The Christian history in Cambodia

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A.Chatolic History

The first historical record of Cambodia was written by a Chinese official at AD 100 and was called for "Hunan" a part of china territory.

After 15 century the Catholic Church was preached gasper da Cruz who was a portucal merchant in the dominion entered into Cambodia and introduced the protestant. In 1719 the missionaries in the Francesco mission Association came to Cambodia, and in 1770 Nichola Levasseur taught the catholic doctrine into the Khmer language. After that the Catholic Church in the day of French could not influence Cambodia. From that independence until now, most catholic Christians were the Vietnam people who dwelled in Cambodia. Actually they did not influence Cambodians.

B. the Protestant History

According to Missionary Kang, Sung Sam classified the history of Cambodia as follows; prayer and preparation(1900-1922), the beginning and stumbling block (1923-1946), chance and enlargement1946-1965), Eluviation of missionary and trial(1965-1970), repentance and revival(1970-1975), killing and horror day(1975-1979), the invasion of Vietnam communists and the promise of mission(1979-1990), and new beginning of the missionaries of C&MA and the other challenge. (1990-present),

The time that the protestant gospel was proclaimed in Cambodia was 1923, in which two families of missionaries of C&MA were permitted by the colonial authority of France. At Kampuchea Craom that was called for Kochin China, the missionaries of C&MA began to preach the gospel and got people repentant, and also the gospel of Luke and the Acts were translated by them.

As the result, the Cambodians who had lived at the southern area of Vietnam came back to the Lord first, and then they influenced Cambodia as the pastors and the evangelists of Cambodia churches.

1. Praying and Preparation (1900-1922)

1) By publishing the booklet, "Cambodia," by R.A. Jaffray of the C&MA denomination in the United States of America, Cambodia, a no evangelized tribe, was introduced to the American Christians. Especially Gilbert, who lived as a shepherd in the State of Montana, had prayed for 23 years to open the door of the gospel.

2) C&MA (Christian & Missionaries Alliance) was permitted to preach the gospel to Cambodia by the French government. The attempt that had preached the gospel had begun already in AD 921.

2. Beginning and Stumbling Block (1923-1946)

1) the feature of the time

1) Misunderstanding the missionary as a spy – every western missionaries were guarded any place, the ministry was very hard and had almost no fruit.

2) He buddismas the country religion

in the constitution in the duration of religious freedom, spiritual political stumbling block was set on the crossroad. They admitted accepting the Christianity, but a foreign religion was the rebellion of their country. To become a Buddhist was to become a Cambodian, and also to become Cambodian is to become the Buddhist.

3) II World War

This area was occupied by Japan, and the missionaries were arrested and moved into the prison of Thailand and Philippine.

2) The main events

(1) In 1923, Arther Hammond, who was the first missionary sent by C&MA, had arrived at Cambodia. At the last month of that year, David Ellison arrived at Battmbang and began his ministry. The first protestant believers, seven persons (2 Cambodians and 5 Vietnams), were baptized.

(2) In 1923, Arther Hammond who was a missionary began to translate the Scripture into the Khmer. The first protestant missionaries, Arthur Hommand couples and David Ellison couples, preached the gospel at Kampuchea Craom where it was called for Cochin China of the southern Vietnam which was one of Cambodia territory. They got some people repentant, and also the gospel of Luke and the Acts were translated by them. They translated the Scriptures for 30 years from 1923 to 1954, and at the house of the missionary of Battangbang the first Seminary was begun by them.

(3) C&MA's Paul Alison, who was the missionary of CMA, first collected 5 Cambodian Christians and began the Bible School. After that the seminary was moved into the province of Kendal and was changed into Takhma Bible Institute. Kampot and Dacheo provinces were prepared as the mission bases.

(4) In 1932, the king Sisowath Monivong declared the prohibited command that every Cambodian was not exhorted by the gospel

(5) In 1933, Arther Hammond completed the translation of Khmer Scripture. At the first 2000 books of Khmer version were published and spread in Cambodia. In 1943, the New Testament was translated and the British and foreign bible association was published at Hanoi, Vietnam.(6) In 1940, all scriptures of the new and Old testaments were translated into Khmer but were not published.

3. The Chance and Enlargement (1946-1964)

1) The Feature of the Age

(1) The independence of Cambodia

The chance to preach the gospel that nobody experienced has come since World War II brought up. By the Cambodian and foreign missionaries, the gospel was proclaimed to all areas of Cambodia, and by the training of the church leaders the numbers of the Christian were raised. Finally in 1954, the independence of Cambodia from France was established.

(2) The main events of the mission

A. In 1947, the new constitution that included the freedom of the religion was made. At the city of Phnom Phen, there was a printing shop that published Christian books

B. In 1952, the baptized members were grown, and in 1953 Cambodia was freed from the colony of France which lasted 90 years.

C. In 1954, the first Khmer Bible out of the KJV was published by British and Foreign Bible Society. Finally they possessed their own Scriptures of the new and Old Testament.

In 1954, although when the king Sianouk was offered the new translated Scripture he could not admit the Christianity officially, he declared freedom of religion in Cambodia. In such free environment, the Cambodian churches were grown gradually and slowly for about 10 years. More young men were called for as the servant of the Lord and were educated regularly, rooted on the several arrears in Cambodia.

D. The transformation of the mission stragety of C&MA- C&MA settled all supports for the present pastors and the churches.

4. Trial and Test (1965 - 1970)

1) The political Settlement of Cambodia government and their trial

In 1965 after Nordom Sihanouk, the son of the king criticized that all Americans who lived in Cambodia were spies of CIA, and the relationship between Cambodia government and the America became worse and the American missionaries were out of Cambodia. Sihanouk thought that the Christianity was anti-nationalists and commanded that all protestant missionaries should move out of Cambodia except two France missionaries. The France missionaries committed their duties to the present pastors. After two months, four church leaders were arrested, and after 6 months the government demanded that every churches should be closed. For the forty years by the ministry of protestant missionaries, 5-700 Christians were made in Cambodia. The Cambodian government settled that every Anglo-Saxon (Americans, Canadians and British) should be left. After two months, four young church leaders were arrested and prisoned. According to the contemporary Christian, the numbers were about 700 Christians, and 7 pastors remained at that time.

2) The Special method of God

Among the political severe situation, the Cambodian church leaders gathered the Christians at their houses and assisted the prisoned Christians in order to take care of them and to encourage them. Daniel Bordnel, the missionary of French Alliance, came to Cambodia and enrolled in the government as the name of mission association and it made to confirm the legal representative character. During that time, the government of Cambodia did not admit the Cambodian church itself for the nation of the Buddhism, but C & MA had served the Cambodia church for 20 years, and it was a very exciting event.

However, the visa of Daniel finally was rejected after two and half years, and the visas of George and Myrtie Fune were rejected by the Ambassador of Cambodia. In spite of them, God worked through Ramsi Norodom, the king's daughter who became a Christian by Neilie Gilbert who was a daughter of Gilbert, who was a shepherd. Ramisi prepared the round trip airplane tickets for herself and Nellie and received the visa by them. More important fact is that God changed the contradiction, the jealousy and the abhor between the present church leaders who the missionaries committed their territory.

5. Repentance and Revival (1970 - 1975)

1) The features of the Age

In 1970, Lon Nol replaced Sihanouk as the head of the nation. The foreign missionaries were permitted to enter into Cambodia. God had exited and had not kept in science there. The forgiveness, healing, salvation, devotion and sacrifice were seen at that time.

And this time revealed the new openness among the Khmer people because of the social corruption by the warfare. The closed relationship between the national religion Buddhism and the Christianity was very weak. Especially the students and the intelligent people responded to the gospel sensitively. Gradually the 1.5 million refugees who came out of their country and entered into Phnom Phen welcomed the gospel.(1) New SpiritIt was grown from the egoistic heart to the concern and love for their neighbors.

(2) New leadership

Even they were not the appointed people, six young leaders were committed the leadership of the church.

(3) New heart

God worked in them in order to take the faith to follow Jesus in the lots of people, whenever, whoever preached it.

2) The Mission Events

(1) In 1970, Lon Nol, who was tended to the friendship of America as the primary of defended chairman, occupied the government without blooding and throws out the king, Sihanouk. By the attack by America and inner warfare, the population of Phnom Phen grew very rapidly, and also the entrance of the foreign missionaries were accepted again. At this time the protestants were reduced rapidly into 300 Christians. But new government declared the freedom of region. During 5 years of Lon Nol government, the American missionaries came back to Cambodia and began to take action.

In this duration, the missionaries concentrated on the alms and the work of the local development, and many Cambodians who received the help of the missionaries came back to the Christianity. The duration of 1972-1975 was the day of the rapid growth of churches in the Church history.

(2) During the period 1971-72 the Khmer military destroyed the military of government and occupied all areas of Cambodia except Phnom Phen. Above about 10 thousand refuges gathered at Phnom Phen. In April 1972, Rev. Stanly Mooneyham who was a representative of World Vision had led the evangelism meeting at Phnom Phen. At his meeting 600 people had accepted Christ. And at the Way of Peace opened in November, 4000 people had accepted Christ, and churches were begun to bring up again.

(3) In 1973 the foreign missionaries and Cambodia church leaders had led the evangelism meeting together at Phnom Phen, and then got more than thousand Christians. Finally the intelligent level had begun to accept the Christianity, and also the home churches that the laymen led had begun to bring up all the areas of Phnom Phen. Taing Chrirc (martyred by the Khmer and the elder brother of Taning Bek Hong in Phnom Phen New Life Church), who was the chairman of administration, demanded to the foreign associations some workers to be sent by them. The ministry to translate the Khmer New Testament was newly begun. As the Khmer military occupied all areas of Cambodia, lots of refuges gathered in the Phnom Phen city continuously.

(4) In 1974 Khmer attacked Phnom Phen, and the government military destroyed them. Also the government of Lon Nol had begun to be destroyed. Hay Seng who was the representative of Takma Bible Institute moved into Meto Manila of Philippine from Phnom Phen in order to activate FEBC

(Far East Broadcasting Company) and began the broadcast ministry of the voice of love. At that time church growth reached 300 %.

6. Killing and Horror (1975 -1979)

1) The feature of the age

This period was the great killing time that we did not have heard in the history. The Khmer Louz of Pol Pot had tried experiments to clean up all evils of society. The people in all cities were forced to move to the other and died by diseases, hunger, shock, stress and harmful killing. Most Christians were martyred in this period. On April 17, 1975, Cambodia was transferred into the communist political dominion of Pol pot. Before they had occupied Phnom Pen, all missionaries had to move out of Cambodia, and the Khmer communists killed the Christians and Cambodian pastors systematically and miserably.

2) The mission events

(1)Though the Khmer military attacked totally to occupy Phnom Phen, the capital of Cambodia from January 1 1975, for three months in first time, the churches grew considerably. Stanly Moonham, who was the representative of World Vision, evaluated that the number of Christian in Cambodia was about ten thousand. At that time only at Phnom Phen 26 Churches were established. However most foreign missionaries confronted to leave Cambodia in the situation that ten thousand Christians were left behind.

(2) On April 17, the Khmer Ruz military occupied Phnom Phen and within three days the civil of Phnom Phan scattered to several areas. Cambodia under the hand of Khmer Ruze military confronted that all types of religion were demolished systematically. About 90 % Christians were killed by Pol Pot's followers and all religious custom and teaching were prohibited. The catholic temple in Phnom Phen and Cambodia evangelical church were closed and few Cambodian refugees left to the board of Thailand

(3) On April 22, Taing Chhirc who was the chairman of administration in Cambodia Evangelical Church and many church leaders were killed.

(4) Because of the persecution of Vietnam Catholic temple and great exodus of Vietnam into his own country, only 5000 Catholic church members were left in the tragic land. All translators who made the New Testament finished only few chapters and escaped out of Cambodia.

7. The invasion of Vietnam and dominion of the communism politic (1979-1989)

In 1979, the invasion of Vietnam stopped the killing horror but another complicate political issue was made. Because of completed close, after three years was passed, in the first time the news that Cambodia church was alive was informed to the outside.

1) The mission events

(1) On January 7, 1979, the communists who were called for KPR(Kampuchean People's Republic) drove the government of Pol Pot by the aid of Vietnam, but even though they escaped out to the oppression of Khmer Ruz, the religious belief and expression was extremely limited. Many Christians escaped to the refugee camp at the board of Thailand. And they confessed his belief as Christian. About 200 Cambodian survived Christians gathered at the Old Market of Phnom Phan and at Tahmau in province of Kendal together. The underground churches were formed and the main church young leaders without be trained controlled them.

According to Rev. Jean Clavaud of WCC, the Cambodia Bible and TEE (Theological Education by Extension) entered in secret and transferred them to the Phnom Phan church leaders. C&MA and OMF (Overseas Missionary Fellowship) taught the process of Tee in the refugee camp in the board of Thailand. The leadership training program of FEBC also influenced Cambodia Christians greatly.

(2)In 1980, few NGOs were permitted by government to work but their activities were limited in order to participate into only rapid alms and development work.

(3) In 1982, six church leaders submitted the documents to be permitted the free worship but were rejected by government.

(4) During the period 1980-88, the Christianity still was illegal and the church had no chance to gather almost out of the broken state. However the Christians gathered in secret. As the result many Christians escaped toThiland.

(5) Vietnam military returned to his country because of the international popular opinion and few Christians submitted the document of entreat in order to worship publically In 1990, officially the permission was received and kept the east Lord's day at April 4 at Phnom Penh with a corporate worship of catholic and protestant, as an ecumenical worship that 1500 people were gathered

8. New starting and another challenge (1990 - present)

1) On April 9, 1990, the government admitted the Christianity and the tragic fact that the Christians were persecuted by the dominion of the Khmer Rouz. Finally the government permitted that present Christians can take freedom on April 9. The church could keep the feast of resurrection officially. In 1990, the first worship of the East day was permitted officially and on April 14 the

ecumenical worship united between the protestant and the catholic permission was offered in the 1500 congregation

2) The freedom that the gospel was preached again was begun by the settlement of the construct of Paris peace on October 23, 1991. The underground churches that were worshipped in the hidden place appeared and preached the gospel. And at the refugee camp at the board of Thailand, the Christians who accepted the gospel came back to the local churches.

(3) In 1992, the Christian NGO entered into Cambodia and the churches were established again, even though the evangelism of gospel was illegal too and been tried.

Peter Dave of YWAM (Youth with a Mission) and Uno Sail began a Discipleship Training Course at the second refugee camp.

Rev. Taking Vet Hong (the brother of Rev. Taking Chirp martyred, the representative of Cambodia CCC) established Discpleship Training Center at the second refugee camp and the B refugee camp.

Rev. Wilfried Losch and Rev.Barnabas Mam began to move the refuges to the resettled camp and they began the first process of SOW (School of Worker) from before the camp closed. In April, Daniel Lam and Aaon Setan of CMC (Cambodia Ministries for Christ) began yered (Phnom Penh Bible School).

Bounsoueth Lou of C&MA opened the process at Phnom Pehn and the local areas. PKO of UN was settled to supervise them for release of weapon and free total election

(4) In 1993, the total election of May had finished successfully. In September Nordom Sihanouk came back to Cambodia and was throned as the king. The new constitution guaranteed the freedom of religion. Islam and Christianity that were added to the national religion were admitted as main religion. After the total election, the freedom of religion was offered and many NGOs and missionaries and the church leaders and the Christians who studied the Bible at the refugee camps at the board of Tolland established the churches.

In 1994, the department of Cambodia religion commanded that all religious associations should make a religious association, so Cambodia Christian leaders made CCF (Cambodia Christian Federation) in 1994. In 1996, each four Christian association included EFC (Evangelical Fellow of Cambodia) that the 80 % of the church was belonged to, enrolled as every council on the government. After that time more church councils were brought up, at the present the enrolled councils are 17 included all heresies of Christians to the deva a councils department of Cambodia. Bruce Carlton of Ton Kakada of KBF (Khmer Baptist Federation and Bruce Carlto of CSI (Cooperative Service

International) established KBF at Rusikeo in Phnom Pehn.

In October, the Khmer version of the New Testament was published after the ceremony of dedication officially at 20 years.

Cambodia Bible Society and the office of FEBC (Far East Broadcast Center) of Samoeun Intal were established by the permission of government. The national broadcasting members were employed and the Radio leadership program were developed

(4) In March 1994, the first national Pastor Conference was helped by the support of WVI(Word Vision International) from all the total areas 317 pastors of 17 denominations attended. At the early 1994, Barnabas Mam of ERME(Encouragement Resources Ministry) and Paulerk Sar of EHC(Every Home for Christ) began SPMC(School of Practice Ministries Cambodia) at Phnom Pehn and main local areas.

In November, Taing Verk Huong and Kiieu Van Long of CCC(Campus Crusade for Christ) established CCC New Life Bible School.

(5) In 1995, Aaron Setan Lee and Chhit Paul Arunof KFC (Kampuchea For Christ) began Batambang Seminary and Rev. Randy Dorsey of AOG(Assemblies of God Cambodia) established Cambodia Bible Institute. Eric Fung and Selwyn Jackson of AOC (Asian Outreach Cambodia) established GCI (Great Commision Institute) at Phnom Pehn.

In April, according to the command of the department of religion were consisted of 5 systems officially. 1) Catholic 2) Protestant - Cambodia Christian Federation(CCF), The Evangelical Fellowship of Cambodia(EFC), The Cambodia Christian Evangelical Alliance(CCEA),
3) the seventh church (refer. Except the above the Jehovah Witness, New Apostolic Church and Mormon were included), and in October the department of religion commanded that three associations of the above should make the association of the Christianity. 4) In 1999, Rudy Manzono of HBL (Home Bible League Internation) began Church Planters' Training at Phnom Pehn.

(6) In 1999, the New and Old Testament was published.

(7) In 2005, Gospel Song CD, Reading Bible CD etc. and many Christian books were translated into the Khmer. The Discipleship training course and children evangelism program etc. Various educational materials were translated and published in order to use them in the present areas, and the present workers were opened and many materials were made by them.

At present, in Cambodia all Christianity denominations in the world were entered and worked and the heresies of the world activated without imitating. Although many evangelical denominations were entered and spread rapidly by the corporation and the contest positively, because the division trends were happened, the weak points and limited points appeared.

At present, according to the report of nations, the country that sent the most missionaries is South Korea and next is Philippine.

9. The problem Issues of Cambodian Church

1) Cambodia church used to receive the aids.

In 1993, when the doors of the church were opened and their ministries were begun, the social situation of Cambodia was very poor. Most Cambodia Christians came into the church for the material help. Because the missionaries cannot despise the situation, the missionaries offered rice, clothing, medicine and transportation fee. So Cambodia Christians think that it is natural to receive the aids from the outside and used to receive the help in replace of giving the help to their neighbors. By such situation, Cambodia Christians and churches were made to be dependent.

2) The need of systematic faith training.

After the opening, because many church goers were not trained systematically when they worked at the Christian associations, they attended but when they did not work, they gave up their faith easily. And also, as the Christians of refugee camp came back to his country, they became the formatting Christians by leaving their faith.

3) The contrdiction of the church world.

At the end of 2002, by the demand of UN and the command of Sianouk the king CIC (Cambodia Inter-religion Council) that consisted of the Buddhism, the Islam and the Christianity were made in order to avoid the contradiction among the religions and keep the peace. The Christianity includes the representatives of one catholic and one protestant. But because the document includes the prohibition of evangelism that cannot transfer their religion to the other religions, EFC and the other Christian associations do not admit Rev, Long Ti as a representative of the Protestants and were not united in them. At the present, a contest between EFC and CCPC appeared.

4) The invasion of the heresy.

In 1993, by the opened policy of Cambodia, many heresy's entered into and activating in Cambodia. At present, some of Cambodia pastors fall down in the cults and relate to them easily because of their ignorance of the theology. The cults in Cambodia are Jehovah witness, Mormon, the Seventh, New Apostolic Church, the salvation part, An Sang Hong and etc., activating.

10. The Present State of Christian ministry

In Cambodia the Christian ministry is classified by two ministries: the direct mission and indirect mission. The direct mission means that the gospel should be preached and taught by missionary. And the indirect mission means to fill into with bread and their material and physical need in order to dig the field of the gospel.

Since 1993 Cambodia that had been freed soon out of social and political situation need the alms and the development works. The ministry of alms that is offered the material benefits to the poor, the ministry of life development, the ministry of education that should be offered new skill, and the ministry of medical cure should be included. Such indirect mission should be needed for the direct mission of Cambodia.

1) The work of church planting

Before 1993, 1 million Christians survived in Cambodia. But present above 4000 churches that are small size or, big size in all areas of Cambodia by come backed Christian out of the refugee camp, the alms work of NGO and the active church planting ministry by Cambodian pastors and missionaries. The numbers of the Christians were attainted above about 200,000 including children.

However, the Cambodia church is very weak because they used to depend on the receiving the aids. From the beginning the Cambodia church has been depending on the outside.

The small churches in the country can keep self-support, for the pastors have the occupation with his ministry. But the rural churches are very poor in the self supports. Furthermore, even though the local churches have kept by self-support, some missionaries entered into the local churches and dominated over them in their hand through the financial supports. As the result, they exchanged into the missionary-dependent churches out of the self-supported churches.

Until now, the churches located in Phnom Pehn are very few. And also the Cambodia church pastors who can speak the English very well serve their church by the supports of the foreign churches and Christian associations.

The churches planted by the missionaries were very weak in the recognition of my church because of the planting of present workers employed by the missionaries, and also because they do not depend on the Lord directly but on the aids of missionaries, their financial self-support is very poor. The sound local churches absolutely should be grown up and the church itself should settle their necessary thing by themselves, and also they should be supported financially and spiritually. Furthermore, they should proclaim the gospel toward the world of the other culture by themselves.

Even they have some difficult y in the gospel church denomination of Cambodia, they depended on the C & MA missionaries partly but without being supported greatly they are established by themselves. The assignments of the future that we have to solve remains in the discipleship training, the understanding Cambodia culture the self-support or, the help of the bible association, etc. are remained.

On the foundation solving the issue of medical mission, educational mission and cultural mission will be established finally. The evangelization of all Cambodia areas should happen and, furthermore, the killing field shall be changed into the healing field.

11 The direction of Cambodia mission

The missionary should observe the need of the mission field very well and prepare them because the mission is not the accomplishment of the desire and dream of the missionary, but for the churches and saints of mission filed. If the present church leaders can execute very well it is not necessary to enter into the village. 1) The missionaries should concentrate on the establishment of the church leaders. So before the missionary start his ministry he needs to equip the sufficient preparation and plan. In order to establish their leadership, he need the sufficient experience, the experimental action, the spirituality, the train and language learning to be able to serve closely to present pastors. And he has to concentrate to become an example and to encourage them. Learned by the growing environment and short history of the life, he should reveal an example of endurance and waiting.

2) By corporation to the present churches it shall be filled the need of the present churches. He should think that the church planting ministry after 5 years or 10 years of his ministry may be needed in his mission field. The church planting ministry is the symmetry work and the most difficult ministry. It is limited to plant the church in order that he preached the word of God effectively to them in relating closely to the present environment, the emotion, the culture, the sensitive character of language. It is more effective to make the present church leaders to teach and to train for church planting ministry. He does not stay easy going attitude and to see the future and to equip himself for actual mission field.

3) It need the obvious straggly of mission.

He should take the relevant strategy of mission to Cambodia by examining the national, social and mission situation. He need the short or long plans of mission, and should be correcting continuously as following the changeable situation and should seek more effective stragety of mission toward the new mission strategy. He should close the personal sponsor and the weak strategy of mission, as the other special mission associations did, should of seek the direction, corporation of mission under a leadership systematically, symmetrically. In case of GMS (in Assembly of Korean Presbyterian church) missionary, even though they should take much time, he should meet continuously to think the direction of mission to discuss the corporate methodology and establish the principles and purpose of his work.

12 Cambodia Mission

1) It needs the corporate system between the long term missionary and the short term missionary.

The long term missionary should transfer his experience and installation to the new missionary, not to fall down into failure seat. And the new missionary should watch out for the arrogance that came out of some knowledge to get some information in the internet and take the learning attitude out of the elder missionary. Although he may learn some from them when they share to struggle together, he can overcome his actual issues well.

It should overcome the denominations for the corporate and united mission. The church has the history of many separations. It should go to the way of union together. The union should begin with small part, and their disciples should be gathered together at one place in order to teach the theology and to train them as the leaders of Cambodia church.

2) It should be seek the verity of mission ministry.

We should seek the verity of the ministry, and every church should admit the unique ministry that the missionaries have. In Cambodia some laymen missionaries serve the substitution school as the project of agricultural development or, the educational project for country leaders. Even though the laymen take lots of preparation in their major and social experience for mission, actually they work the church planting ministry.

They commit the church ministry to the pastors, but they prepare their ministry to concentrate on their special areas from the beginning stage that other missionaries cannot think of in order to avoid the double ministry. And they should be encouraged in order to serve the special ministry as a layman to get the effective ministry. It needs to execute together the direct mission and indirect mission.

As the direct evangelism and the church Cambodia, the alms ministry, healing ministry, educational ministry and the social development ministry etc. are very important.

And when the Cambodians look at that the laymen accomplish such ministry, they open the doors of their heart and approach to the gospel more easily.

When the direct evangelism ministry and the indirect ministry will be corporate, the effective and fruit of the ministry shall be maximized. So the communication and the corporation among missionaries should be needed.

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