the Gospel in cultural relevant ways. The challenge to make Christ known remains vast since the Thai culture is not always open to influences from the outside and anything that is seen as a treat to their Buddhist tradition. The country has a rich soil system, which is basic and sufficient to meet the needs of the people, adding to their satisfaction in their belief system. Thai people therefore, do not see any need to change (Craft 1999: 197-205). Humanistic approaches that had formed a position against biblical teachings in Thailand at present are on the increase and need cross cultural workers be adequately prepared to answer these concerns (Makidon 2004: 1; Matthey 2004: 163-296). Buddhist temples in Thailand are the central institutions around which communities are built. It enhanced unity amongst the Thai people. The researcher agrees with Barton (1915) and Walls (1999: 954-961) that the church is still divided among denominational lines in Thailand; Christianity is further more divided since it is practiced differently in the four regions of the country and are not seen as positive in Thailand since it working against the key attribute of building unity in Thai society. Barton emphasizes the importance of social projects as an effective ministry tool in Thai society. In the past, Christian mission work had improved the lives of people (medical missions, poor, refugees, tribal people, and students) leading to the believers being more productive to the local economy. Christianity will only have a significant influence if the locals experience it to be dynamically able to shape their future and appropriate to the global needs of mankind (Carpenter 2005: 1-17; Cohen 1995: 31-37; Wright 2004: 149-150). In Thailand, non-western missionaries appear



to accept the above mentioned challenges and does the general lack of interested in the Gospel not appear to be affecting workers enthusiasm reaching the Thai nation.

Churches have different theological bases which influence the vision statements of the organizations. This has an effect on how cross cultural ministry is viewed since making Christ known globally is not always central in the church's activities (Byassee 2004: 28-32; Shenk 2005:73-78, Fox 2007: 114-127). Another concern is that opposition against mission work and secularism are in the increase (Raymo 1996; Johnson and Mandryk 2006; Jenkins 2008: 53). The western churches were still seen to be the senior partners in many cross cultural church planting set-ups. Needs for interdependence do exist but not dependency which work against the church developing its own identity (Wickeri 2004: 182-198; Williams 2002: 602-603). Partnership or models are frequently discussed will be of value for the church which will help many to move away from dependency still present in many forms (Kham 2003: 175-190; March 2003: 370-381). Short-term mission work is growing in Asia and are short term teams a common phenomena (Douglas, 2004: 173-183; Guthrie 2006: 64). Even though the ministry is of value in specific circumstances like completing a project, do applicants still need adequate training to make a valuable contribution in the ministry.

Generally cross cultural missionaries are more effective when they have a clear calling to the part they have to play in making Christ known (Warren 2002; Norm 1988; Kirk 2000: 217-239). These include an awareness of what the work will entail and commitment to complete the task. In addition, it is also of importance that the missionary uses all possible tools; in preparing oneself appropriately for the various needs that might arise (Alvarez, 2000: 91-102; Hurley 1995).

It has been established that even though Buddhism, Thai culture and constant changing world events still remains a stronghold for the further expansion of Christianity, more Thais are beginning to show openness in receiving the Gospel. A need for interdependence exists which include short term ministry between the Thai and western church. Interdependency is of value for the church to help it to move away from dependency still present in many forms. Missionaries normally are more effective when they have a clear calling, are committed to the task and are aware of what the work entails. The growth of Christianity in the global south is encouraging.

The numbers entering the mission field from these regions is still limited but those already on the field of ministry appear to adapt well to the challenges of ministry. Now that the growth of Christianity in the global south is recognized and with the challenges of presenting the Gospel in Thailand in mind, an empirical study will be done to discover how mission organizations especially non-western missionaries are adapting to selected issues identified in the research.

## **4.4 Empirical Research**

### ***4.4.1 Introduction***

The main purpose of the study is to attempt to gain insight on how the events discuss above are influencing global Christianity (Walls 2000: 17-21). The study aims to determine if there are more non-western missionaries entering cross culturally ministry, the challenges they experience and whether or not non-western missionaries are able to made a significant contributions in the cross cultural set-up (Langnam 2004: 95-97; Bosch 1995: 35-40). Misconceptions are still held that cross cultural mission work are exclusively done by the missionaries from a western background. Non-western missionaries are entering cross cultural mission work more than in the past and had proven to made valuable contributions in their field of ministry.

The main focus in this empirical section is to establish how the increase of non-western missionaries in mission has an influence on mission organizations. Specifically the role of non-western missionaries' in cross cultural ministry in an Asian context of Thailand will be determined. The researcher is aware that the experiences of non western workers are not similar in each country. The research is therefore limited to Thailand where the researcher is at present working as missionary since 1999. Mission organizations and non western missionaries in the research come from diverse national backgrounds and is the assumption that these differences will have an influence in the results of the research. Although some research on the changing face of missions (Bosch 1991: 188-189; Walls 2000: 792-795; Jenkins 2006: 4-7), I have recognized that the documentation on how mission organizations adapt to changes in global Christianity and the personal experiences

of non-western missionaries working cross culturally in Thailand still needs further investigation. The researcher trusts the research will be of value to inform specifically the church in the global south of its function and purpose in cross cultural mission as well as be aware of the needs of non-western missionaries working in a cross cultural setting.

Issues that have an influence on how mission organizations especially non-western missionaries working across Thailand will be analyze in the remainder of the research. In conclusion realistic recommendations will be given to the church in the global south, mission agencies and non western missionaries specially those working in Buddhist Thailand in cross cultural ministry.

#### ***4.4.2 Methodology of the Study***

The researcher attempts to assess some of challenges and contributions of especially non-western missionaries working in Thailand using quantitative and qualitative methods. The research done in the empirical section with non western missionaries of the research followed a qualitative methodology. Much has been written about the changes in global Christianity (Walls 2000: 17-21; Barrett 2004: 24-25) but little is known on the experiences of non-western missionaries in Thailand. Following a qualitative methodology is believed to be the best method to gain firsthand information that can be useful for the wider Christian community. This research relied predominately on personal interviews to obtain information from non-western missionaries in Thailand. A survey methodology was followed over a three month period by sending out questionnaires using the electronic media to 303 mission organizations (appendix A) working cross culturally around the world and specifically to 25 non-western missionaries (appendix C) working in Thailand. A quantitative methodology was used to establish the awareness of how mission organizations around the world on the changes taking place in global Christianity. The use of surveys appears to be an effective method to obtain information from mission organizations. Mission organizations in the research are located on every continent of the world (appendix A) and is the information been gather inline with research of this nature. The collected data in the form of a survey was analysed, compared, contrasted and interpreted and appropriate conclusions would be drawn.

Interviews were done over a 6 month period in person at participants' homes and at times that were convenient for them. Personal interviews, surveys and personal experience of the researcher working in Thailand since 1999, were used to obtain information on how global changes in Christianity had an effect on non-western missionaries whom work cross culturally. The methodology appears to be adequate to give valuable insight into the challenges experienced by non-western missionaries working in Thailand and to provide possible recommendations for future research.

#### **4.4.3 Summary**

In light of the opening data presented in the changes in global Christianity (chapter three), the adaptation of mission organizations to these changes especially non-western missionaries working in Thailand require further research. Personal interviews, surveys and personal experience of the researcher working in Thailand since 1999, were used to obtain information on changes in global Christianity and how it influenced non-western missionary work. A survey methodology was used to survey mission organizations around the world to determine how the situation had an effect on the organizations. This information was analyzed and evaluated through the information gather earlier in the literature review. In a similar manner a qualitative methodology predominately using personal interviews was used to interview non-western missionaries in Thailand to determine how selected elements presented in a questionnaire had an effect on their ministry. Insight was gain in issues experience especially by non-western missionaries at present working in Thailand and the valuable contribution made by these workers in cross cultural ministry.

#### **4.5 Mission Organizations Included in the Study**

The aim of this study is to define how mission organizations around the world are aware of changes taking place in global Christianity specifically if there is an increase in non-western missionaries with possible challenges it brings entering the cross cultural mission. According to the researcher missionaries in general are viewed as highly qualified Christians from the western world of Caucasian decent working in the non-western areas of the world where the Gospel message is less known. Generally literature available on mission comes from the United States and

Europe which leads to a limited perspective on who is a missionary and what mission work entails (Ramachandra 2007:34-48; Long 2009:1; Chumsriphan 1990: chapter 2; Song 1995:332-333; Song 2006:249-263; Ma 2000:103-124; Ma 2005:3-22; Yeoh 2002: 449-263). The researcher aimed to identify experiences with the organizations as they respond to the survey questions from their personal situational praxis without been unreasonable. The number of organizations that was contacted was 303 and that the number that responded was 42. With such a small number of respondents, insight on the influence on changes in global Christianity and non-western missionaries could still be gained and comparisons generally made from responses made since all the subjects are actively functioning in real life situations around the world. The researcher introduced himself first with an introductory letter which included explaining the purpose of the research.

A total of 303 mission organizations generally unknown to each and the researcher were contacted around the world. These organizations were located in six continents of the world (Africa, Asia, Australia, Europe, North America and South-America). Their names are listed in Appendix A as well as the list of webpage's that were used to obtain the names of the organizations. The main focuses of the organizations chosen were organizations involved in the process of evangelization of the Biblical message around the world and appear to have productive ministries. The survey was sent out by email over a period of three months, and all the respondents received the questionnaire more than once. The participants in the research agreed willingly to complete the survey and considered that the research has an aim to contribute to the global church and non-western missionary's role in cross cultural mission work. The survey aimed to determine how changes in global Christianity had an effect on less western missionaries who entered the mission work at present compare to the increase of non-western missionaries in cross cultural mission. The research hopes to determine how the organizations adapt to less western missionaries who entered mission work compare to the increased number of non-western missionaries, their role and involvement in possible challenges that might arise in the process.

### **4.5.1 Interview Questions**

In this section the questions are listed included in the survey.

#### **Question 1**

The church has grown at a phenomenal rate in certain non-western regions of the world; in contrast the Western church's growth and influence on Christianity expansion has declined at a high rate. If the declines continued it will have a major impact on the number of missionaries from the West entering missions. Did this new phenomena have an influence on new applicants entering your mission? In other words, were less European missionaries applying to enter into missions, in comparison to an increase of applicants, from the non-western countries?

#### **Question 2**

Christianity in the past was predominantly associated with western countries. In the history of your organization, has non-western missionaries made unique contributions in cross cultural missions?

#### **Question 3**

What potential challenges arose due to the increase of workers from diverse cultural backgrounds?

#### **Question 4:**

Did your organization have mechanisms in place to help facilitate the processes described in question three?

#### **Question 5**

Does your organization experience a significant increase in applications by missionaries who apply to serve in missions on a short-term basis?

#### **Question 6**

Did you have any additional information to add; which you think, would be of value in research in this issue?

#### ***4.5.2 Results of Survey***

In this section the results of the survey are given.

Of the 303 Christian organizations contacted, 46 responses were received. This number includes seven respondents whom communicated that due to a busy schedule that they were not able to complete the questionnaire.

**Table 1:**

**Results: Responses of Mission Organizations**

Num	Question (Responses of Mission Organizations)	Yes	No	Unaware
1	The church has grown at a phenomenal rate in certain non-European regions of the world. In contrast, the European church's growth and influence on Christianity expansion has declined at a high rate. If the decline continues it will have a major impact on the numbers of missionaries from the West entering missions. Did this new phenomena have an influenced on new applicants entering your mission? In other words are less European missionaries applying to enter missions in comparison to an increase of applicants from the non-European countries?	60 %	20%	20%
2	Christianity in the past was predominantly associated with European countries. In the history of your organization, has non-western missionaries made a unique contributions in cross cultural missions?	95 %	-	5%
3	What potential challenges may arise due to the increase of workers from diverse cultural backgrounds?	Answered in text		
4	Does your organization have mechanisms in place to help facilitate the processes described in question three?	48 %	52%	
5	Do your organizations experience a significant increase in applications by missionaries who apply to serve in missions on a short-term basis?	51 %	49%	
6	Did you have any additional information to add  Which you think would be of value to research in this nature?	Answered in text		



On question one 60% of respondents are aware of changes taking place in global Christianity, 20% did not respond to the question while 20% was unsure. They also do not experience an increase in applicants from the non-western world to do mission work. European missionaries at present still apply to enter into missions even though the numbers had decrease. The reasons for the decrease are uncertain.

On question two 95% of the respondents who had non-western missionaries working within their organizations, said non-western missionaries had made a contribution in cross cultural mission work in the history of their organization. Five percent of organizations did not have non-western missionaries working in their organizations and were therefore unsure of the contributions of non-western missionaries in cross cultural mission work.

On question three, thirty seven organizations (88%) agreed that challenges arise, due to the increase of workers from diverse backgrounds. Where financial issues were concerned, missionaries coming from the non Western background had in general a lower financial income which had an influence on their contribution level on in the ministry. Traditionally western missionaries had a higher financial support level. This consequently led to maintenance of a high living standard which included education for their children, modern electronic equipment, availability of insurance policies and medical aid.

A second factor that brought about a challenge was in cultural misunderstandings largely due to differences in worker's worldviews on theology interpretation and how mission work should be done. These include varied expectations, values and trust levels. Cultural training is needed to work through cultural issues. Training received by different workers on key values in spreading the Gospel and the methodology in planting churches was not similar. These had an effected on missionaries ministry styles which has a negative influence on the work if workers in a team interpretation on how the work should be done differed. Workers from Latin America and Africa had a strong focus on the gifts of the Holy Spirit, like miracles, speaking in tongues and giving prophecies. In the case of ministry approach, the Western ministry styles were found to be generally more structured and had an intellectual approached. The needs for networking were found to be essential. Networking as a process, had

developed, but western organization leadership still played a dominant role on how the cooperation was implemented.

In response to question four 48% of organizations have procedures in place to work through issues that arise working in a multi cultural team due to an increase in non western missions. Fifty-two percent of organizations did not have procedures in place to work through issues that might arise while working in multi cultural teams due to an increase of non-western missionaries in cross cultural mission work.

In question five it was found that more non-western missionaries serve in mission on a short-term basis compare to serve as career missionaries. Fifty-one percent of organizations are open to receive missionaries on a short term basis. Forty-nine percent is not open to receive missionaries as short term workers.

In response to questions six, 19 organizations (41.4%) didn't add any additional information. Additional information that influence Cross Cultural Mission was given by twenty-seven (58.6%) organizations is given below:

***a) Re-planting Western Church Structured Models***

The mistakes of the past of re-planting a western church structure according to a worker's home culture, in another part of the world must be avoided by new workers. The issue of dominant partners in missions must be looked at. Currently healthy biblical based churches have not been built.

***b) Motive and Cross Cultural Mission***

Every worker involved in missions, must have pure motives. Many indigenous workers misused Western efforts and funds for personal gain, rather than to establish a local church. These changes that have taken place are not well used to expand the Gospel.

***c) Experience Needed***

Non-Western workers needed help when they enter cross cultural mission work. The new workers needed to know that successful ministry at home is no guarantee for the same level of success in cross cultural ministry.

Experienced Western missionaries continued to play a vital role in future. These included pioneering new fields where there are no known believers, training nationals for ministry and to help the church to be self supportive.

#### ***d) The role of the Church and Mission***

In general the western church in the present age was growing at a slower rate than in the past. Although this was true, efforts must continue to motivate westerners to enter mission work. The Great Commission found in the book of Matthew was given to the whole church; the Western and non-Western church.

#### ***e) Different Ministry Styles***

Ministries are found not to be done in the same way by all of the role players. Missionaries and mission organizations differed in styles, maturity and resources available to them. A country like Korea is an example, of an Asian nation with its own character, which played a key role in world missions. The same manifestation was applied for other regions of the world. Latin America and Southern Africa had increased networking efforts which lead to extensions in their effectiveness. The growth of the non-western church was encouraging; but there was a lack of cross cultural mission vision present among most of the church leadership.

#### ***4.5.3 Summary of Results***

Forty six organizations took part in the research. The majority of organizations (60%) were aware of the changes taking place in global Christianity and noted the possibility of more non-western missionaries entering cross cultural mission as positive. The participants noted that there has not yet been a significant increase in the number of non-western missionaries who worked cross culturally. Challenges that arose due to working in largely multi cultural teams included different worldviews, ministry styles and theological training. Although most organizations were aware of the issues associated with working with missionaries from diverse backgrounds, these organizations did not have specific mechanisms in place to address these issues. Even though more Christians are visiting the mission field on a short term basis, most organizations prefer to receive career cross cultural workers. Factors that influence success in cross cultural mission are wide in range. These

include the fact that missionaries must do all possible preparation before leaving for cross cultural mission and while on the mission field, missionaries must prepare for the challenges associated with cross cultural mission. Although the number of westerners who entered cross cultural mission was decreasing, westerners must continue to be motivated and encouraged to enter mission work.

#### ***4.5.4 Interpretations of Results***

In this section interpretation of the results of the previous section will be done.

Sixty percent of respondents (twenty-seven organizations) were aware of the decrease of western missionary applicants compared to the growth taking place within the non-western church. These processes of the decrease of western applicants compare to the growth in non-western missionary applicants in cross cultural mission work were only in its early stages, and respondents do not experienced the process in the same manner.

##### ***a) Personal Calling***

Workers from non-western regions were believed to have grown in maturity and entered the mission field mainly because of their own personal calling. The missionaries had not only started to join cross cultural ministry, but were already active in the process.

##### ***b) Formal Training and Missions***

Clear mission calling were central, but applicants still needed sufficient academic training. Although new workers were entering mission work, and were already having an impact on their field of ministries, they still needed training to increase their effectiveness. This included having a sound biblical base in order to make a positive contribution towards expanding the gospel message.

##### ***c) Simple Lifestyle***

Non-western workers originating from poorer countries of the world were willing to maintained simpler lifestyles. It was therefore more manageable for them to continue with this lifestyle, wherever it was needed.

#### ***d) Mission Minded Sending Churches***

Applicants who came out of churches with a clear vision and commitment to missions had increased levels of success in cross cultural work.

The numbers of non-western workers working cross culturally in their own countries of birth were high. Africa and Asia for example had several ethnic groups, with one group proclaiming the Gospel to another group within the same country. It is gracious that western mission groups were still active helping these indigenous outreaches, by providing significant material and financial aid.

In some organizations applicants had accumulated mainly from West and East Africa. Other organizations had increasing numbers from Asia countries such as Korea and Taiwan while some had increase numbers from the Middle East and Latin America.

#### ***e) High Levels of Westerners Entering Missions***

A high decrease in the number of applicants from the West had occurred, but with no significant implications. Missionary applicants from the West are still progressing well. Western countries that have centuries of strong Christian tradition but with a low percentage of cross cultural workers, still had shown an increase in usefulness in the area of cross cultural work. Applicants, who applied to organizations that were based in the West, appear to be almost exclusively of Western descent.

#### ***f) Factors Influencing Non-Western Individuals Entering Missions***

Organizations based in Western countries were open to applicants from of other parts of the world, if application requirements were met. Non-Western applicants entering the mission field had different obstacles which made the process challenging. The possible reasons appeared to have been the high cost of traveling to Western countries to receive training for ministry, such as difficulties in visa applications, higher education qualifications needed and a general higher standard of living. However applicants joining from non-western countries face fewer if any of such difficulties.

#### ***g) Factors Influencing Decline of Missions in the West***

Several reasons were given for the slower rate of Christianity in Western countries. These include 1) the fact that the desires to make Christ known cross cultural had declined; 2) levels of salaries demanded by a number of new applicants were higher than a Christian worker at home as an impression was given that applicants put maintaining a high living standard abroad important that making Christ known abroad; 3) churches that had been involved for many years sponsoring career missionaries had stop doing so; 4) in cases where there was a lack of progress in the mission work, churches began to look for ministries that had greater investment potential. These ministries seem to be community projects, which had a direct impact on the local church growth.

#### ***h) Specialized Ministries and Missions***

Sixty percent of the organizations reported that they were aware of church growth world wide but did not elaborate on the reasons of responding in this way. It seemed as if that the groups were aware of the changes taking place, but is the researcher unsure why the changes did not have any influence on their specific ministry. Reasons why this occurred might be that organizations had a specific ministry focused such as to provide literature, technical support and Christian radio broadcasts which required workers with technical training. A high standard of training was needed for these specialized ministries which would exclude many potential applicants from being part of the work. Indigenous workers absorbed into the ministry which were technical in nature, had a high degree of dependency on outside help for these services to be continued

#### ***I) Supporting Indigenous Ministries***

Nineteen organizations had moved away from traditional missionary strategies. Traditional strategies included training applicants from Western countries and sending them to specific mission fields of service. Applicants are trained within their culture for ministry. The belief appeared to be that locals know the dynamics in their own culture better. They therefore had a much higher success rate as foreign workers. The motivations why indigenous workers entered the field were not always positive. Many workers maintained a standard of living which was higher than most others in their local communities. Organizations also battled to hand over the work to

indigenous workers. Westerner organizations appear to be the chief partner in the areas of leadership and financial concern.

***j) Role of Status and Missions***

Indigenous workers involve in cross cultural ministries in the research did not always had the desired success rate on non-Christians, where the ministry was planted in the poorer sections of communities. Cultures were divided along tribal and social class lines. Churches were started among lower classes in society. The churches therefore were not seen as a credible witness in wider society.

***k) Creative Access Ministries***

Even though traditional career missions were slowing down, the number of Christians serving in a tentmaker and on a short-term basis was increasing. The success rate of to work as a tentmaker and short-term worker was not known. These two methods seen were positive by the local church and were lessening the financial burden on a sending church.

On question two, 95% of the respondents stated that non-westerners did make a significant contribution in the history of their organizations. One organization mentioned that some non-westerners contributions do not have a sound biblical basis. They had done more harm in the expansion of the Gospel. The concept that Christianity had been viewed as being a Western religion, in the present era, is not correct. The church originated in the Middle East. The Orthodox Church for example existed years before the modern era of cross cultural missions began. The fact that the majority of missionaries at present originated from a western background, added to the view that Christianity is a foreign religion. The western church, in the area of missions was in the past much better informed and equipped for the task of cross cultural mission. This was apparently, one of the reasons for higher percentage of westerners working cross culturally. At present, regions of the world such as like the Middle East and South America are growing in hostility towards western governments and putted a limited on Christian workers who originate from these countries. Non-westerners workers do not have the negative past of imperialism and were not viewed as having a negative influence on the development of their host countries development.

Workings in cross cultural teams improved the outcome of the Gospel's cross cultural ministry. These include the influence on the target group as well as helping teams to have stability in their ministry methods. In this regard, new workers were found to have a high view of the host culture. Ministry must be done along cultural lines, without importing foreign culture with the Gospel message. This point was mentioned by the western workers that all western values must not be assumed was part of Christian ethics. One area where non-western workers had a greater impact, was working among expatriates who are present in high numbers in other regions of the world. Many churches have been started by Africans in these communities in countries like the United Kingdom and France. These missionaries understood people from their own cultural background much better and therefore adapted ministry methods which were proven to be successful in churches that had been started in this way and additionally they have their own character.

Some workers were not working across national borders, but still reached their own people groups whom had not yet been reached with the Gospel message. Regions in the world where these ministries are evident are Asia, South-America and Africa. These workers were seen as co-workers, together with western missionaries. Missionaries in this category were seen as unique from the traditional concept of being a missionary as they had not left their home country to do cross cultural ministry. At present, close relationships exist between western base organizations and many locals making indigenous work possible. These methods of western organizations assisting indigenous work appear will continue in the future. Nineteen percent of organizations worked in a specific area of ministry and were not aware of the changes that took place worldwide in missionary work.

For question three, seventeen organizations experienced challenges due to the increase of workers from diverse cultural backgrounds which included the following:

***a) Financial Policies***

Organizations have their own financial policies. The high income needed to join an organization was seen as reasonable in order that workers knew what the financial costs was to be able to live in a certain location. In many situations non-westerners



were not able to fulfilled these requirements which discouraged many potential workers from joining in the mission work

### ***b) Living Standard***

Westerners in general had stronger financial support and consequently maintain a higher standard of living. On the other hand locals traditionally relied on the missionary to pay for the ministry costs. These expectations impacted the adaptation of non western workers who had generally had a lower financial income. A basic standard of living was needed for all workers. Organizations based in the west must be urged to help their non-western workers, to be able to increase the length of stay on the mission field.

### ***c) Cultural Differences***

Cultural issues were present in cases where work was done in multi-cultural teams. Many organizations (88%) tried to worked situations through as these arose. Pre-field training programs were seen as one of the mechanisms that prepared workers how to address differences in cultures. Another mechanism used, was the ongoing 'in-service training' on the field. Programs still needed to be more suitable to prepare workers meeting contemporary needs. Issues still needing to be added to the programs were: increased understanding of different world views, expectations, ministry styles, and theological training differences, factors that increased stress levels and working towards building trust in teams.

Cultural concerns found were not only present between western and non-western workers, but between nationalities coming from the same continents. The value of addressing cultural differences was positive in working together towards unity in teams. This improved successful cross cultural work even where non-western workers were absent in teams.

### ***d) Collateral Kingdom Vision***

Organizations and churches were all found to have particular vision and ministry goals but they needed to have a collateral 'kingdom-vision', that was built on sound biblical principles needed in this present age. These visions and goals should include

increased in cooperation in the planning how ministry should be done, sharing of resources, and attempting joint-ventures in planting indigenous-reproducing churches with their own character. All role players need to make more use of each another's strength in working together as equal partners. Non-westerner workers must be willing to learn from mistakes made in present age some being that churches were planted with their own unique appearance and are self sustaining.

For question four, 69% of the organizations that responded that they had mechanisms in place to help facilitate challenges that occur within diverse cultural teams.

#### ***a) Pre-Field Orientation***

Established mission organizations were well aware of the need to create strong teams. Mission organizations working in several regions of the world, for example, required applicants to have done adequate training before being accepted as missionaries. Additional training programs were also completed in the orientation stage. The processes also continued by receiving 'in-service training' on the field of service. Meeting the needs of workers on the workplace was highly recommended. The actions applied seem to have varied from workers attending formal training sessions to personal counseling sessions. Programs, for example, that were offered in Asia, Europe, Africa and Latin-America differed to meet specific needs of the region.

Forty eight percent of organizations mentioned that they had measures in place that helped facilitate working through the challenges of working in diverse cultural teams, but did not elaborate on how this was done. It might be that organizations have similar programs in place, as already mentioned. They may also not have any specific program in place, but were aware of the issues and were constructively working to meet the demands.

#### ***b) Missionaries and Leadership***

Team members from diverse backgrounds were encouraged to take the lead in all areas of the organizations. It is assumed in that these approaches contributed to

personal growth and understanding in teams. All actions therefore, even though well intended, were evaluated to help workers have a healthy Christian witness.

### ***c) Host Country Requirements***

One organization made a positive contribution to missionaries' safety in saying that it was important to know that local governments scrutinize the organizations mode of operations. Strategies of working in equal partnership with indigenous groups' contribution to community development were more easily accepted.

### ***d) Indigenous Leadership***

More than 51% of respondents don't have any mechanisms in place to solve the challenges that take place working in cross cultural teams. The majority of organizations in this category do not work in cross cultural teams. The essential focus of work was supporting indigenous workers in reaching their own communities with the Gospel. Workers of other nationalities were not mobilized to work alongside indigenous workers. The facts that foreign organizations equip indigenous workers were seen as a sign that a working relationship was present between a foreign base group and the indigenous groups. The foreign group was the supplier of training, equipment and finances. This created its own unique problems, like indigenous workers becoming dependant on foreign aid to continue the work.

Cultures are divided along tribal and social class categories. Where churches were started among lower classes in society, the churches therefore were not seen to be able to be a credible witness, reaching people higher on the social class ladder.

### ***e) Specialist Ministries and Cross Cultural Teams***

Organizations with clear-cut ministries like providing information, radio broadcasting and relief work were technical in nature. The need to work in cross cultural teams and providing developing programs to aid in the process does not seemed to be a needed. The foreign groups make indigenous work possible, by providing resources and therefore being the senior partner of the work. Stress between the locals and foreign workers were present in this type of working relationship. This included doubt

as to how the work would progress if western contributions stopped, and if the total responsibilities of the resources were placed in the indigenous workers care.

***f) Resources and Cross Cultural Teams***

A number of organizations were aware of the importance of having mechanisms in place to help facilitates challenges that might arise in working with diverse cultural teams. These organizations did not have the structure, resources, or specific personnel available to suitably meet this need.

For question five, 51% are willing to receive non-western workers on a short-term basis; while forty-nine percent of respondents (eight) were not accommodating short-term workers. Factors that influenced short-term ministry were:

***a) Capacity of an organization to host a Short-term Ministry Team***

Many organizations do not appear to have strategies in placed to manage this ministry, but were open to adapt to specific situations. Applicants were required to meet criteria of the organizations which included aligning oneself to the values and vision statements of the ministries; orientation beforehand and willingness to adapt in crises. The fact that the process in many times were done at home reduced the financial burden on applicants going abroad to be trained in areas that in the end might not be a viable option.

***b) Needs of Regions***

Organizations working in several countries that received teams, adapted their screening processes according to their specific needs in the region.

***c) Successful short-term Ministry***

Groups that had successful short-term programs, work closely with established churches. The type of short-term worker that followed this route was well equipped for the task. More people and time were devoted in the orientation phase that helped to create a fruitful short-term ministry experience. This relationship was of value for both the worker and the organizations, to know why short-term workers want to

visited the work at a specific stage. The process included to know in which way the applicant should be directed for future ministry.

Organizations felt that it was more beneficial for the short term worker to join an existing team, sharing the needs of the individual, rather than joining the work where single unit missionary families were present. Short term workers were more valuable in areas where their specific skills were required to complete a task. This included where career mission work was not possible, but opportunities for professionals were present where they visited as part of a prayer team, or helped fulfill the needs of home schooling missionary families.

#### ***d) Criteria for short-term Ministry***

Criteria for applicants from different cultural backgrounds were similar. The short-term worker was encouraged to take the initiative beforehand to be informed what the work would entail, how to adapt to cultural differences, working in a team and training needed. This action was seen to have great value in their future term of service. Short-term ministries were encouraged to be realistic in goals they aimed to accomplish. This included not expectations that were too high by reaching lasting results in a short time in cultures that have existed for centuries. One organization mentioned that communities knew when a worker came for a short term and would often try to exploit the individual for selfish gain.

#### ***e) Career Mission Work***

Although short-term work was found to have value in specialize ministries as children work, meeting social needs and technology, it was seen by a number of organizations to be only a channel to long-term mission work. Organizations that were available to received short-term workers, acknowledged that coming as a career missionary, would lead to greater result in the time of service. Short-term work which lasted less than six weeks was not seen to have any lasting affect on ministry. Organizations with specialized ministries in areas of training, literature, medical, technical assistance, and church planting seemed to be more favorable for long-term workers joining the ministries. Relationships take years to develop and the perception was that short-term workers did more harm than good, especially in countries that do not allow traditional mission work. This included work given to

indigenous leadership, opportunities to grow in their competence and with minimum distractions from the outside.

For question six, over the last two centuries, the Western church has played the dominant role in cross cultural mission work. The worldwide church sequential had developed a western model of Christianity in areas of how church building was constructed, in worship, preaching, and evangelism styles. Foreign funds had and would remain central, in maintaining western transplanted church models. Adjustments in worldwide church dynamics in regard how funds were allocated; appear that lest funds at present were made available to maintain churches that were started by missionaries in another culture. Indigenous churches in countries like Argentina, Brazil, Nigeria, Philippians, Taiwan and South-Africa had begun to take more initiative in the local work. Churches that were consequently planted in these countries differed from Western styles of functioning, yet they still effectively meet their specific needs.

Non-Westerners must have a kingdom vision modeling Biblically sound cross-cultural ministries. If this principle was absent more harm than expected were done. Worldwide current events such as terrorism, Aids, changing weather patterns, new-age-movement thinking patterns, immorality and increased attacks on cross cultural mission work, were on the increase. Workers from all cultural backgrounds must be prepared on how to respond when these issues endanger the lives of individuals and families.

#### ***4.5.5 Summary***

A large number of organizations were aware of the changes that taking place in global Christianity. These processes of more non-western missionaries who entered cross cultural mission work worldwide were only in their early stages, and respondents do not experience the increase of non-western workers in a significant or similar manner. Missionary applicants from the West into cross cultural mission work were still higher than applicants from non western countries. Applicants, who applied to organizations that were based in the West, still appear to be almost exclusively of Western descent.

Some respondents (26%) felt that the desire to make Christ known cross cultural had declined. Certain western base organizations had a specific ministry focus like providing literature, technical support and Christian radio broadcast and did many non-traditional-western missionaries not have the qualifications to work in these organizations. Ministries are attempting to train non western workers more within their culture for ministry. The main belief appeared to be that locals know the dynamics of their own culture better.

Even though traditional career missions were slowing down, the number of Christians serving as tentmakers and on a short-term basis was increasing. Those willing to receive short term teams are organizations that need specialists to fulfil a specific task in a specific time span. Organizations that worked in a cultural sensitive country were not open to receive short term workers.

Non-western missionaries already working cross cultural are already making a significant contribution to cross cultural ministry. At present, regions of the world like the Middle East and South America are growing in hostility towards the limiting of Western missionaries to obtain missionary visas due to the negative history of imperialism. Non-western workers do not have the negative past of imperialism and were not viewed as having a negative influence on the host countries development. Working in cross cultural teams within an organization improved the outcome of the Gospel's cross cultural ministry.

Several organizations experience challenges were found to have taken place due to the increase of workers from diverse cultural backgrounds which included the following: financial support, cultural differences and theological training. Not all organizations have mechanisms in place to work through possible challenges that occur within diverse cultural teams but as stressful matters occur, the organizations have the willingness to solve the issues.

Worldwide current events such as terrorism, HIV/AIDS, changing weather patterns, new-age-movement thinking patterns, immorality and increased attacks on cross cultural mission work, were on the increased. Workers from all cultural backgrounds must be prepared on how to respond when these issues arise so that they do not affect the lives of the whole team and the ministry.

In the last section of Chapter Four, a survey on missionaries from different non-western backgrounds working within different mission organizations in Thailand was conducted. Research questions that were asked to them missionaries was similar to questions asked to mission organizations.

## **4.6 Case Studies – Non-Western Missionaries Thailand**

A total of 25 organizations were contacted. The main focuses of the organizations chosen were, evangelization, training indigenous church leadership, and providing humanitarian aid. The names of the organizations were obtained from the Thailand Christian Telephone Directory and were researched over a period of four months.

Of the 25 organizations, 15 missionaries working in 13 organizations responded. They currently worked in Thailand and were interviewed in person. Two of the missionaries were well known to the researcher. Nine missionaries sent their reply by email. The names of the respondents and organizations are listed in Appendix B. The missionaries were originally from the following countries: Brazil, Burma, India, Korea, Philippines, Singapore, South-Africa, Thailand and Taiwan.

### ***4.6.1 Results of Study***

The results of the study are laid out in Table 2. Of the 25 Christian organizations contacted working in Thailand, 15 missionaries that worked in thirteen of the organizations responded (see table 2).



**Table 2:**

**Responses of Non-Western Missionaries working in Thailand**

Num	Question (Responses of Non-Western Missionaries working in Thailand)	Yes	No	Unaware
1	The church has grown at a phenomenal rate in certain non-European regions of the world. In contrast, the European church's growth and influence has declined at a high rate. If the decline continues it will have a major impact on the numbers of missionaries from the West entering missions. Does this new phenomena have an influenced on new applicants entering your mission? In other words are less European missionaries applying to enter missions in comparison to an increase of applicants from the non-European countries?	73.3%	-	26.7%
2	Christianity in the past was predominantly associated with European countries. Did non-western missionaries in the history of your organization made unique contribution in cross cultural missions?	86.7%	-	13.3%
3	What potential challenges may arise due to the increase of workers from diverse cultural backgrounds?	Answered in text		
4	Does your organization have mechanisms in place to help facilitate the processes described in question 3?	60%	20%	20%
5	Do your organizations experience a significant increase in applications by missionaries who apply to serve in missions on a short-term basis?	67.7%	20%	13.3%
6	Do you have any additional information to add which you think would be of value to research in this nature?	Answered in text		

On question three missionaries responded as to how they viewed challenges that arose due to the fact that more non-western workers had joined cross-cultural mission work in the following way:

Workers experienced tension since team members from different cultural backgrounds obviously had different worldviews. In the most cases tension that appeared in personal relationships was related to cultural issues. This resulted in high levels of disagreement, unhappiness, and an unwillingness to adjust to improve working relationships. Without constructive efforts were being made to better understand a member from a different cultural background, the concept that 'we are all Christians' alone was not enough to build healthy relationships. It is clear that Christianity in practice was strongly influenced by an individual's culture. More work must be done in organizations to improve cultural sensitivity and respect for different worldviews, cultures and traditions. Another consideration was that non-westerners did not adjusted to similar challenges in the same way. The ability to learn a foreign language and adapting to another culture differed also from every individual. Cultural differences made it complex for workers to share the same vision and strategy thus resulted in inadequate continuity in mission work. Lower financial support levels and the ability to accomplished tasks, were experience as a challenge by Non-Westerners in comparison to their Western colleagues. The type of leadership styles that were needed to accomplished given tasks differed. It included that policies of organizations were not always agreed upon by all workers. Missionaries appeared to be confined in their work due to the high expectations of their sending churches. Frustrations were also present in the vision of a local church was clashing with that of the worker.

One Asian missionary respondent disclosed that western workers were driven by events, while non-traditional-western workers were more people orientated in their ministry. Non-western workers gave the Gospel an international identity. Unity where non-western and western workers worked together was a good witness in the advancement of the Christian message. A high percentage of workers viewed this new cooperation as a central strategy in cross cultural work. Different gifts, talents, and ideas were available as more non-western workers joined the mission work. More consultation should be done to increase a combined effort to successfully complete the task of world evangelization. This must include an eagerness to accept, respect, and learn from other team members.

In response to question six, ten out of the 15 missionaries (66.6%) did not add any additional information. Additional information on the influence of non-western workers in cross cultural mission work was given by five (33.3%) of the respondents and was as follows: It was observed that more organizations had seen the benefit of working in multi-cultural teams, yet there was still the need to decrease the influence of the western worldview within teams. Many churches that were based in the non-western world had conventionally received missionaries had become sending churches. These churches had received missionaries in the past but at present had matured in the knowledge of the Gospel and are sending out missionaries themselves to spread the Gospel in cross cultural settings.

Much was still needed to establish healthy working relationships between Western and Non-Western church structures. The influence of the sending churches and the policies of mission organizations in turn influenced the contribution workers were able to make in ministry. In general non-westerners found that there were many similarities between the Thai culture and their own which made explaining the Gospel better understood. The same mistakes to make new churches dependant on foreign funds and personnel, must not be made in new church plants. From the beginning churches must be trained to establish an indigenous leadership, become financially self-sufficient and to be diligent in introducing others to the Christian faith.

#### ***4.6.2 Interpretation of Results***

Of the 15 respondents, 73 % (11 missionaries) were aware of the decrease of in western missionary applicants compared to the growth taking place within the non-western church. This process was experienced differently between the respondents. Eleven missionaries explained that they had experience an increase of non-traditional-western workers on the field. The majority of these workers in Thailand came from within the Asian region. Korea was found to have had a higher number of missionaries working to Thailand. This was due to the high emphasis placed on cross-cultural missions in their sending churches.

It appeared that the early mission efforts in Asia have had a positive effect on church growth and the indigenous church taking the initiative to make Christ known in a cross cultural setting. Eleven of the respondents (73.3%) in the study came from

an Asian background (Burma, India, Korea, Philippines, Singapore and Thailand). Although allot stills needs to be done in order to reach Asians with the Gospel, many Asians had matured and were actively spreading the Gospel cross culturally. No evidence was found to show that the church in other parts of the non-western world has played a significant role in cross- cultural missions' work in Thailand. Only one of the respondents came from Africa (South-Africa), and another from South-America (Brazil).

On question two, 87% of the missionaries (13) stated that non-westerners already made a significant contribution to cross-cultural missions in the history of their organizations. Over all, non-westerners were confident in the tasks that they fulfilled. Their confidence did appear to be based on personal calling from God, and in following the biblical demands found in both the Scripture and the Great Commission. It appeared that these workers were confident to make Christ known within their own region. Asian missionaries agreed that there were many similarities within Asian cultures which they could then use effectively in Thailand. It was good to find that indigenous Asian ministries did exist. These ministries mostly incorporated Bible teaching and children's work. Even though non-traditional-western workers did play a vital role in evangelism, children's work and starting new churches, many still needed to mature in their ministry to be more effective. The non-westerners who were faithful, available and teachable appeared to do well in missionary service.

Sending churches needed to develop more effective mission strategies and improve the relationships between their workers. The challenge appeared to be the sending churches which had unrealistically high expectations of their workers to bring forth results. Of the organizations contacted, 13% of the respondents were not sure if non-westerners made significant contributions towards proclaiming Christ in a cross cultural setting as they did not personally work with non westerners in their organizations. These organizations had headquarters in the United States or Europe and there is staff almost exclusively from a Western background.

On question 3, twelve (80%) missionaries experience challenges that were found to have taken place due to the increase of workers from diverse cultural backgrounds. These respondents came from nine different cultural backgrounds (Brazil, Burma, India, Korea, Philippines, Singapore, South Africa, Thailand and Taiwan). These

challenges included tensions that occurred in cross cultural teams where training was absent and workers were not able to work through inter-relationship conflict. Workers were not always aware that their personal background had an influence on how their Christianity was being worked out. These personal backgrounds were brought into the practice of the ministry and caused stress which led to high levels of disagreement and unhappiness. Nevertheless effective functioning within teams, proved possible as their willingness to improve working relationships existed. Standard models of operation need to be adapted for multi-cultural teams because the individuals' personal needs and abilities to adapt to various challenges were not similar. This affected the effective implementation of the organization's goals, values and vision. The lower financial support and the ability to implement what needed to be done proved to be a continual challenge. Even though it was a real need, the workers remained committed to their ministries. The respondents were not aware that they already had achieved some level of success in the tasks, even with limited resources.

Ten (66.6%) of the respondents' work with establish missionary organizations which had their origin in a western country. It was therefore understandable that the organizations' leadership styles, methods and policies were influenced by western thought patterns. This needed to be addressed for non-westerners to make a constructive contribution in starting churches and community projects where they use their own unique mission strategies. The non--westerners for example in general were more people orientated than event orientated and had the willingness to learn and to use each other's gifts in their missionary work. Sending churches had an influenced in the lives of missionaries. Where healthy relationships existed between missionaries and sending churches it contributed to success in ministry. The challenges that arose with more non-traditional-westerners joining the mission work were also seen as positive. Differing gifts and ministry styles made the model of planting of indigenous churches easier.

On question five, 66.7% (10) of respondents were willing to receive short-term workers 20% (three) of respondents were not willing to receive workers while 13.3 % (two) were unsure. Western organizations that received short-term workers did so if these workers were able to assisted established ministries. Short-term workers

needed training in cross-cultural work which contributed to their effectiveness. They are also expected to have a desire to become career missionaries in the future. Some of the respondents (five 33.3%) were open to receiving workers on a short-term basis, but have not received any in their ministries. It appeared that respondents, who were involved in specialized ministries in a specific cultural group, were not open to receive short-term workers. A short-term worker was perceived to do more harm to such ministries in these circumstances where the ministry was established over many years.

For question six, five respondents (33.3%) gave additional information which they viewed as contributing to the increase of non-western workers to the mission work. There were 50 % of non-westerners who had a positive experience working in multi-cultural teams. They believed that they had a unique contribution to make and were open to adapt to the challenges that arose in the work. They were train how to handle cross cultural conflict and to apply these experiences for positive personal growth. Non western workers had similar cultural values in the area of family life and respect for elders than the Thai culture which was a positive contribution to the ministry of a team.

The church was established cross culturally by missionaries from a western background. Consequently the functions of the church in a foreign culture had a western influence on how church buildings were erected, type of leadership styles, methods used in evangelization and to meet social needs. The non-westerners found it difficult to influence the local church to move away from the western influences towards a church model that were cultural relevant to their society. Locals seemed not to have been adequately encouraged to take ownership for their work which led to the absence of an indigenous culture within the church. There was encouragement for non-western missionaries in that more from their home countries had joined cross cultural mission work. The processes were still in their early stages. Many more Christians still needed to commit themselves in the process. This included the growth in sending churches knowledge that mission work should be part of the church program. In this way the work of missionaries would be seen as important and the missionaries better served by the church in order that workers were able to complete longer terms of service on the mission field. More indigenous

mission organizations were found in the non-western countries today than a hundred years ago. These organizations still lacked experience in comparison to western based organizations that have existed for years and had work in process in several countries. Western based organizations were also only a point of entry into a specific country in a number of circumstances. Some non-western workers (eight 53.3%) were encouraged that their organizations were in a process of adjustment to the needs of non-western missionaries.

Non-Western workers recognized that there were similarities between the Thai culture and their own. Workers with similar cultural backgrounds should be encouraged to join specific ministries. The task of church-planting cross culturally was a challenge. There was a strong influence of western culture that appeared in churches planted by western missionaries. More needs to be done to train indigenous leadership as well as applauding financial autonomy. The new church should also take the initiative to introduce others to the Gospel message apart from the help from foreigners. One of the negative results of western missionary work was that the work was almost exclusively started with foreign funding which had brought a culture of dependency which will be difficult to break.

The following section Chapter 5 is the final chapter in this research. A summary of the research findings will be given, the relationship between changes taking place in global Christianity and the role non-western missionaries in Thailand be discussed. Finally recommendations will be made for future research.

## **Chapter 5: Conclusion**

### **5.1 Summary of Research Findings**

#### ***5.1.1 Global Christianity***

In the research it has been established that currently there were significant changes taking place in Christianity on a worldwide scale (Walls 2000: 17-21; Barrett 2004: 24-25; Bosch 1995: 35-40). Within this century, the features of the Christian church had been altered out of recognition and away from its traditional western base. Western countries still longer played the main role in missions, even though significant growth was occurring far away from established centres like Europe and America; other regions of the world like Latin-America, Asia and Africa were making their presence known (Langnam 2004: 95-97). Non-western missionaries in the study were shown by the researcher to have become more actively involved in ministry among people from a different cultural background. Non-western missionaries appeared to have a sound biblical basis, have specific ministry goals, and were seeing successful ministry in the use of their spiritual gifts; all combined to show a relevant point in the present era.

On the one hand, there had been a great move away from Christianity in the west, where active Christian profession has radically receded compare to a significant growth of the church in the global south. Even though these changes were evident the factors that have had an influence in the process were not straightforward enough to interpret. Christianity, especially in Thailand at the present era, still drew from an overriding northern cultural, linguistic and political structure. Another concern at present was that more need to be done in order that African, Asian, Latin American, North American and European Christians could exist together in the same church; genuinely expressing the same beliefs in Christ, in a cross-cultural set-up. Evidence was present to show that Christianity, in the emerging world church and at home, were in a process to move away from being marginalized and was putting



high premium on their own autonomy (Langnam 2004: 95-97). Factors in local church established by missionaries in a cross-cultural, setting especially in Thailand, had an influence that the local church in general; where it did not yet feel a need to develop its own cultural identity.

### **5.1.2 Mission and the Bible**

The word 'mission' was found in today's society had different meanings, which directly affected how the work was done (Richebacher 2003: 589-592, Burgess 2005: 16-31). Raiter (2005: 11-25) pointed out that the word "mission" was not found in the Bible. It was therefore not always clear when missionaries spoke about going doing mission work, what exactly their work would involve. The word 'mission' in the research, was used only in the context of preaching the gospel of Jesus Christ, as revealed in the Bible in relevant and intelligent terms; in a persuasive manner with the definite purpose of making Christian converts Peters (1972: 11). Mission, it was discovered, was more than an essential biblical idea, but more of the central underlying message in scriptures (Merill 2007: 117-118; Green 2003: 319-320). Mission must also be understood to be more than mission strategies and methods, but more essentially, that of being grasped as having been founded on a sound theological base.

God had a pre-ordained, sovereign plan to redeem people, and desired to have a relationship with man whom He'd created. In the Old Testament, the understanding of the word mission, as used in the present age, was not clear. It was found as essential however, to link the Old and New Testament teaching together in this regard, to highlight the importance of mission making Christ known to all people (Bosch 1991: 16-19). The message of the O.T. was universal in scope, where Abraham for example, was chosen by God to be the instrument used by God, to be a blessing to the nations (Kaiser 1996: 3-7). The nations played a central role in the biblical narrative with Israel being God's first chosen (Wright 2006: 454-535). In a similar manner, Christians today understand mission through God's revelation, by studying the life and ministry of Jesus, the work of the apostles, and the ministry of the early church in the N.T. The need to spread the message of the Gospel was clearly given as an instruction by Christ, to each believer in the church, in at least 5

different places in the New Testament: John 20:19-23, Luke 24:44-48, Acts 1:6-8, Mark 16:15-16. The proclamation of the Gospel must be central in cross-cultural mission work but will it only be relevant, if Christian workers are aware of the cultural historical backgrounds of communities.

### **5.1.3 Literature Review**

In studying the history and development of Christianity in Thailand, it was revealed that missionaries in the early years lived under difficult living circumstances; which included persecution by the Thai authorities and scepticism among the locals (Roman Catholicism in Thailand, 2009; Smith 1982). Although Christianity is a minority religion, significant growth in the Christian population is taking place today; which was absent in the past (Thailand Evangelism and Growth Committee 2006).

It appeared that the challenges that remain for Christianity in Thailand included the reality that it still had a predominately a western theological influence, with a limited indigenous character (Zehner 2005: 585-617, Song 1995: 332-333; Sanneh 1995: 715; Walls 1999: 98-105). The challenge to make Christ known remained difficult since the Thai culture was not always open to influences from the outside and anything else that is seen that is a threat to their Buddhist traditions. The country has a rich soil system, which was basic and sufficient to meet the needs of the people, adding to their satisfaction in their belief system. Thai people therefore don't see any need to change (Craft 1999: 197-205). Humanistic approaches forming a position against biblical teachings were on the increase and there was the need for cross cultural workers to be adequately prepared for answering these concerns (Makidon 2004: 1; Matthey 2004: 163-296). Buddhist temples in Thailand are the central institution around which communities are built. It enhances the unity in the community. Christianity is furthermore separated since Christianity is practiced differently in the four regions of the country; and it does not necessarily contribute to the keys attributed to building unity in the society. In the past, Christian mission work had improved the lives of people (medical missions, poor, refugees, tribal people, and students) which led to the believers being more productive in the local economy. Christianity will only have a significant influence, if the locals experience can experience it in such a way as to be dynamic and able to actively shape the future,

and appropriate for the global needs of mankind (Carpenter 2005: 1-17; Cohen 1995: 31-37; Wright 2004: 149-150).

Churches have different theological bases which impact the vision statements of their organizations. This has an effect on how cross-cultural ministry was viewed, since making Christ known globally was not always central in its activities (Byassee 2004: 28-32; Shenk 2005:73-78, Fox 2007: 114-127). Another concern was that the opposition against mission work and secularism were in the increase (Raymo 1996; Johnson and Mandryk 2006; Jenkins 2008: 53). The traditional-western churches were still seen to be the senior partners in many cross-cultural church planting set-ups. The need for interdependence does exist, but there is still dependency present which works against the churches developing its own identity (Wickeri 2004: 182-198; Williams 2002: 602-603). Short-term mission, compare to career mission work, as a ministry, is growing in Asia; where short-term teams are a common phenomena (Douglas, 2004: 173-183; Guthrie 2006: 64). Even though the ministry is of value in specific circumstances like completing a project, applicants must still be adequate prepared to make a valuable contribution. Cross cultural missionaries are normally more effective when they have a clear calling to the part which they have to play, in making Christ known (Warren 2002; Norm 1988; Kirk 2000: 217-239). This calling included an awareness of what the work would entail, and a strong commitment to complete the task at hand. It was also shown to be vital that their was the need to make use of all the possible tools, in preparing one's self correctly for various needs that might in fact occur (Alvarez, 2000: 91-102; Hurley 1995).

It has been established that even though Buddhism, Thai culture, and the constant changing world events are a reality there still remains a stronghold against the further expansion of Christianity; even so more Thais are beginning to show an openness to receive the Gospel. There's a need for interdependence to exist, which included short-term ministry between the Thai and the traditional-western church, which is of value for the church; to help it to move away from the dependency which still is present in many forms. The growth of Christianity in the global south is encouraging. The numbers entering the mission field from the global south is still limited but those already on the field of ministry in Thailand appear to be doing and adapting well to the challenges of ministry.

#### ***5.1.4 Mission Organizations***

In light of the data presented in the changes in global Christianity, and the expression of Christianity in Thailand, there is a need which was found was present through the research to established how mission organizations are adapting to these processes. Personal interviews, surveys and the personal experience of the researcher working in Thailand since 1999 were used to obtain information. Through following a quantitative methodology, specifically using surveys, mission organizations around the world were contacted to determine how the situation was having an effect on the organizations. This information was analyzed and evaluated through looking back at the information gathered in the literature review.

Forty six organizations were willing to take part in the research. The majority of organizations were aware about changes taking place in global Christianity and were experiencing the possibility of more non-western missionaries entering cross-cultural mission as positive point. These processes of changes in global Christianity were only in their early stages, and the respondents had not experienced the increases of non-western workers in a significant or similar manner. Applicants, who applied to organizations that were based in the West, appeared to be almost exclusively of western descent. One reason fewer non-western missionaries were joining western base organizations was that these organizations have specific ministry focuses like providing literature, technical support, Christian radio broadcasting, building projects and working with specific un-reached groups. Challenges that arose, due to working in an increased multi cultural teams, included different worldviews, ministry styles, and theological training. Most organizations were aware of the issues in working with missionaries from diverse backgrounds but did not have specific mechanisms in place to properly address these issues. Even though the numbers of traditional career-missionaries were declining, the number of Christians serving as tentmakers and on a short-term basis was increasing. Most organizations (51%) in the research showed preference in receiving career cross-cultural workers.

Factors that influenced success in cross-cultural mission are wide in range. These included the point that missionaries must do all that is possible before leaving for cross-cultural mission, and while on the mission field they need to be prepared for the challenges involved in cross-cultural mission. Although the number of westerners

who entered cross-cultural mission was decreasing, efforts must be continued to motivate westerners for entering mission work. Worldwide current events such as terrorism, HIV/Aids, changing weather patterns, new-age-movement thinking patterns, immorality, and increased attacks on cross-cultural mission work, were increasing. Workers from all cultural backgrounds, including non-western missionaries, must be prepared to know how to respond when these issues arise; not to endanger the lives of the whole team and the ministry.

### ***5.1.5 Non-Western Missionaries in Thailand***

In light of the data presented in the research, especially the challenges and contributions by non-western missionaries working cross-culturally in Thailand still require further research. Personal interviews, surveys and personal experience of the researcher, working in Thailand since 1999, were all used to obtain information. The information gathered was analyzed and evaluated, following a qualitative methodology predominately using personal interviews of non-western missionaries in Thailand; to determine how selected elements presented in a questionnaire may have an effect on their ministry.

Selected representatives from a target group of 25 organizations were chosen, with the aimed to interviewing as wide a spread of missionaries, with various levels of experience in cross-cultural ministry who currently were working across Thailand. The backgrounds of the missionaries were from the following countries: Brazil, Burma, India, Korea, Philippines, Singapore, South-Africa, Thailand and Taiwan. Non-western missionaries working cross-culturally in Thailand were found were small in number, and mostly over thirty years of age. Some were married and others single; but all had established ministries within the Thai culture. Non-western workers in the study were from a protestant church background and the majority of the respondents (78%) originated from countries in the Asian area. Asian missionaries agreed that there were many similarities within Asian cultures which they could then use effectively in Thailand. The majority of non-western missionaries (87%) were then confident in the tasks that they fulfilled. Of the respondents, 73 % (11 missionaries) were aware of the decreases of in western missionary applicants, compared to the growth taking place within the non-western church. The processes

were still in their early stages. Over all it, seemed that a decrease in western missionaries on the field, had not yet been realized. More than one missionary explained that they had experienced an increased of non-western workers on the field, but the increase was still small in number. Their was still a need for the home sending churches of non-western missionaries to improve in their capacity to provide quality pastoral care for their workers who were doing cross-cultural mission work.

Tension was found to be increasingly common in working with a team from different cultural backgrounds and worldviews. Cultural differences were made more complex where workers did not share the same vision and strategy. All of the participants in the research had established cross-cultural ministries, regardless of the general low financial support level, the low support in moral, and the high expectation levels that would come from sending churches. All of this had an influence on the contributions of the workers in cross-cultural ministry. Non-western denominational backgrounds and agencies which they worked in also had an effect on the varied church planting methods which were applied. This effected how they fostered wholesome relationships with new believers and the procedures which followed in evangelism.

The increase of non-western workers in Thailand was found to give Christianity an international identity, which was still viewed as a religion for Europeans. Non-western missionaries who were already working cross-culturally were already making a significant contribution to cross-cultural ministry. At present, the regions of the world, like the Middle East and South America, were growing in hostility towards traditional-westerners and therefore limiting the number of missionaries coming from traditional –western nations. Non-western workers did not have the negative past involvement of imperialism, and were therefore, not viewed as having a negative influence on the host country's development. Different gifts, talents, and ideas were available as more non-western workers joined the mission work.

## **5.2 The relationship between the research findings and the aims and objectives of the study**

### ***5.2.1 Motivation for Research***

The researcher and his family are South-African citizens who have been serving as cross-cultural missionaries since 1999, in northern Thailand. In the past, our ethnicity was declared as one of the inferior groups of colour, under the apartheid government. However, today the church in the birthplace of the researcher, Cape-Town, is well established in meeting the needs of the community. It is a privileged to be actively involved as non-westerner, and leader in cross-cultural mission; in a region that is not considered as being Christian. Africa and Asia are similar, in that there is a high regard in place of respecting elders and family life. As an African, the researcher hopes to increase the effectiveness of cross-cultural ministry by looking at the relevant issues which are facing the global church, mission organizations, and non-traditional western workers. The aim of the research is to provide and understanding of the new trends now appearing in global missions. And how such trends will influence cross-cultural ministry; especially in the role played by non-traditional-western missionaries within an Asian Thai Buddhist background.

### ***5.2.2 Research Problem***

In the research a wide range of critical issues were identified that were affected by the changes that were taking place in global Christianity. The development of the church worldwide, and the impact it has had on mission are closely related. The traditional western church, in the past, played a central role in development of theology and in sending out missionaries who were working cross-culturally. The non-traditional-western church, at present, is experiencing significant growth, is developing its own understanding of theology, and is showing an increased involvement in non-western missionaries working cross culturally. The main question that needed to be answered was how changes in global Christianity were having an influence on the challenges and contributions of non-western missionaries working in Thailand. The research wanted to establish the points in which ways non-western missionaries, working cross-culturally, were able to contribute to cross-cultural

mission work. The researcher explored what factors were influencing non-western missionaries who worked currently cross-culturally. It is significant and necessary to identify if there were any correlations between the issues that were having an influence on the non-western missionaries, compared to the issues experienced by traditional-western missionaries.

### ***5.2.3 Purpose of the Study***

The main purpose of the study was to give a review of the changes that had been influencing global Christianity, with the special focus on mission organizations and the non-traditional-western missionaries, in their role of cross-cultural ministry in an Asian context, specifically Thailand. In relationship to the previous thought, was the point that mission organizations and non-western missionaries were contacted to gain insight in how they interpreted and adapted to the changes in global Christianity. This included gaining insight into the contributions and challenges of non-western missionaries entering cross-cultural missions in Thailand. Research is being done over the changing face of missions, but the researcher recognized that the documentation of how mission organizations adapted to changes in global Christianity, especially in the personal experiences of non-western missionaries working cross-culturally in Thailand, still needs further investigation.

### ***5.2.4 Research Findings***

In the research, it has been established that at present, there were significant changes is taking place in Christianity, worldwide. Within this century, the features of the Christian church had been has altered out of recognition, away from its traditional European base. The growth of Christianity in the global south was very encouraging. The numbers entering the mission field, from the global south, was still limited but of those already on the field of ministry in Thailand, there appeared to be satisfaction how they were adapting to the challenges of ministry.

The research findings of how the changes in global Christianity were having an influence on the challenges and contributions of non-western missionaries working in Thailand are as follows:



1. Non-western missionaries were entering the mission field in Thailand, but the presence of Christianity in the country still drew predominately on an overriding northern / western cultural, linguistic and political structure.
2. Cultural and more specifically, economic influences in local churches established by predominately traditional-western missionaries in Thailand, had continually development a dependency on the sources of the traditional-western missionary. And they were closely link to specific churches in the west for their survival and maintenance. Non-western workers, who were not able to help the local churches in a similar manner, were not able to build a similar working relationship where they were working with established churches.
3. A challenge that remained was that the local church had a predominately a traditional-western theological influence on their worldview and did not appear to be aware of the church's growth in the global south. Thai leaders take limited initiative to develop their own Thai theology, for their ministry; and they need to be more willing to learn from the experiences of non-western missionaries.
4. Christianity showed growth in the countries of some of the non-western missionaries interviewed in the research (Korea, Burma, Indonesia, India), but the same growth was not experience in Thailand. This remained a challenged for non-western missionaries. The realisation that the global south church growth was still not taking place in a number of countries, and this required extra motivation and perseverance needed to make an impact.
5. Non-western missionaries are entering cross-cultural ministry, but more are working in the regions of the eastern or non-western missionary's country of origin. The reasons for this were many similarities in the cultures of neighbouring countries which made communicating the Gospel easier. Working in a country, close to their country of origin, enable more non-western missionaries to serve in cross-cultural mission work; due to the availability of limited resources.

6. Tension was found to be increasingly common working in a team with different cultural backgrounds and worldviews. In Thailand, the majority of non-traditional-western missionaries were from Asian decent, with high value placed on the family, rather than highly structured work related issues. A number of organizations were aware of the multi-cultural team dynamics and were making an effort to address the problem.
7. Non-western missionaries working alongside traditional-western counterparts in Thailand gave an international identity to Christianity in the country. This is noteworthy, since Christianity to date had been spread by traditional-western missionaries; Christianity was therefore seen simply as a western or 'white-man's religion' only, and was used as an excuse to reject the Gospel.
8. The growth of the church, in the global south, was encouraging, but its significant growth and knowledge still needed to make a noteworthy contribution, in cross-cultural missions. Participants in the research, regardless of this background which include low financial support levels, experienced in general, a minimum level of moral support and high expectation levels from sending churches. Still, all had established cross-cultural ministries.
9. Non-western missionaries in general originate from countries that at present experience considerable church growth and have similar challenges experience by Thai people. This experience is of value to aid the local Thai churches that the church are able to make an important impact regardless of opposition to the Christian message.
10. Non-western missionaries have similar high values place on the family, community life and informal leadership structures as the local Thai people. The presence of the non-western worker thus is able to make an active contribution in helping to plant an indigenous Thai church based upon culturally accepted values.

## 5.3 Recommendations

### 5.3.1 Recommendations to Mission Organizations

- Mission organizations should endeavor to develop offices in strategic countries, where the church is experiencing significant growth. Specially the church in the global south, with the aim to mobilize the church in world mission work.
- Mission organizations must be aware that non-western missionaries on the mission field adapt well to the challenges of cross-cultural mission.
- Mission organizations ought to endeavor to increase the number of non-western missionaries working in their organizations; to decrease the perception that Christianity is only a religion for traditional-westerners.
- Non-western missionaries have several similarities in cultural aspects with Asians; which must be effectively used in the region where Christianity to date, remains a minority religion.
- Challenges have risen, due to working in an increased multi-cultural team aspect. And non-western missionaries have different worldviews, ministry styles, and theological training. The majority of established cross-cultural mission organizations have developed training material and have advisors available to effectively address these issues.
- Mission organizations should recommend that their candidates and the global church, study that mission is a central underlying message in scriptures. The proclamation of the Gospel will also only be relevant if the study included knowledge of the cultural and historical backgrounds of the communities.
- The emerging church's uniqueness in expressing its Christian beliefs can be encouraging and will be a valuable aid to express Christianity as a faith for all nations; where indigenous churches were able to develop its own cultural identity, which at present still drew upon an overriding European cultural and

theological structure, in Thailand. There were needs for interdependence existing, but not a dependency which worked against the church developing its own character.

- Short-term missions, compared to career mission work as a ministry were growing in Asia; where short-term teams were common phenomena which could be used as a valuable tool in cross-cultural ministry.
- Mission organizations have to be aware and prepare their workers for the increase of worldwide current events such as terrorism, HIV/Aids, changing weather patterns, new-age-movement thinking patterns, immorality, and increased attacks on cross-cultural mission work.
- It was important to be informed to make Christ known, remains a challenge in Thailand, since the Thai culture was not always open to influences from the outside, or from anything that was seen as a treat to their Buddhist traditions. Although Christianity was a minority religion, significant growth in the Christian population was taking place today, which was absent in the past. In the past, Christian mission social projects had improved the lives of people (medical missions, poor, refugees, tribal people, and students) which led to the believers being more productive, and a positively help in shaping the future of the Thai culture. Workers should be encouraged to do ministry along projects that improve the lives of locals, without creating a culture of dependency.

### ***5.3.2 Recommendations to Non- Western Missionaries***

- Non-western missionaries must do all that is possible before leaving for cross-cultural mission work. And while on the mission field they need to be prepared for the challenges involved in cross-cultural mission.
- Non-westerners have similarities in culture and history with countries in their region of origin. It has been proven that because of these positive factors, they should attempt more to focus cross-cultural ministry in these regions, where there are countries that the Gospel still had made limited impact.

- The increase of non-western missionaries in cross-cultural ministry, globally, is limited but realistically possible. A number of established mission organizations are working globally, whose advice would be of tremendous value in aiding and addressing the factors involved in the process.
- In studying the history and development of Christianity in Thailand, it was been revealed that missionaries in the early years had lived under difficult circumstances, which included persecution by the Thai authorities and scepticism among the locals. Buddhist temples in Thailand were the central institution around which communities were built. Increasingly humanistic approaches were forming a position against biblical teachings. Non-western workers should be adequately prepared to answer these concerns in order to increase the possibility of establishing a culturally relevant ministry that would contribute to the key attributes of building unity in society.
- Non-western workers should prepare themselves for the issues involved in working within multi-cultural teams. It will be a valuable aid to reduce stress by understanding different worldviews, theological training techniques, and cultural aspects of co-workers. Cultural differences were made more complex, where workers did not share the same vision and strategy.
- Non-western missionaries at present, working cross cultural in Thailand were already making a significant contribution to cross-cultural ministry and potential missionaries should learn from their experiences.
- Non-western missionaries should have specific achievable ministry goals which have a direct impact on the spiritual health of the worker and ministry.
- Workers, who planned to work with a mission organization, should choose one who had a similar theological bases, goals and vision statements as that of the worker. It will have an effect on the satisfaction levels of the worker in his work; as well as in the type of cross-cultural ministry that they should be involved in.
- Non-western missionaries involved in the research, in general, experienced low financial support levels, minimum moral support, and high expectation

levels from their sending churches. It was seen as being of value for potential workers to be aware of the issues above. Potential workers should address these aspects from the start, and continually do so, since it had an influence on the workers levels of contribution in ministry.

### **5.3.3 Recommendations for future Research**

In the research, trends in global Christianity, was discussed and to how it affected the work done by non-western missionaries who were working cross- culturally in Thailand. Considerable church growth was taking place in the churches of the global south, but there was the question left as to how it might have a significant contribution on missionaries entering into cross-cultural ministry in Thailand. More needed to be done in order to recognize the challenges of non-western missionaries and how to meet these needs. Many opportunities existed today for these workers to enter cross-cultural missions in the background of the increasing modern aggression against the efforts seen in countries against western domination.

### **5.3.4 Practical Recommendations**

- The increase of non-western workers in Thailand was found give Christianity an international identity, which was still viewed as a religion for Europeans. It remained a challenge for the missionary community to convince all cultures of the universality of the Christian faith.
- Non-western missionaries already working cross-cultural were already making a significant contribution to cross-cultural ministry. Many worked isolated areas and they should take the liberty to network with other cross-cultural missionaries involved in related ministries, to increase their effective functioning in the Thai culture. Thailand had a Christian Ministry Directory which was a valuable beginning point to make contacts.
- New eastern or non-western missionaries should do all that is possible before leaving for their cross cultural mission work, and while they're on the mission field, they need to be prepared for the challenges involved in cross-

cultural missions. Tension was found to be common in working cross-culturally with a team from different cultural backgrounds and worldviews.

- Worldwide current events such as terrorism, HIV/Aids, changing weather patterns, new-age-movement thinking patterns, immorality and increased attacks on cross cultural mission work, were on the increased. Appropriate information on the internet; and from several established organizations which were included in the study are available and should be a useful guide to prepare addressing these issues.
- The majority of non-western workers in the study originated from countries within the Asian region, and had their home cultures with many similarities with the Thai culture. This information was of value to know. Non-western missionaries' ability to be more effective in their region of birth is high. They should explore areas of cross-cultural ministry in the region of their birth, which would be of help in decreasing the challenges which were experienced by them in working on another continent than that of their own.
- The home sending churches of non-western missionaries were found to still need to improve in their capacity to be able to provide quality pastoral care for their workers. This also included studying ways how to increase the low financial support levels which were experience in general, and in establishing realistic expectation levels from the cross-cultural missionary.

## **5.4 Inconsistency and Uniformity**

The challenges and contributions of non-western missionaries in Thailand were found to still be a new field of study. The specific number of non-western workers in the country was still unclear; and the total contribution they made in the field of ministry was unknown.

It was assumed from the study done, that traditional-western, and non-western cross-cultural missionaries' requirements for ministry in organizations was the same, regardless of challenges experienced. Non-western missionaries adapted well to the issues they experienced saw themselves as equal co-workers and they had a

ministry of influence, in an environment where Christianity was still considered a western religion.

In the section on the biblical base for mission, the need to spread the message of the Gospel was clearly given; especially in the New Testament, as an instruction by Christ, to each believer in the church. The proclamation of the Gospel must be central in cross-cultural missions as applied by non-western missionaries.



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## **APPENDIX A: MISSION ORGANIZATIONS INCLUDED IN FIELDWORK**

ADOPT-A-CHURCH INTERNATIONAL, INC  
ADVANCE  
ADV TURKISH GRACE MISSIONS  
ADVENTURES IN MISSIONS  
AFRICA INLAND MISSION (AIM)  
AFRICA OUTREACH  
AGAPE EUROPE  
AIR SERV INTERNATIONAL  
ALPHA INTERNET MINISTRIES  
AMAZING GRACE MISSIONS  
AMEN BILL BURKETT  
AMERICAN INDIAN MISSIONS INC  
AMERICAN LEPROSY MISSIONS  
AMERICAN MISSIONARY FELLOWSHIP  
AMERITRIBES  
AMHERST KOINONIA CHURCH (AMHEARST, MA)  
AMOR MINISTRIES  
ANGLICAN FRONTIER MISSIONS  
ARAB WORLD MINISTRIES  
ARABIC VOICE NETWORK  
ARABS FOR CHRIST  
ARIEL MINISTRIES - NEW YORK  
ARISE THE NATIONS INTERNATIONAL  
AURORA MISSION  
ASIA HARVEST  
ASIAN ACCESS  
ASIAN HARVEST  
ASIAN OUTREACH

ASSEMBLIES OF GOD CHURCH (USA)  
ASSEMBLIES OF GOD WORLD MISSIONS (AUSTRALIA)  
ASSOCIATION FOR INTERNATIONAL MISSIONS SERVICES (AIMS)  
ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM (ABWE)  
AUSTRALIA OUTBACK CONTROL  
BAPTIST FAITH MISSION  
BAPTIST INTERNATIONAL MISSION INCORPORATED  
BAPTIST MID MISSIONS  
BAPTIST MISSIONS TO FORGOTTEN PEOPLES  
BAPTIST WORLD MISSION  
BARNABAS INTERNATIONAL  
BCM INTERNATIONAL  
BEREAN MISSION INC  
BETHEL FAITH MISSION  
BIBLE BROADCASTING NETWORK  
BIBLE CENTER OF NIAMEY NIGER  
BIBLE LEAGUE AFRICA  
BIBLICAL LITERATURE FELLOWSHIP  
BIBLES FOR UGANDA  
BIBLE SOCIETY OF NIGERIA  
BIBLICAL WITNESS FELLOWSHIP  
BIG WORLD VENTURES  
BILL PRANKARD EVANGELICAL ASSOCIATION  
BILLY GRAHAM EVANGELISTIC ASSOCIATION  
BILLY GRAHAM TRAINING CENTRE AT THE COVE  
BLUE PRINT FOR REVIVAL MINISTRIES / SOLID ROCK BIBLE CHURCH  
BRAZIL AND BEYOND MINISTRIES  
CALEB PROJECT  
CAM INTERNATIONAL  
CAMPUS CRUSADE FOR CHRIST  
CANADA CALGARY MISSION  
CENTRE FOR MISSION DIRECTION (CMD)  
CHALLENGE INTERNATIONAL  
CHINA OUTREACH MINISTRIES

CHRISTIAN & MISSIONARY ALLIANCE  
CHRISTIAN AID (USA)  
CHRISTIAN AID (CANADA)  
CHRISTIANS IN ACTION  
CHRISTIAN MEDICAL MISSIONS  
CHRISTIAN MISSION FOR MEXICAN EVANGELISM  
CHRISTIAN REFORMED HOME MISSIONS  
CHRIST TO THE NATIONS MISSIONS  
CHRISTIAN BLIND MISSION INTERNATIONAL  
CHRISTIAN RADIO MISSIONARY FELLOWSHIP  
CHRISTIAN REFORM CHURCH  
CHRISTIAN RESOURCES INTERNATIONAL  
CHURCH MISSIONARY SOCIETY  
CHURCH OF THE LORD WEST AFRICA  
CMF INTERNATIONAL  
COE OVER AND HELP  
COMMISSION 11 (CAMPUS CRUSADE MINISTRY)  
COMMISSION TO EVERY NATION  
COMPASSION FOR INDIA  
COMPASSION INTERNATIONAL  
CONTINENTAL BAPTIST MISSIONS AGENCY OF NORTH AMERICA  
COOPERATIVE BAPTIST FELLOWSHIP  
COTIC ORTHODOX CHURCH OF ALEXANDRIA AND ALL AFRICA  
CORNERSTONE MINISTRIES INTERNATIONAL  
COVENANT PLAYERS  
CRESCENT PROJECT  
CROSS CAMPUS DISCIPLING STUDENTS FOR CHINA  
CROSS FIRE MINISTRIES  
DEAF REFORMED MINISTRIES  
DELTA MINISTRIES  
DENSU MINISTRIES INC  
ECM INTERNATIONAL  
ENCOUNTER WITH CHRIST  
ENDS OF THE EARTH MISSION

EVANGELICAL BAPTIST MISSION  
EVANGELICAL BIBLE MISSIONS  
EVANGELICAL FREE CHURCH OF AMERICA  
THE CHRISTIAN MISSIONS HOME  
EAPTC INC  
EAST EUROPE MISSION NETWORK  
EDUCATIONAL SERVICES INTERNATIONAL  
ELIJAH FELLOWSHIP INTERNATIONAL  
EMMAUS ROAD INTERNATIONAL  
EQUIP INC  
EQUIPPING NETWORK  
ETNOS TRUST  
EUROPEAN CHRISTIAN MISSION INTERNATIONAL  
EUROPEAN PARTNERS FOR CHRIST  
EVANGELICAL LUTHERAN CHURCH OF TANZANIA  
EVANGELICAL CHRISTIAN CHURCH  
EVANGELICAL MISSIONARY ALLIANCE MISSIONS AGENCY DIRECTORY (NSW  
AUSTRALIA)  
EVERYTHING MISSIONS  
FAITH PROMISE MINISTRIES  
FAR EASTERN BROADCASTING COMPANY  
FELLOWSHIP INTERNATIONAL MISSION  
FELLOWSHIP OF FAITH TO THE MUSLIMS  
FLAGSHIP MISSION TO THE NAVAJOS  
FOOD FOR THE HUNGRY  
FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION  
FOR HIS NAME SAKE  
FORWARD EGDE INTERNATIONAL  
FRANCE MISSION  
FRIENDSHIP INTERNATIONAL  
FIRSTBIBLE INTERNATIONAL  
FRONTIERS  
FRONTRIES EVANGELISM  
FUEL INTERNATIONAL

FULL GOSPEL BUSINESS MEN'S FELLOWSHIP INTERNATIONAL  
FUTURE VISION MINISTRIES  
GHANA AFRICA PURPOSE DRIVEN MINISTRIES  
GLOBAL ACTIONS  
GLOBAL ADVANCE  
GLOBAL CHURCH PARTNERS  
GLOBAL EVANGELICAL MOVEMENT  
GLOBAL MISSIONS NETWORK  
GLOBAL OPPORTUNITIES FOR CHRIST  
GLOBAL OUTREACH INC  
GLOBAL OUTREACH MISSION  
GLOBAL RADIO UTREACH  
GOOD NEWS FOR INDIA  
GOOD NEWS INTERNATIONAL  
GOSPEL FOR ASIA  
GOSPEL MISSIONARY UNION  
GOSPEL MISSIONS OF INDIA  
GRACE BAPTIST MISSION OF NORTH AMERICA  
G.R.A.C.E. PROJECT  
GRACE TO RUSSIA  
GREATER EUROPE MISSION  
GREATER GRACE WORLD OUTREACH  
HARVEST EVANGELISM  
HARVEST INDIA MINISTRIES  
HARVEST NOW INC  
HARVEST TIME MINISTRIES INTERNATIONAL INC  
HEART OF GOD MINISTRIES  
HEARTS OF HOPE  
HELSTROM FOUNDATION  
HBI MINISTRIES INTERNATIONAL  
HOPE FOR EUROPE  
ICPE MALTA MISSION  
IMD INTERNATIONAL  
IMPACT MISSIONS

INDEPENDENT BAPTIST INDIAN MISSION INC  
INDEPENDENT CHURCH IN INDIA  
INDEPENDENT GOSPEL MISSION  
INDIA CENTRE FOR MISSION  
INDIA EVANGELICL MISSION  
INDIA FULL GOSPEL MISSION  
INDONESIAN HARVEST OUTREACH  
IN HIS GRIP MINISTRIES INC  
INNOVATIVE MISSION OPPORTUNITIES  
INTEGRATED MINISTRIES INTERTNATIONAL INC  
INTERACT MINISRIES  
INTERNATIONAL ACCELERATED MISSIONS  
INTERNATIONAL CHRISTIAN MISSION (ICM  
INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL  
INTERNATIONAL TEAMS  
INTERNATIONAL UNION OF MISSIONS  
INTERNATIONAL WORLD MINISTRIES  
IN TOUCH MISSION INT'L  
ISLAND MINISTRIES INTERNATIONAL  
HARVEST INTERNATIONAL MINISTRIES  
JAMES PUHR MINISTRIES  
JONAH SOUL WINNING MINISTRIES  
LAMB AND LION MINISTRIES  
LAST DAY MINISTRIES  
LATIN AMERICA MISSION  
LAUSANNE HOME PAGE  
LAUSANNE MOVEMENT (LCWE) [  
LCMS WORLD  
LIFELINE MINISTRIES  
LIFE MINISTRIES JAPAN  
LIGHTING THE WAY WORLDWIDE  
MACEDONIA WORLD BAPTIST MISSIONS  
MARANATHA BAPTIST MISSION / VICTORY BAPTIST CHURCH  
MARCH FOR JESUS SOUTH-AFRICA

MASTER'S WORD MINISTRIES  
MERCY SHIPS  
MIDDLE EAST REFORM FELLOWSHIP  
MINISTRY TO EASTERN EUROPE  
MISSION AROUND THE WORLD  
MISSION AVIATION FELLOWSHIP  
MISSION DISCOVERY  
MISSION FOR JOY LTD  
MISSION LINK INTERNATIONAL  
MISSION MEDIA PRODUCTIONS  
MISSION MOING MOUNTIANS  
MISSION OF JOY  
MISSION POSSIBLE  
MISSION STATION  
MISSION THAILAND MISSION TO UNREACHED PEOPLE (MUP)  
MISSION TO UNREACHED  
MISSION TO THE WORLD  
MISSISSAUGA CHINESE CHRISTIAN NETWORK (M2CN)  
MULTI CULTURAL MINISTRY  
NAZARENE WORLD MISSIONS  
NEW CREATIONS TEACHING MINISTRY  
NEW COVENANT VISION MINISTRIES  
NEW LIFE AFRICA MINISTRIES  
NEW MISSIONS  
NEW TRIBES MISSIONS (NTM)  
NORDIC HARVEST MISSION  
NORMADY VISION  
NORTH AMERICAN MISSION BOARD SOUGHERN BAPTIST CONVENTION  
NORTHERN CANADA EVANGELICAL MISSION  
NYC MISSIONS  
OC INTERNATIONAL  
OMF INTERNATIONAL  
OMS INETRATIONAL  
OPEN AIR CAMPAIGNERS

OPEN DOOR BAPTIST MISSIONS  
OPEN DOORS WITH BROTHER ANDREW (CANADA)  
OPERATION MOBILISATION  
OUTREACH MISSIONS, INC  
PARTNERS INTERNATIONAL  
PEOPLE SHARING JESUS MINISTRIES  
PETER & JILL MEHL MINISTRIES INTERNATIONAL (PJMMI)  
PIONEERS ONLINE  
PRAISE BE TO JESUS MINISTRIES  
PRIORITY 1 MINISTRIES  
PROJECT CHRIST INDIA  
REACHING INDIANS MINISTRIES INTERNATIONAL  
REACHOUT MINISTRIES  
REFUGE TO THE NATIONS  
REVIVAL CENTRES INTERNATIONAL  
RICE OF LIFE  
RUN REACHING URBAN NEIGHBORHOODS  
RUSSIAN MISSIONS  
SAINTS EQUIP TO EVANGELIZE  
SEND INTERNATIONAL.  
SERV MINISTRIE SINTERNATIONAL  
SERVANTS TO ASIA'S URBAN POOR  
SHINING LIGHT MINISTRIES  
SIM INTERNATIONAL  
SISWA MISSION  
SOUTH ASIA NATIVE MISSIONARY ALLAINCE  
SOUTH EAST ASIA MISSION TEAMS  
SOWERS MINISTRY  
SWEDISH SLAVIC MISSION  
TEAM MISSIONS  
TEAMS COMMISSION FOR CHRIST INTERNATIONAL  
TEEN MANIA MINISTRIES  
TERRY LAW WORLD COMPASSION  
THE CELESTIAL CHURCH OF CHURCH



THE FAMILY EQUIP  
THE GIDEONS  
TRANS WORLD RADIO  
UFM INTERNATIONAL  
UNITED INDIAN MISSIONS (UIM)  
UNITED WORLD MISSION  
US CENTER FOR WORLD MISSION  
US INTERNATIONAL MINISTRIES GROUP  
VENTRUE TEAMS INTERNATIONAL  
VERBO CHRISTIAN MINISTRIES  
VICTORY MISSIONS ASIA  
VILLAGE MISSIONS  
VILLAGE MINISTRIES INTERNATIONAL  
WAY OF THE CROSS MINISTRIES  
WEC INTERNATIONAL  
WESLEYAN WORLD MISSIONS  
WEST INDIES CHRISTIAN MISSION  
WORD OF FAITH GOSPEL OUTREACH MINISTRIES  
WORD OF GRACE OUTREACH  
WORD OF LIFE INTERNATIONAL MINISTRIES  
WORLD EVANGELICAL ALLIANCE  
WORLD GOSPEL MISSION (WGM)  
WORLD HARVEST NOW (WHN)  
WORLD REACH MISSIONS  
WORLD TEAM  
WORLDWIDE MISSIONS USA  
WYCLIFFE BIBLE TRANSLATORS  
YOUTH FOR CHRIST  
YOUTH WITH A MISSION INTERNATIONAL (YWAM)

## **APPENDIX B: WEBPAGES:**

[http://www.iclnet.org/pub/resources/christian-missions.html#contents,](http://www.iclnet.org/pub/resources/christian-missions.html#contents)

[http://www.vcrc.org/main/m\\_and\\_e/m.htm](http://www.vcrc.org/main/m_and_e/m.htm)

<http://www.crosssearch.com/Ministry/Organizations/Missions/>

<http://www.mrd.org/mrd-mowp.htm>

<http://www.scionofzion.com/missions.htm>

<http://www.ibnet.org/MisOrg.HTM>

[http://www.missionaries.org/Organizations\\_and\\_Boards/Evangelical\\_Mission\\_Agencies/index.html](http://www.missionaries.org/Organizations_and_Boards/Evangelical_Mission_Agencies/index.html)

<http://www.crosssearch.com/Ministry/Organizations/Missions/Africa/>

<http://www.fortunecity.com/meltingpot/cecilian/777/safrica.htm>

<http://www.crosssearch.com/Ministry/Organizations/Missions/Europe/>

[http://www.crosssearch.com/Ministry/Organizations/Missions/North\\_America/](http://www.crosssearch.com/Ministry/Organizations/Missions/North_America/)

<http://www.crosssearch.com/Ministry/Organizations/Missions/World/>

## **APPENDIX C: MISSION ORGANIZATIONS FEEDBACK RECEIVED**

AGAPE EUROPE (UK)  
ARABS FOR CHRIST  
ARISE THE NATIONS INTERNATIONAL  
ASIA HARVEST  
ASIAN OUTREACH  
AUSTRALIA OUTBACK CONTROL  
BAPTIST BIBLE FELLOWSHIP MISSION  
BLUE PRINT FOR REVIVAL MINISTRIES / SOLID ROCK BIBLE CHURCH  
CAM INTERNATIONAL  
CHRISTIAN AID (CANADA)  
CHRISTIAN AID (USA)  
CHRISTIANS IN ACTION  
CROSS CAMPUS INTERNATIONAL DISCIPLING STUDENTS FOR CHINA  
EAPTC INC KENYA  
ETHNIC HARVEST  
EUROPEAN CHRISTIAN MISSION INTERNATIONAL ECM  
FAR EASTERN BROADCASTING COMPANY  
FELLOWSHIP OF FAITH TO THE MUSLIMS  
FRONTIERS UK  
GOOD NEWS FOR INDIA  
GOSPEL FOR ASIA  
HOLD UP INDIA  
IMD INTERNATIONAL  
INDEPENDENT GOSPEL MISSION IGM  
INDIA CHRISTIAN PARTNERSHIP  
INDIA CENTRE FOR MISSION  
INTERNATIONAL TEAMS  
MIDDLE EAST CHRISTIAN OUTREACH MECO  
MISSION AVIATION FELLOWSHIP

MISSISSAUGA CHINESE CHRISTIAN NETWORK (M2CN)  
NEW TRIBES MISSIONS (NTM)  
NORTHERN CANADA EVANGELICAL MISSION NCEM  
OMF INTERNATIONAL  
OPEN AIR CAMPAIGNERS INTERNATIONAL OACI  
OPEN DOORS UK  
PRIORITY 1 MINISTRIES  
ROYAL SERVANTS  
SIM INTERNATIONAL RSA  
VERBO CHRISTIAN MINISTRIES  
WAY OF THE CROSS MINISTRIES  
WEC INTERNATIONAL UK  
WORLD TEAM

## APPENDIX D: Table 1: Results: Responses of Mission Organizations

Num	Question (Responses of Mission Organizations)	Yes	No	Unaware
1	The church has grown at a phenomenal rate in certain non-European regions of the world. In contrast, the European church's growth and influence on Christian expansion has declined at a high rate. If the decline continues it will have a major impact on the numbers of missionaries from the West entering missions. Does this new phenomena have an influenced on new applicants entering your mission? In other words are less European missionaries applying to enter missions in comparison to an increase of applicants from the non-European countries?	60 %	20%	20%
2	Christianity in the past was predominantly associated with European countries. In the history of your organization, has non-western missionaries made unique contributions in cross cultural missions?	95 %	-	5%
3	What potential challenges may arise due to the increase of workers from diverse cultural backgrounds?	Answered in text		
4	Did your organization have mechanisms in place to help facilitate the processes described in question 3?	48 %	52%	
5	Does your organization experience a significant increase in applications by missionaries who apply to serve in missions on a short-term basis?	51 %	49%	
6	Did you have any additional information to add which you think would be of value to research in this	Answered in text		

	nature?	
--	---------	--

## APPENDIX E: Table 2: Responses of Non-Western Missionaries working in Thailand

Num	Question (Responses of Non-Western Missionaries working in Thailand)	Yes	No	Unaware
1	The church has grown at a phenomenal rate in certain non-European regions of the world. In contrast, the European church's growth and influence on Christian expansion has declined at a high rate. If the decline continues it will have a major impact on the numbers of missionaries from the West entering missions. Did this new phenomena have an influenced on new applicants entering your mission? In other words are less European missionaries applying to enter missions in comparison to an increase of applicants from the non-European countries?	73.3%	-	26.7%
2	Christianity in the past was predominantly associated with European countries. Did non-western missionaries in the history of your organization made unique contribution in cross cultural missions?	86.7%	-	13.3%
3	What potential challenges may arise due to the increase of workers from diverse cultural backgrounds?	Answered in text		
4	Does your organization have mechanisms in place to help facilitate the processes described in question 3?	60%	20%	20%
5	Do your organizations experience a significant increase in applications by missionaries who apply to serve in missions on a short-term basis?	67.7%	20%	13.3%

6	Did you have any additional information to add which you think would be of value to research in this nature?	Answered in text
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### APPENDIX F: Table 3 General Information: Thailand

<b><u>Thailand</u></b>	
Population	64,081,371
Surface Area	513,100
Capital	Bangkok
GNI per capita	2,540US Dollar
Classification	Developing Economy
Language	Thai  English  Other
Religion	Buddhist 94%  Muslim 5%  Christian 1%
Christianity	Protestants 299,320  Catholics 290,000  Independent 235,140
Climate	Tropical

## APPENDIX G: Table 4 Church Statistics in Thailand

<u>State of the Nation Research Data</u> <u>Thailand Evangelism and Church Growth Committee</u> <u>May 3-4, 2006</u>	
Population	62,418,054
Number of Christians	295,683
Percent of Christians	0.47%
Annual Population Growth	1.3%
Annual Christian Growth	5.5%
Total Districts	926
Districts without a Church	278
Sub-districts	7415
Sub-districts with no Church	6318



## APPENDIX H: Table 5 New Churches Started in Thailand

<u>Thailand Evangelical Committee (TEC), 31 December 2007</u>	
<u>1900-2007</u>	
YEAR	NUMBER OF CHURCHES
1900-1910	11
1910-1920	11
1920-1930	8
1930-1940	12
1940-1950	28
1950-1960	69
1960-1970	88
1970-1980	248
1980-1990	400
1990-2000	746
2000-2007	1046

**APPENDIX I: Background Information: Non-Western  
Missionaries in Thailand included in Study**

**Respondent 1: Male (South-Africa)**

***Mission Organization: Independent***

Place: Maesai Province, Thailand

Experience:

11 years

Vision:

To plant reproducing churches among the northern Thai by working alongside established Thai churches.

Ministry:

Evangelization

Discipleship

Cell Groups

Teaching English at local schools

Hosting short-term ministry teams

**Respondent 2: Female (Brazil)**

## ***World-Wide Evangelization for Christ***

### Origin & Name

Charles Thomas Studd made his first advance to evangelize the heart of Africa in 1913, believing it to be the neediest part of the un-evangelized world at that time, and so founded the Heart of Africa Mission. God's promise to C.T. Studd was that his journey was not for the heart of Africa only, but for the whole un-evangelized world. The work spread to other nations concentrating on areas and peoples who were not being reached by evangelical churches or agencies. This emphasis continues today.

### Motto

If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him. (C.T. Studd)

### Objectives

To fulfil as quickly as possible the command of our Lord Jesus Christ in Matthew 28:18-20 and Acts 1:6-11 by a definite attempt to evangelize the remaining un-evangelized peoples of the earth before His return. By 'evangelize' we mean to present Jesus Christ in the power of the Holy Spirit so that people may come to living faith in Him as Lord and Saviour, be disciple, and serve Him in the fellowship of His church.

To plant local churches according to the pattern of the New Testament and establish them in the knowledge of the Word of God and spiritual power, and also to minister to existing churches when invited to do so.

To develop bases worldwide for the training and sending out of personnel to further the work of evangelization (Acts 1:8) and the planting of churches.

**Respondent 3: Female (Thailand)**

***Good News Team / Tops Kids Ministry –Thailand***

History:

The Good News Team was started in 1978 to see millions of Thai children from Buddhist families hear and respond to the Gospel of Jesus Christ. After 25 years of evangelism and teaching ministry, we now see an increasing number of young people coming to the Lord through their various programs. GNT's ministry is having a big impact on Thailand as churches throughout the northeastern and central regions are establishing evangelism teams in state schools, one of the few places where churches face no restricti...

The Good News Team was started in 1978 to see millions of Thai children from Buddhist families hear and respond to the Gospel of Jesus Christ.

Ministry:

After 25 years of evangelism and teaching ministry, we now see an increasing number of young people coming to the Lord through their various programs. GNT's ministry is having a big impact on Thailand as churches throughout the north-eastern and central regions are establishing evangelism teams in state schools, one of the few places where churches face no restrictions.

Public school evangelism consists of correspondence courses, "Thanyatip", and team visits. More than 160 children and young people are coming to Christ though the school evangelism and correspondence courses every month, which are distributed to over 100,000 Thai children. The team has spearheaded a project to produce the first full curriculum of Sunday School materials, known as "Thanyatip". Teams also visit the schools with speeches, puppets, songs, and other programs teaching about Jesus. Children and teachers can listen to these

programs and hear the gospel message.

The missionary ministry within GNT includes the distribution of evangelistic material. In another unrelated ministry, she directs the Top Kids program, where she runs a compassion ministry called Heart of Mercy, which helps children living in Bangkok's slums.

**Respondent 4: Male (Taiwan / USA)**

**Respondent 5: Couple (Thailand)**

*Overseas Missionary Fellowship*

OMF is....

International • interdenominational • committed to evangelism

As a Christian faith mission, we have proved God's faithfulness over 135 years. We are looking for called, creative, committed co-workers to glorify God through the urgent evangelization of Asia's billions.

What we do:

We care for the uncared; Sick people, Alcoholics, The exploited, abused, the poor, Prosperous but lonely, Young and old, Religious and non-religious, Businessmen, students, factory workers and many others.

We work closely with churches at home and in close partnership with the Church in East Asia; doing so in teeming mega-cities, remote villages and among tribal peoples.

We share and show the love of Christ to East Asians in Asia and in other countries too.

We support each other by sharing information and experiences, especially through our prayer materials and events.

We place people of all ages – young people who want to go to Asia for a short time - and professionals who will go out with OMF on a long term basis.

You can serve Asia through:

Evangelism

Discipleship

Leadership Training

Theological

Producing-Literature

**Respondent 6: Male (Burma)**

**Respondent 7: Male (Thailand)**

*Good News Mission Bible School*

Maesod District, Tak Province

Thailand

Ministry:

The ministry is an indigenous ministry meeting the spiritual and physical needs of the local tribal community, Burmese and Thai population. It includes a fulltime Bible school, orphanage and feeding the poor.

**Respondent 8: Couple (Philippines)**

*Asian Baptist Clearing House*

VISION

1. To see the Philippines become a GREAT COMMISSION NATION that is a training ground for World Evangelism that sends Filipinos into every un-reached people group of the world.
2. To see TOTAL INVOLVEMENT of the local Filipino Churches in sending and supporting foreign missionaries through the Asian Baptist Clearinghouse.



3. To see missions come FULL CIRCLE by Filipino's training the Nationals to be missionaries to the uttermost parts of the World.

#### PURPOSE

The purpose of ABC is to act as a clearing agent for financial support from the local churches to foreign missionaries. We strive to serve the local churches with promotional materials about missions and supply the missionary with whatever logistical support he/she needs to do the ministry. We endeavour to maintain the highest quality of financial accountability for churches and missionaries alike. We supply the churches with a timely receipt of their funds. We receive, deposit, and report to the missionary monthly his level of support, which it came from and the total amount deposited into his account at the end of each month.

#### **Respondent 9: Couple (Philippines)**

##### ***Scandinavia Pentecostal Mission***

#### Ministry:

The ministry uses a holistic approach meeting the spiritual and physical needs of the Shan tribal group in northern Thailand. This includes church planting by friendship evangelism, discipleship and day-care centre.

#### **Respondent 10: Female (Singapore)**

##### ***Lutheran Mission in Thailand***

LCMS World Mission is the global Gospel outreach of The Lutheran Church--Missouri Synod, a confessional Lutheran church with more than 6,000 congregations and 2.6 million members in North America. Our global mission focuses on church planting and leadership development in North America and around the world. LCMS World Mission currently has active work, or active or historical mission relationships in approximately 85 countries and maintains a total global missionary force of approximately 320 personnel (career, long-term volunteer, international educators, spouses, and contracted part-time), an additional 233 military chaplains (Air Force, Army, Navy, Veteran's Administration, Civil Air Patrol, National Guard, and Reserve), and a supporting staff of 41 at its headquarters in St. Louis, Mo.

The purpose of LCMS World Mission is to share the Good News of Jesus Christ with 100 million unreached or uncommitted people in collaboration with our North American and worldwide partners by the 500th anniversary of the Reformation in 2017.



**Respondent 11: Couple (Philippines)**

***Christ to Thailand Mission***

*Purpose:*

Reaching tribal peoples of northern Thailand by using the following methods; Evangelism, Discipleship and Bible School Training.

**Respondent 12: Male (Burma)**

***AMG International***

AMG International is an evangelical mission and relief agency, currently ministering in 45 countries of the world.

Our mission is clear: To give each person an opportunity to hear and respond to a clear presentation of the Gospel.

At AMG, we endeavour to meet people at the point of their need whether it be hunger, sickness, or hopelessness, and show them Jesus as the only answer to the problems of this life and the only hope for eternal life.

This goal can be achieved only as we partner with Christians who share this passion. We want to enable you to share your resources with those who are less fortunate. Let us be your tool for reaching the world for Jesus!

**Respondent 13: Couple (Philippines)**

### ***Christian Broadcasting Network (Thailand)***

The Christian Broadcasting Network, or CBN, is a Christian television broadcasting network in the United States. Its headquarters and main studios are in Virginia Beach, Virginia.

CBN was founded by evangelist Pat Robertson in 1961. He devised for it a religious variety program format that has been successfully used in religious broadcasting ever since. One of the mainstays of the network is The 700 Club, the longest-running program using that same variety format. Other programs include religious news programs such as CBN News Watch and Christian World News, and the talk-show Living the Life, hosted by 700 Club co-host Terry Meeuwsen and seen on

ABC Family. CBN also manages Operation Blessing, an international relief and missionary effort.

CBN also has international programming, producing local programs, from Solusi (Indonesia) to From Heart to Heart (Thailand). CBN India alone produces five weekly series. CBN has versions of the 700 Club aimed at Latin American (Club 700 Hoy) and British audiences (The 700 Club with Paul and Fiona). Altogether CBN has broadcast programs in over 70 languages.

Originally a full fledged network, CBN was later renamed The Family Channel. Eventually "FAM" was sold to Fox and known as the "Fox Family Channel". Fox later sold it to Disney, which renamed it "ABC Family". CBN exists now as a production company for The 700 Club, and the other syndicated shows CBN News Watch, Christian World News, Living the Life, and One Cubed.

Some of CBN's programs are also aired on Sky Angel, Trinity Broadcasting Network, Cornerstone Television, Family Net, LeSEA Broadcasting and Middle East Television (which was founded and owned by CBN, until sold in the early 2000s to LeSEA), all Evangelical Christian networks

**Respondent 14: Couple (India)**

### ***THAILAND BAPTIST MISSIONARY FELLOWSHIP***

The American Baptist Foreign Mission Society (ABF MS) began missionary work in Thailand on 22nd March, 1833 with the arrival of Rev. and Mrs. John Taylor Jones. From 1900 to 1950 there were no American Baptist missionaries stationed in Thailand. However, Rev. and Mrs. A.Q. Van Benschoten, Jr. arrived in 1951 to work among the Karen tribe of northern Thailand.

The Australian Baptist Missionary Society (ABMS) wanted to expand its' work in Asia and so after consultations with the Board of International Ministries of the American Baptist Churches (formerly the ABF MS), it decided to join with the American Baptist work, using the existing mission office in Thailand.

As early as 1972, the Baptist Union of Sweden (BUS) expressed a desire to open work in Thailand. After a period of negotiations between the BUS and the Board of International Ministries (BIM), and with the Thailand Karen Baptist Convention, a set of guidelines were adopted in 1975 for working together through the TBMF. The first BUS missionaries, Anders and Maria Hovemyr, arrived in July of 1976.

In 1988, an agreement with the Baptist Missionary Society (BMS) from the U.K. resulted in a fourth mission group being added to the TBMF. The first BMS missionary to Thailand, Miss Jacqui Wells, arrived in November, 1988 and was assigned to work with the Karen Baptist Convention.

In 1992, Eiji and Emi Osato of the Japan Baptist Union (JBU) came to work with the Karen Baptist Convention. In September of 1993, the JBU then joined TBMF as the fifth official member.

At first augmenting the work of the BUS, then later finding their own roles to play, the Baptist Union of Norway (BUN) has also been active in Thailand for many years. Now in February of 2006, they have also joined TBMF becoming the seventh member organization. The first missionaries to come serving under the banner of the BUN are Oyvind and Phethsamai Hadland. They will work with the Lahu Baptists based in Chiang Mai.

The above mentioned missionary organizations today work together through their membership in the TBMF and are officially referred as "Cooperating Boards". The purpose of these Cooperating Boards and the TBMF is to strengthen the work of the national Church bodies which we have partnership with here in Thailand. The TBMF is also affiliated with the Church of Christ in Thailand (CCT) and enjoys a cooperative relationship with the CCT, by being involved in various programs and ministries related to this federated church body. The TBMF maintains close relationships with the following national church bodies and organizations, in addition to the CCT itself. These are the Chinese Baptist Churches of the 12th District of the CCT, the Kwai River association of churches in the 16th District, the Karen Baptist Convention of the 10th & 19th Districts, and the Lahu Baptist Convention of the 18th District, the Ahka Churches of Thailand, and the Christian Service Foundation.

The Cooperating Boards of the TBMF maintain a relationship with these local organizations both directly and through representative personnel on the field. The TBMF provides counsel and assistance in matters regarding administration, the assignment of missionaries, project development, finance & funding, planning & strategy for the future, program development, and the interpretation of policy. All this is accomplished through a process that involves mutual concern, cooperation and dialogue with the partner churches in Thailand which TBMF relates to.

#### SOME FACTS ABOUT TBMF PERSONNEL & THEIR WORK:

At present, the missionaries and volunteers who comprise the TBMF come from a total of about ten different nationalities and number about 40 - 45 in all. The various kinds of ministries which TBMF personnel are involved in would include:

- Agricultural Development, Marketing, Cooperatives, and Irrigation
- AIDS Education and a Hospice for AIDS patient
- Christian Schools
- Church Planting & Development
- Citizenship for Tribal People

- Support Services for TBMF personnel
- Drug Rehabilitation
- English Teaching
- Evangelism
- Handicraft Development
- Hospital/Medical Work
- Hostels & Student Scholarship Programs
- Language Literacy Training
- Mobile Medical treatment and education
- Outreach to Ethnic Thais
- Pastoral Training
- Programs for the Physically & Mentally Handicapped
- Refugee Outreach
- Seminary Faculty
- Urban/Slum Outreach
- Urban Tribal Youth Ministries
- Vocational Training for Young Women
- Women's Leadership Development
- Women's Advocacy Programs

**Respondent 15: Male (Korea)**

***Korean General Assembly Mission***

***Thailand***

***Mission Statement:***

The main goal is to spread God's word throughout the community and the world. To provide for the needs of the members, organizations, and affiliations of The Presbyterian Church, the surrounding community--both local and international--

through mission giving with emphasis on local giving.