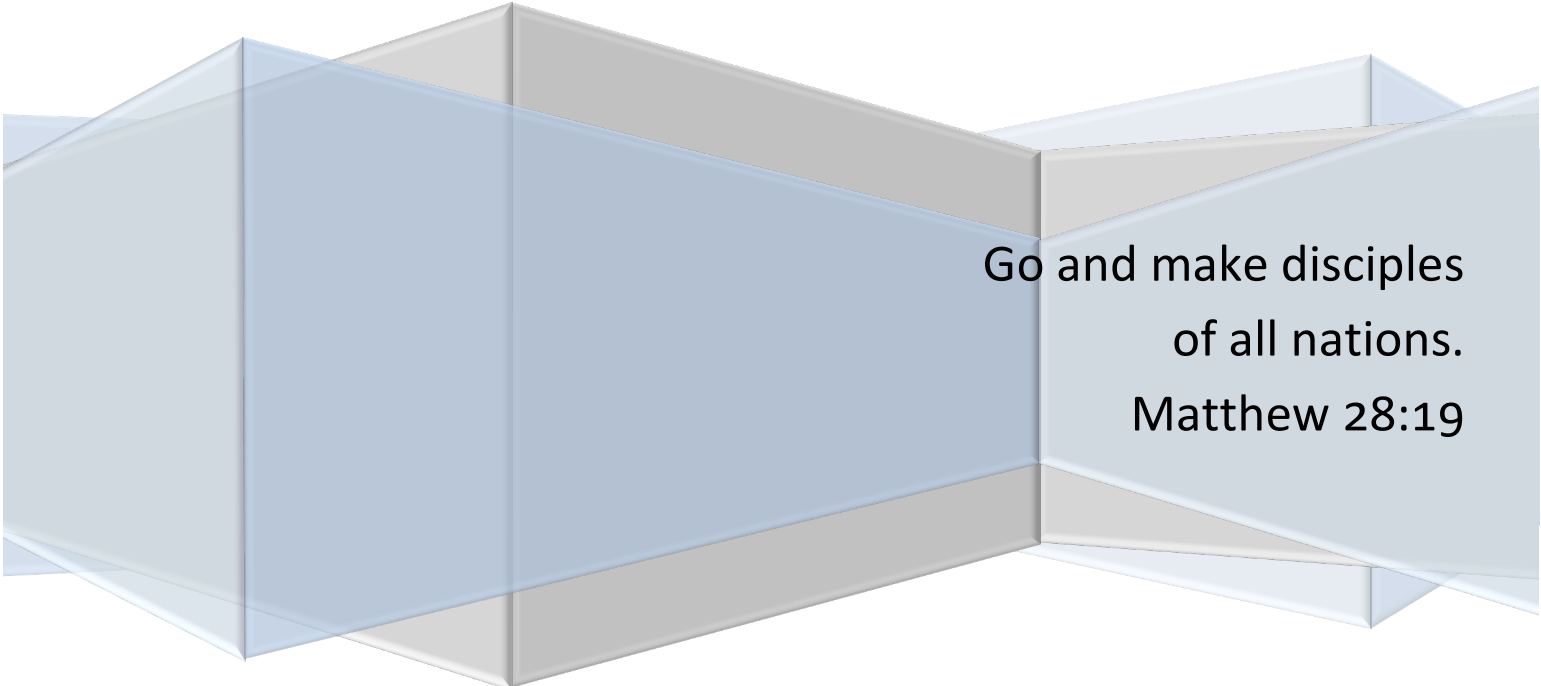


Southern Baptist Convention

ASIAN ADVISORY COUNCIL REPORT

2013-2015



Go and make disciples
of all nations.
Matthew 28:19

ASIAN ADVISORY COUNCIL SUMMARY REPORT 2015

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ASIAN ADVISORY COUNCIL SUMMARY REPORT 2015

INTRODUCTION

DR. PAUL KIM, CHAIRMAN

Asian Advisory Council was established by Executive Committee, SBC in 2013 to identify eight Asian Fellowships on how they can cooperate in unity within SBC to advance the kingdom of God for the Great Commission. These eight Asian Fellowships are Korean, Chinese, Japanese, Filipino, Cambodian, Lao, Vietnamese, and Hmong. Dr. Ken Weathersby invited each fellowship president, Asian entity staff, and key Asian pastors to serve for three years from 2013 to 2015.

During those three years most council members attended the two-day meeting with Dr. Frank Page, President & CEO of Executive Committee, Dr. Sing Oldham, VP of Communication Group, and Dr. Ken Weathersby, VP of Convention Advancement, Executive Committee. These three leaders have made possible our council to finish our assignment to write each fellowship report. We are to write who are Asians in culture, people, history, demographics, with challenges and recommendations of their people groups and what SBC can do for the fellowships within our denomination to strengthen our work in cooperation and unity to advance the kingdom of God in partnership.

I am greatly appreciated to all three leaders with personal conviction and supportive attitude to our Asian council from day one until now and beyond. They are my dear brothers and friends in Christ moving forward in this new day to build a stronger tie in partnership in advancement of the gospel for the Great Commission.

Now is His time in our generation that Asian churches in SBC contribute in church planting and missions for our denomination as we get to know each other better as the servants of the Lord who called us to strengthen our SBC as one body in Christ.

I believe each of our 8 Asian Baptist Fellowships will work together as we are welcomed as a family of SBC by all people groups. Today's young Asians are highly educated from many top-notch universities in our nation such as Harvard, MIT, Wellesley, Yale, Brown, and Princeton. They are either in school to prepare to be future leaders as well as their older siblings who are in professions as medical doctors, lawyers, engineers, educators, community leaders, business owners, and so forth. All of these young people in today's Asians are U.S.-born 2 -3 generations even there are 4th generations.

Generally, Asians are very successful in school and business. They were raised by their hardworking parents who believed that education is key to succeed in this society. This is the same in the ministry, as they grow into many large congregations in the native languages, however their young people speak English as their native tongue. Their parents have come to America to educate their children and to build very healthy families in the Asian cultures and values.

In conclusion, I believe all people groups in SBC ought to know Asian churches and their people, to work together as one family in SBC, to build a strong convention with us, and prepare the younger generations who will be the next leaders. There are growing Asian population seeking to build English-speaking congregations among them, which I have done it as one of pioneers to plant a church near UC, Berkeley in Berkeley, California in 1981 to plant over 30 churches at home and abroad until my recent retirement. Yet I continue on to mentor young pastors and future leaders in obedience the Lord's commandment in His word. I believe our convention will be stronger and healthier to be the equal partners with Asian Baptist churches in SBC.

May God bless America and SBC!

ASIAN ADVISORY COUNCIL MEMBERS

PAT ANONGDETH

ABRAHAM CHIU

DENNIS KIM

TED LAM

ROGER MANAO

CHRISTIAN PHAN

YUTAKA TAKARADA

SAM VANG

SEANG YIV

CHONGOH AUM

DAVID GILL

JASON KIM

PETER LEONG

DANIEL PARK

GIHWANG SHIN

LOUDONE THIRAKOUNE

BENNY WONG

MIKE YUKOY

ALAN CHAN

PETER HWANG

PAUL KIM

JEREMIAH LEPASANA

SUNG KUN PARK

JEREMY SIN

THANG UC

YANG NENG

PETER YANES

FILIPINO SOUTHERN BAPTIST FELLOWSHIP OF NORTH AMERICA

CHURCH PLANTING STRATEGY 2015

INTRODUCTION

The Philippines was a colony of Spain for over 300 years, starting in the early 1500s. The Spanish colonization introduced a political and religious system according to their model. Thus making the Philippines as the only "Christian country" in Asia, surrounded by Hindu, Muslim, and Buddhist neighbors. Overall, the Philippine population is 85 percent Roman Catholic, 10 percent Protestant, and 5 percent Muslim and other religions. It was not until the early 1900s when Protestantism was introduced to the islands by American missionaries. Given its history, thus, most Filipinos migrating to the United States and Canada belong to the Roman Catholic churches while a small number belong to Protestants and Evangelical faith.

Filipinos in North America are classified according to their place of origin, dialect, religion, education, profession, economic standing, and length of residency in the United States. Three cultural influences affecting Filipino thoughts and decisions: (1) their Malayan timid passiveness, (2) their superficially absorbed Spanish pride, and (3) their Americanized democratic ideals. Knowing the differences in generations of Filipinos in the United States can be helpful in witnessing to them. First-generation Filipinos (Filipino-Filipinos) transport to the United States their cultural and linguistic lives and values. Second-generation Filipinos (Filipino-Americans) endeavor to assimilate into American society. Third-generation Filipinos (American-Filipinos) easily assimilate into American society. Fourth-generation Filipinos are Americans by language and by culture. Each of these generations demands an indigenous approach for evangelism and church planting strategies. It is important to have compatible leadership and ministries directed for each targeted generation of Filipinos in North America. Significant differences can be observed after Filipinos experience conversion to Jesus Christ.

Filipino Americans in North America are a diverse group and are estimated to be at 4 million on the latest U.S. Census, with the largest numbers residing in California and Tri-State area. Filipino Americans rank as the second most populous Asian American subgroup in the United States. Attracted by economic and educational opportunities, most Filipino Americans tend to live in and around Metropolitan areas or in other urban areas. A high proportion of Filipinos immigrate to the U.S. as professionals, with many of them having acquired college or graduate degrees from the Philippines. With strong historical ties to the U.S., Filipinos are proficient in English. A significant proportion are nurses, students, and families of immigrants. Filipino female nurses represent the largest number of Asian nurses in the U.S. With household incomes in the middle and upper-middle income brackets, many Filipino Americans enjoy a higher standard of living, as compared to other Asian American subgroups.

The overwhelming challenge on account of the significant population growth of migrant Filipinos over the last decade is that there are only 200 Filipino SBC churches in the U.S. and Canada. The harvest indeed is great! In order to respond to the pressing need, the Asian Multiplication Network was formed at a meeting of passionate Filipino Pastors in Alpharetta, GA, on 2010 in partnership with the North American Mission Board.

The Filipino Church Planting Network of North America was formed with the purpose:

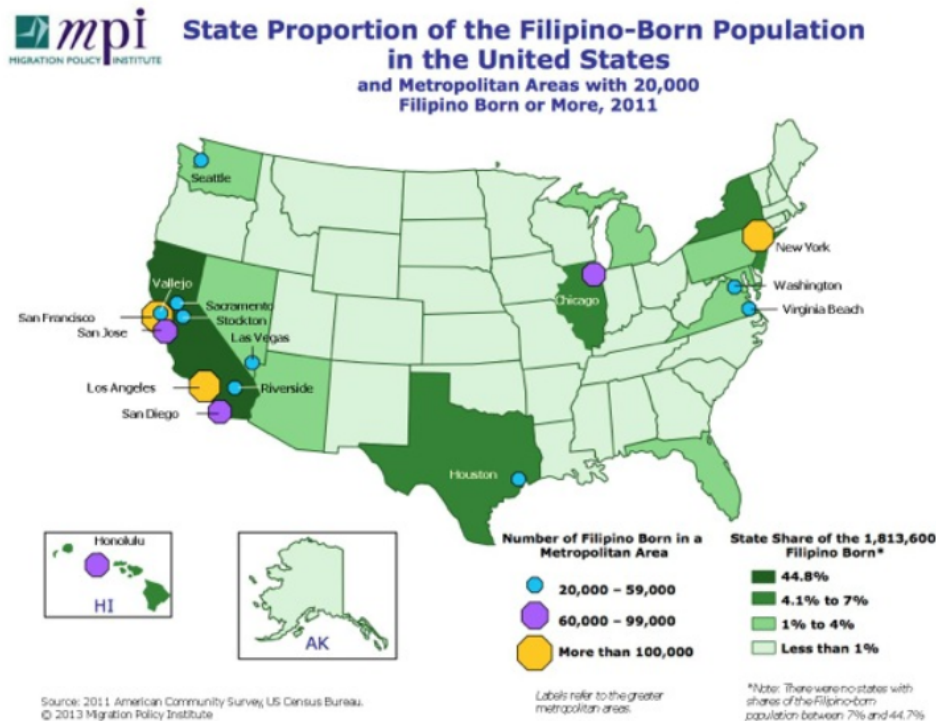
1. To promote church planting awareness specifically among Filipino-American Southern Baptist churches.
2. To network with other churches involved in church planting.
3. To encourage partnerships with existing church planting personnel and entities in the region.
4. To help identify the most viable church planting locations in the region.
5. To help enlist sponsoring churches in the region.
6. To affirm/assimilate existing church plants in the region.
7. To help enlist church planting partners.
8. To facilitate enlistment/recruitment of church planters.
9. To help in developing a contextualized church planting orientation program.

20/20 vision

**20 CHURCH PLANTS PER YEAR (100 CHURCHES)
2015 – 2020**

DISCOVER: IDENTIFY PLACES, PARTNERS, AND PLANTERS

A. IDENTIFY PLACES: Follow NAMB SEND Cities strategic focus



For Reference:

NAMB SEND CITIES

Five Regions: Northeast, Midwest, West, South, and Canada

32 Cities: Canada (5):

Calgary, Edmonton, Montreal, Toronto, Vancouver

Northeast (6): Baltimore, Boston, New York City, Philadelphia, Pittsburgh, Washington D.C.

South (3): Atlanta, Miami, New Orleans

Midwest (9): Chicago, Cincinnati, Cleveland, Columbus, Detroit, Indianapolis, Kansas City, Minneapolis/St. Paul, St. Louis

West (9): Denver, Las Vegas, Los Angeles, Phoenix, Portland, Salt Lake City, San Diego, San Francisco, Seattle

Please refer to the **Appendix 2** and **Appendix 3** for more Demographic Information

Strategic Cities: Exegete Places

1. Metro New York
2. Philadelphia
3. Houston
4. Detroit
5. Chicago
6. Seattle
7. Vancouver
8. Toronto
9. Vancouver
10. Calgary

Associations/ Fellowships

Contact Person

- | | |
|---------------------------------|-----------------------------------|
| 1. Alaska | Val Natcher |
| 2. California - Northern | Keith Jainga, Ferdie Quiratman |
| 3. California - Southern | Noel De Guzman |
| 4. Chicago | Beau love Batayola |
| 5. Detroit | Robert Santos |
| 6. Hawaii | Albert Camacho, Bong Abangon |
| 7. Houston | Ernest Dagohoy |
| 8. Maryland, Baltimore Delaware | Jesse Arce, Nard Manalang |
| 9. Metro New York | Rowel Del Mundo |
| 10. Miami | Vener |
| 11. North Carolina | Noel De Asis, Ralph Garay Ken Tan |
| 12. Orlando | Jess Ferrer |
| 13. Philadelphia | Peter Yanes, Roger Manao |
| 14. Virginia Beach | Sonny Vitaliz, Paul Ignacio |
| 15. Toronto | Rudy Geronimo |
| 16. Vancouver | Nathan Longinos |

B. IDENTIFY PARTNERS: NAMB, State Conventions, Associations/Fellowships, Churches and other Agencies

☞ **Identify, Recruit, and Mobilize individuals for financial support, prayers, and other resources.**

C. IDENTIFY PLANTERS

1. General Guidelines

- a. Conversion: Provide testimony of salvation
- b. Call: Statement of Call to the Ministry
- c. Conviction: Must adhere to the Baptist Faith and Message of 2000.
- d. Character References: Submit two recommendations from Organizational leader and previous employment/Church.
- e. Check of Background Release Form (If from the US) – Submit a release form
- f. Credential: If ordained, must be within the Baptist denomination and or of like faith.

Note: If partnering with NAMB, the Sponsoring/Sending Church contacts Church Planting Catalyst in the area to undergo NAMB's process - Background Check, Assessment Tools, and Assimilation Process.

2. Recruitment

a. Home Grown

- 1) Education: Basic Bible Training Course/ Theological Competence
- 2) Ministry Experience: One year internship program

b. Importation

- 1) Education: Formal seminary training/Bachelor of Theology Degree
- 2) Ministry Experience: Preferably have at least two church planting experience
- 3) Communication: Must be proficient and has a good command of English.

D. IDENTIFY SENDING AND SPONSORING CHURCH/ES

1. Help Facilitate the Immigration requirements

DEVELOP: PLANTER, SPONSORING CHURCH, CHURCH PLANTING TEAM

A. POTENTIAL CHURCH PLANTERS

1. Home Grown (Farming)
 - a. Establish Regional Church Planter Training Centers
 - b. Enroll in a one year internship program
 - c. Attend Basic Church Planting Training
2. Importation
 - a. Attend Basic Church Planting training
 - b. Undergo Mentoring-Coaching for six months to one year

B. POTENTIAL SPONSORING CHURCH

1. Developing potential Multiplying Church Centers
2. Designate second Sunday of June as Filipino Church Planting Network of North America Sunday (Coincides with the Philippine Independence Day)
3. Conduct Annual Regional Missions Conferences preferably towards the end of the first quarter.

C. POTENTIAL CHURCH PLANTING TEAM

Help create Strategic Covenant (Vision, Mission, Core Values, Ministry Strategy, between the Church Planters, Sending and Supporting Churches, Filipino Church Planting Network of North America, and other Agencies.

Provide a model for Discipleship system.

DEPLOY: CHURCH PLANTER, SENDING CHURCH, PARTNER AGENCIES

A. CHURCH PLANTING TEAM

1. Schedule a Commissioning Service for Church Planter
2. Mobilize Prayer Teams

B. SENDING CHURCH

1. Provide resources (Regular visits, Funding, Space [Housing, office, place of worship], Mentoring-Coaching, Accountability partnership agreements)
2. Assist or seek help in acquiring Immigration sponsorship for the Church Planter through financial and documentation requirements.

C. PARTNERING AGENCIES (Filipino Church Planting Network of North America - Filipino Southern Baptist Fellowship of North America, Regional Associations/Fellowships, and other Agencies)

1. Network with Church Planting Partners
2. Mobilize Church Planting Team interns
3. Promote Church Planting Teams through Social media and printed forms for prayer support, funding, and other resources

RECOMMENDATIONS

1. To intentionally promote and partner with the Filipino Church Planters Importation from Philippines for legal sponsorship.
2. To proactively promote and partner in Filipino Church Planting in North America for funding and resourcing.
3. To allow Filipino-Americans the opportunity to reach their own people with the gospel as IMB missionary to Philippines.
4. To appoint LIAISON from SBC Executive Committee to work closely with the AAC's (Asian Advisory Council) recommendations to assure its implementation.

APPENDICES

APPENDIX 1: MEASURE (DELIVER) - ACCOUNTABILITY AND ASSESS

A. ACCOUNTABILITY - REPORT

1. Church Planting Team: Accountability to the sending church
2. Partnering Agencies: Must receive a bi-annual report about work progress

B. ASSESS - REVIEW

Filipino Church Planting Network of North America drafts a system for assessment of strategy, tracking progress, mapping areas reached, measuring effectiveness and results, etc.

Appendix 2: Demographics – Filipino Americans

Over the past fifty years, the share of immigrants from the Philippines in the United States has grown modestly from just over 1 percent of the overall U.S. foreign-born population in 1960 to more than 4 percent in 2011. Filipinos now represent the fourth largest immigrant group in the United States by country of origin behind Mexico, China, and India. As of the 2010 Census, there were 3.4 million Filipino Americans, including Multiracial Americans who were part Filipino, with the United States Department of State in 2011 estimated the population at 4 million. As a group, immigrants from the Philippines are better educated, more likely to have strong English language skills, more likely to be naturalized citizens, less likely to enter the United States as refugees or asylum seekers, and less likely to live below the federal poverty line than the overall foreign-born population. Working Filipino-born men and women are more likely to be employed in the healthcare sector than foreign-born workers overall. In 2011, over 1.8 million Filipino immigrants resided in the United States, representing more than 4 percent of all immigrants. The share of Filipino-born immigrants who have naturalized (65 percent) is significantly greater than the share of all U.S. immigrants (45 percent) who have naturalized.

FILIPINO-AMERICAN CONCENTRATIONS IN THE UNITED STATES

United States	3,416,840
1. California	1,474,707
2. Hawaii	342,095
3. Illinois	139,090
4. Texas	139,090
5. Washington	137,083
6. New Jersey	126,793
7. New York	126,129
8. Nevada	123,891
9. Florida	122,691
10. Virginia	90,493

U.S. Metropolitan Areas with Large Filipino American populations in 2010	
1. 1. Los Angeles-Long Beach –Santa Ana, CA Metro Area	463,626
2. San Francisco-Oakland-Fremont, CA Metro Area	287,879
3. Honolulu, HI Metro Area	234,894
4. New York-Northern New Jersey-Long Island, NY-NJ-PA Metro Area	217,349
5. San Diego-Carlsbad-San Marcos, CA Metro Area	182,248
6. Chicago-Joliet-Naperville, IL-IN-WI Metro Area	130,781
7. Riverside-San Bernardino-Ontario, CA Metro Area	117,928
8. Las Vegas-Paradise, NV Metro Area	108,141
9. San Jose-Sunnyvale-Santa Clara, CA Metro Area	105,403
10. Seattle-Tacoma-Bellevue, WA Metro Area	97,867
11. Washington-Arlington-Alexandria, DC-VA-MD-WV Metro Area	75,444
12. Sacramento--Arden-Arcade--Roseville, CA Metro Area	73,866
13. Vallejo-Fairfield, CA Metro Area	52,641
14. Houston-Sugar Land-Baytown, TX Metro Area	47,926
15. Stockton, CA Metro Area	46,447
16. Kahului-Wailuku, HI Micro Area	44,892
17. Hilo, HI Micro Area	40,878
18. Phoenix-Mesa-Glendale, AZ Metro Area	39,913
19. Virginia Beach-Norfolk-Newport News, VA-NC Metro Area	39,871
20. Dallas-Fort Worth-Arlington, TX Metro Area	33,206
21. Philadelphia-Camden-Wilmington, PA-NJ-DE-MD Metro Area	31,200
22. Oxnard-Thousand Oaks-Ventura, CA Metro Area	25,103
23. Jacksonville, FL Metro Area	25,033
24. Portland-Vancouver-Hillsboro, OR-WA Metro Area	23,864
25. Baltimore-Towson, MD Metro Area	22,418
26. Miami-Fort Lauderdale-Pompano Beach, FL Metro Area	21,535
27. Kapaa, HI Micro Area	21,423
28. Detroit-Warren-Livonia, MI Metro Area	20,825
29. Bakersfield-Delano, CA Metro Area	20,296
30. Tampa-St. Petersburg-Clearwater, FL Metro Area	18,724

69%

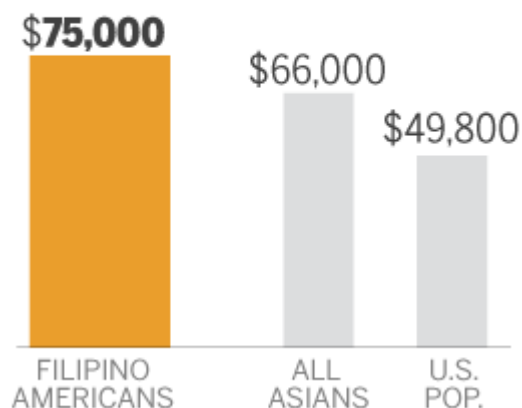
OF IMMIGRANTS 18+ SPEAK ENGLISH VERY WELL, COMPARED WITH 53% OF ALL ASIAN-AMERICANS IMMIGRANTS.

69%

OF FILIPINO AMERICANS 18+ WERE BORN OUTSIDE THE U.S. 74% OF ASIAN-AMERICAN ADULTS ARE FOREIGN BORN.

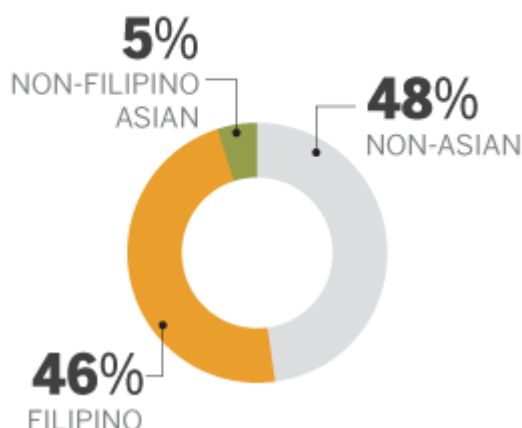
Median Annual Household Income

Households headed by adults ages 18+



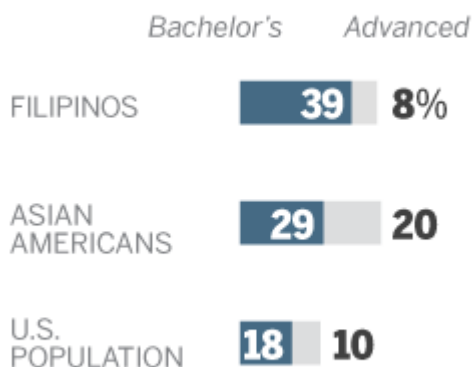
Intermarriage

Percent of Filipino-American newlyweds (2008-2010) who married someone...



Educational Attainment

Percent of adults 25+ with a...degree



56%

OF FILIPINO AMERICANS ARE MARRIED, COMPARED WITH 59% OF ASIAN AMERICANS AND 51% OF U.S. ADULTS.

Appendix 3: Demographics – Filipino Canadians

Filipinos migrated to Canada beginning in 1930. These Filipino-Canadians were mainly women who worked as nurses, teachers, and in the health sector. By 1964, the total of Filipinos in Canada was 770. During the 1960s, Canada recruited more nurses, technicians, office workers and doctors to work in Winnipeg, Manitoba. During the 1970s, most Filipinos came directly from the Philippines to Winnipeg to work in clerical, sales and manufacturing fields. In the late 1970s, more Filipinos came to join their relatives who worked in Canada under the family reunification program. More and more Filipinos decided to settle in Ontario, particularly in Toronto, where jobs were prospering. During the 1980s, Canada saw an influx of Filipino contract workers, many who found work as live-in caregivers. Many of these contact workers, later became landed immigrants under the Live-In Caregiver Program. During the 1990s, more Filipinos came as families and independents instead of being sponsored by family or being recruited as contract workers. From 1990 onward, there has been a steady flow of Filipinos entering Canada, with about 10 to 20 thousand coming in every year. In December 2008, the Philippines passed China as Canada's leading source of immigrants.

As of 2011 Canadian Census, there are currently around 660,000 Filipino Canadians in Canada, most of them living in urbanized areas. This number is growing yearly due to Canada's more liberal immigration laws to compensate for their low population growth. Filipino-Canadians are the third-largest Asian Canadian group in the nation after the Indian and Chinese communities. They are also the largest Southeast Asian group in the country. Between 2001 and 2006 the Filipino community in Canada grew from 308,575 to 410,695 or a growth of about 33%, compared to the rest of Canada which only grew by about 5%. On average, Canada received about 20,500 Filipino immigrants every year between 2001 to 2006.

FILIPINO Population by Province/Territory – Canada 2011 Census	
Filipino-Canadian Population	662,600
1. Ontario	295,700
2. British Columbia	135,990
3. Alberta	113,205
4. Manitoba	61,270
5. Quebec	34,140
6. Saskatchewan	16,705
7. Nova Scotia	2,110
8. Newfoundland and Labrador	1,395
9. New Brunswick	1,155
10. Northwest Territories	975
11. Yukon	735

Top 12 Cities with Filipino Population – Canada 2011 Census	
1. Toronto	132,445
2. Winnipeg	56,400
3. Calgary	47,350
4. Mississauga	39,800
5. Edmonton	36,565
6. Vancouver	35,490
7. Surrey	26,480
8. Montreal	21,750
9. Brampton	17,905
10. Burnaby	12,905
11. Richmond	12,670
12. Ottawa	10,530

Appendix 4: Process of Developing the Strategy.

1. Initial Meeting - Town hall Meeting & Vision Tour

October 27 & 28, 2014 @ Lighthouse of Faith

Hosted by Filipino Southern Baptist Association of Metro New York

Attendees: Roger Manao - Facilitator, Rowel Del Mundo - host, Solomon Reyes - Recording, Peter Yanes, Romy Manansala, Ding Guevara, Ralph Garay, Noel De Guzman, Noel De Asis, Elmer Ponce, Jesse Arce, Ronald Ramirez, Jeremy Sin

2. Second Meeting - Drafting of Strategy

December 1, 2014 @ Menlo Park

Attendees: Roger Manao, Peter Yanes, Rowel Del Mundo, Jerry Lepasana, Dave Sera Josef - Recording

3. Third Meeting - Finalize Strategy

January 19 & 20, 2015

Host: Pastor Jessie Arce

Good Shepherd Baptist Church

2274 Porter Road, Bear, DE

Attendees: Rowel Del Mundo, Roger Manao, Peter Yanes, Romy Manansala, Jerry Lepasana, Jeremy Sin, Noel De Asis, Jessie Arce, Ronald Ramirez, Noel Geniza, Dave Sera Josef – Recording

CHINESE BAPTISTS REPORT

A BRIEF HISTORY OF CHINESE POPULATION IN NORTH AMERICA

The Chinese has a long history in North America. Many from southern China came to North America in the early 19th century to escape famine in their homeland. After WW II, the Chinese population in America began to grow. Laws that limited Chinese immigration were amended or abolished. When the communist party took over China in 1949, many of the Chinese found that they could no longer return to their home country. Many highly educated Chinese were granted refugee status as a result. Also, students from Taiwan, Hong Kong and Southeast Asia came to North America to pursue higher education and professional careers.

Since the People Republic of China adopted an Open Door policy towards emigration in the early 1980's, large numbers of people from mainland China migrated to North America to reunite with their families and to seek a better living. As the economy in Mainland China improved, more people from China came to North America to study and make this land their home. As the economy continues to grow in China in recent years, many have come to conduct business and invest in North America.

Among the Chinese population in the U.S. there are Chinese from Southeast Asia. They come from countries such as Indonesia, Malaysia, the Philippines, Singapore, Thailand, and Vietnam.

From these immigrants, four different types of Chinese cultures developed in North America:

1. Cantonese-speaking Chinese from Hong Kong
2. Mandarin-speaking Chinese from Taiwan
3. Chinese from Mainland China
4. American or Canadian born Chinese (ABC & CBC)

There are vast differences in their habits, values, political views and their adaptation to the North American culture. Chinese churches in this melting pot have had to face the challenges of two cultures and three languages. This makes pastoring more complicated than for other ethnic groups.

LANGUAGES

In the early days, most of the Chinese spoke dialects of their home villages and were from counties in the western Guangdong province. After WW II, the Chinese who migrated from Hong Kong spoke Cantonese while those from Taiwan spoke Mandarin. With Chinese who came from Mainland China after the 1980's, Mandarin is the common language, though many also speak their own dialects such as Fujianese.

The second generation who were born in North America or those who came as young children all speak English with many of them speaking English only.

THE GROWTH OF THE CHINESE POPULATION IN U.S. IN THE LAST DECADE

According to Census 2000, the Chinese population in the United States was 2,432,585 or 0.9% of the total population. According to Census 2010, the Chinese population has grown close to 3.8 million, a 40% growth in just one decade. The four states with the highest Chinese population are California (1,253,100), New York (577,000), Texas (157,000), and New Jersey (134,500).

THE CHINESE POPULATION IN THE SEND CITIES

The major cities that the North American Mission Board's Send North America strategy has targeted as some of the same cities with large Chinese populations. For example, San Francisco, Los Angeles and New York all have Chinese populations of over half a million each while Chicago has close to 100,000.

CHINESE SOUTHERN BAPTIST WORK IN THE U.S.

Chinese Southern Baptist work can be dated back to 1854 with the Chinese Baptist Chapel of "the Baptist church in Sacramento," California. By 1987, there were 156 Chinese Southern Baptist ministries (including Western Canada). Per the 2013 Annual Church Profile, there are 220 Chinese congregations in the Southern Baptist Convention. The Cooperative Program giving per residential member is higher than the total average.

CHINESE BAPTIST FELLOWSHIP

The Chinese Baptist Fellowship of the United States and Canada was organized in 1980 when Chinese Baptists from all over the world attended the Baptist World Congress in Toronto, to connect Chinese Baptist churches in North America. As of February 2015, there are 194 Chinese Baptist Churches affiliated with the SBC in United States and 82 Chinese Baptist Churches affiliated with the CCSB and CBOQ.

Since 2010, the Chinese Baptist Fellowship and NAMB have shared and promoted the same vision of planting Chinese Baptist churches. As of February 2015, there have been 65 new church plants, with the majority in the United States. There are two focuses of this Church Planting movement:

1. Many Chinese from Mainland China are concentrated in the newly developed areas, and there is great need for the gospel. We call and send church planters to go there to establish Bible

study and home groups; we also rent churches or schools to start worship services. There are English speaking churches who adopt these church plants and make it their Chinese ministry. This new model stabilizes and grows the Chinese work.

2. Strong churches, after research and analysis of the population of the new cities, directly send pastors or equipped Christians to these Chinese population centers to start the gospel work. With the support and supervision of the Mother Church, the success rate of developing a healthy and growing church plant is 100%.

If the SBC member churches can lend their facilities for the first group of church plant, and even be their Mother Church, this will reduce the death rate of these church plants.

CHINESE ENGLISH MINISTRY						
<i>Region</i>	Chinese Only Worship	Chinese Translated to English	Three Language Services	Separate services English& Chinese	English Only Worship	<i>Subtotal</i>
Northeast	10	3	2	4	0	19
South	24	11	0	6	0	41
Central	11	10	0	4	0	25
Western	9	5	0	8	0	22
Texas	19	12	2	2	0	35
No. Calif.	9	6	0	20	2	37
So. Calif.	15	3	7	9	4	38
<u>Total</u>	97	50	11	53	6	217

The challenge for an English ministry in Chinese Baptist churches in the United States deals with balancing the needs of reaching new immigrant Chinese with the needs of the second (third) generation Chinese born in the U.S.

Observation: The number of Chinese- only worship services will continue to grow with the continuing influx of immigrants from China. Many immigrants have children who come with them.

As these children grow up in America and become Americanized, they become proficient in English (this is the 1.5 generation), and a need for an English ministry arises. There are also a growing number of children born in the states. Ministry to the 1.5 generation born overseas is similar to those of their parents and much different from the ministry to the American-born Chinese. There are over half million second, third, and fourth Generations that have lived many years here in the U.S.

Some churches address this need by providing interpretations of the services into English. But this becomes a burden for the next generation to hear the Word preached second-hand. The problems of limited resources and English workers can be overcome as the church grows larger in

size. Notice the column with separate Chinese and English services in the western parts of the U.S. However, many Chinese Baptist churches do not get to this stage as the next generation leave the church. Some join non-Chinese multi-ethnic churches but many drop out and do not attend any church. Some churches may encourage this group to form English-only church plants as exemplified in the Southern California area. This can also provide those from smaller Chinese-speaking churches to gather in significant numbers in this mission church. (NAMB can assist in starting such English-speaking next Generation mission churches.)

Larger churches in more Chinese-populated areas can develop separate Cantonese or Mandarin and English services. Some can provide all three languages. However, the fact is that most Chinese Baptist churches are small and cannot do English on their own as indicated by the large number of Chinese-only services and Chinese-translated-into-English services. (NAMB can assist in recruiting non-Chinese English ministers to begin a separate English service.)

One of the needs of the next generation is to be included in the decision-making process of the church. Baptist polity in Chinese Baptist churches may take longer than this generation can tolerate. They desire more tech and social-media solutions which they already use at work in helping the church. (NAMB can train church members to share effective congregational/committee/small-group decision-making to promote church unity. NAMB can create dialogue between overseas born pastors and English workers to foster acceptance and team ministry.)

The next generation may also feel discouraged that the Biblical mandate to move out of an isolated Chinese church environment is not being implemented. They desire community involvement, especially multi-ethnic cooperation. They want hands-on practical ministry to the community. They also want the modeling of the older generation to obey the Great Commission and to work together with them to do this mission work and go outside the Chinese culture to reach other ethnic groups. (NAMB can assist in such community efforts to reach other ethnic groups to model Christ-like outreach.)

Resources from Baptist associations, state conventions, and the Southern Baptist Convention may encourage funds and personnel for calling out and training English workers. Perhaps both Chinese and non-Chinese workers from one part of the United States can be sent to those churches with limited resources to do English ministry.

THE CHALLENGES AND OPPORTUNITIES

FUNDING: CBF has put together a \$50,000 budget to cover church planting task in two years. This limited fund can only provide for Promotion, Training and Planter Retreat and some Starting Fund for equipment and materials. There is not enough to budget for supplementing a church planter's monthly salaries. We are 100% depended on the support from Partnership Churches, Local Associations and State Conventions and NAMB to fund the church planter monthly supplements.

TRAINING: There are two types of new pastors: recent graduates from seminary, and pastors with a wealth of experience who are from other denominations and have no background to the Baptist faith. Orientation is a definite help to them. Some Baptist churches will require these pastors to attend a Baptist Seminary to learn of the Baptist faith and polity. Some of these pastors refuse to

attend. Due to the shortage of pastors, often this requirement is overlooked. Another situation is that even deacons have no Baptist background. As a result, their demand for Baptist faith and polity is lessened. This is a situation clearly visible among the Baptist churches.

During our 2014 Biennial Meeting in Houston, the Chinese Baptist Fellowship held a “New Pastors Orientation”. The result was very positive. If Lifeway can continue to publish the Chinese edition of *The Baptist Faith & Message* (2003, Second Printing, Aug. 2003), churches could then give a copy to everyone who is baptized and who transfers membership. This will definitely strengthen their understanding of the Baptist faith. There is also a necessity to provide deacons with an Orientation for New Deacons.

The growth of the Chinese population presents opportunities and challenges. The big opportunity is that harvest field is right here in North America. With the history of Chinese SBC churches, it is a growing force for the Great Commission. On the other hand, many new churches have to be planted among the new immigrants and the next generations. The denomination has to develop resources to disciple the believers from different backgrounds and cultures, as well as to mobilize and develop workers for the harvest.

CAMBODIAN SOUTHERN BAPTIST FELLOWSHIP REPORT

DR. SEANG YIV, PRESIDENT

BRIEF HISTORY OF CAMBODIA

The Khmer (Cambodian) people of Cambodia are recent immigrants, who came en masse to the United States during the 80's and 90's after the Killing Fields of Pol Pot. The Kingdom of Cambodia, with a long history which goes back to at least the first century, reached its most glorious times of economic expansions and political prestige during the 10-14th centuries, when her kings, one after another, conquered territories and erected grand temple complexes, known today as Angkor Wat.

Sadly, after the 15th century, sustained internal conflicts, intense rivalries between royal families, and repeated invasions by neighboring countries brought the nation down to near extinction. Saved only by 100-year French colonization starting in the mid 18th century, the country slowly climbed back from her misery to life, only to hit another blow in the 60's and 70's. Deeply entangled in the Vietnam wars, a series of regime changes culminated in the fall of the Cambodian Republic, a US-backed rule, to the hand of the communists in April 1975.

Yet, the most horrific time for Cambodia occurred following her fall to the Khmer Rouge. Within days of coming to power, applying a radical communist ideology, Pol Pot, the top ruler of the communists, began by emptying all the large cities, including the Capital Phnom Penh, of all their inhabitants, forcing everyone, young and old, healthy, handicapped or ill, to abandon their homes and walk away to the countryside. The displaced people were brought to agricultural camps, where they were forced to perform labors with their own hands every day from dawn to dusk.

The communists targeted especially the well-educated (anybody who wore glasses), government officials, military leaders, teachers, doctors, engineers, city dwellers, merchants, etc., viewing them as corrupted by the Western culture, and therefore, enemies of the Communist regime. They were the first ones to be executed and buried in 20,000 mass graves, scattered in many parts of the country. In all, one third of the population (nearly 2 million people) perished in the hands of the communists, from starvation, forced labors, illnesses, or plain executions during a period of just under four years between April 1975 and December 1978.

The next tragedy happened when the Pol Pot communist regime fell at the end of 1978, when the Vietnamese invaded Cambodia, which triggered a mass exodus. Hundreds of thousands of Cambodians fled the Killing Fields and flocked to the neighboring Thailand to seek freedom. Unfortunately, as they crossed the borders, thousands more fell victims in the hands of the bandits or stepped on minefields planted by the Khmer Rouge along the borders.

Moreover, the Thai people refused to accept them into their country and pushed them back. A well-documented episode of the pushback took place in the remote Dang Rek Mountain, where some 40,000 refugees were tricked to load into buses, transported to the top of the mountain, and chased like animals down to the steep slopes of the mountain on the Cambodian side. Some 10,000 Cambodian refugees were killed and missing during this episode alone (5). A humanitarian relief operation came only following an international outcry, leading to the opening of refugees camps at the borders.

THE BEGINNING OF CAMBODIAN CHURCHES

Numerous relief agencies came to the rescues, among them many Christian teams, who came not just with humanitarian aids but, most of all, with the message of hope in the Lord Jesus Christ. Thousands gave their lives to the Lord and churches began to spring up in the camps. Keys to the rapid church development were a few hundred believers who survived the Killing Fields and became crucial elements in the early Christian work in the camps. The Christian ministry during the wars prior to the fall in April 1975 and in the refugees' camps was documented by Helen Penfold (6). Personal stories of the ordeals were also recorded by numerous believers (7, 8).

Within months of the resettlement process, several thousands of Cambodian refugees were transported to the United States. Many of them resettled in California, especially in the greater Long Beach area, after a short stay in Camp Pendleton. Several thousands more also were scattered in large cities including Philadelphia, PA, Atlanta, GA, Houston and Dallas, TX, Boston and Lowell, MA, Columbus, OH, Richmond, VA, San Jose, CA, Seattle, WA, Saint Paul, MN, Chicago, IL, etc. where many sponsoring churches assumed the crucial tasks of helping them to start a new life by assisting them with finding employment, registering the children in schools, or integrating them into the general society. Many believers kept their faith after their resettlement and new believers were added, and as a result, a number of churches were planted in these cities. Most of these churches still worship the Lord today.

CAMBODIAN SOUTHERN BAPTIST FELLOWSHIP

The Cambodian Southern Baptist Fellowship is one of the largest associations of churches in the United States. The Fellowship was formed in the mid 80's as a result of the historic gathering of the newly arrived Cambodians at the SBC annual meeting. Since that time, The Cambodian Baptists continually come together every year for annual conferences during the past 30 years. About 150-250 people are a typical attendance at the annual conference, which lasts 3 days during the 4th of July weekend.

At the conference, the first generation worships using the Cambodian language whereas the second generation utilizes English language. Out of the 30 or so churches in the fellowship, a few of them now have purchased or acquired their own church buildings, and some pastors are original believers in the refugee camps, who had a chance to complete a higher theological education.

CAMBODIAN AMERICANS IN THE UNITED STATES

According to the latest census in 2010, the number of Cambodian population in the United States was about 244,000 in 2010, scattered among several large and medium-sized cities. The real count is probably significantly higher (9). Most of them came in the 80's at the peak of the resettlement. Long Beach, Lowell, and Philadelphia are the main concentrations with Cambodian populations over 10,000. Second migrations are very common among the Cambodians: they move to cities to find suitable jobs. One example is Lowell, the second largest concentration of Cambodian population in the United States.

CAMBODIA TODAY

Cambodia today, at least her capital, after decades of wars and the Killing Fields, is a modern society, made up of young Cambodians. The population of Cambodia, numbered at 14 million, has a median age under 25, due to the fact that one whole generation was exterminated by the Khmer Rouge. High rise buildings and modernization of Phnom Penh took place recently (year 2,000 to present) and transform the capital into a business hub much like Bangkok, Thailand. The reason for her surprisingly rapid development has been the sustained political stability, which attracted substantial capital investment from abroad, especially other Asian countries. Even so, the gap of standard of living between the poor and the rich, has not closed, but has widened instead.

At the same time, the church of Cambodia has grown at a very good pace, thanks to the relative openness of the government to the church work, which also play a pivotal role in humanitarian and social development. Currently, there are approximately 20,000 believers and about 1200 churches and home-based churches throughout Cambodia. The pioneer work by the Southern Baptist missionaries, started in the early 90's by Rev. Bruce Carlton and his team, now is a part of Cambodian Baptist Union (CBU).

LONG BEACH, CAMBODIA TOWN

Long Beach represents the largest concentration the Cambodian population (numbered at 18,000 according to the 2010 census and 50,000 according to the local public schools (10), outside of Cambodia and neighboring Vietnam and Thailand, whereas in the larger community of Los Angeles (Los Angeles-Riverside-Orange County), there are 36,000 Cambodians (9).

In this diverse city, the Cambodian newcomers encountered quite a different set of challenges. Whereas the first generation had very limited education, because they came mostly from the countryside and there was no education whatsoever during the four years under the communists, their children faced even greater obstacles to integration into the new society. While the parents had to quickly learn to make their living, the children must rely solely on the school system for education, without any parental support at home. The two generations speak two different languages and have two completely different cultures.

The stresses of working hard, struggling to adapt to a new culture and environment, and raising kids, often fractured the family, with the father running away with a younger woman, and the children joining gangs, doing drugs, etc. As a result, a typical Cambodian family in Long Beach today is a broken family, with the mother assuming the role of the head of household, and the children dropping out of schools long before they reached 18. According to a recent local study, the Cambodians have the lowest educational levels among all Asians (11).

A section of town within Long Beach is formally called Cambodia Town, where dozens of Cambodian stores line up the streets. Long Beach Church community is very diverse, but no single denomination seems to be prominent. The most visible ones are Methodists, the Nazarenes, the Assembly of God, The Christian & Missionary Alliance, the Southern Baptists, and the non-denominationalists. Many Cambodians continue to practice the Buddhism. There are half a dozen Buddhist temples in different parts of Long Beach alone whereas in Cambodia, the vast majority of Cambodians (96+%) are Buddhists.

STATUS OF THE CAMBODIAN CHURCHES

The ministry among the Cambodians in the United States, which was quite fruitful early on when the Cambodian refugees first arrived in the 80's and 90's, seems to have leveled off. Today, only a few churches experience baptism and growth. Although the Cambodian Baptist Fellowship annual conference usually attracts a good number of people, the Church planting movement has not taken off because of the lack of leaders willing to step up to the plate. We do need an awakening!

However, the ministry in Cambodia, led by some members of the fellowship, who traveled regularly to Cambodia, seems to have produced significant number of new churches, especially in the poorest and remote rural areas. Unlike its neighboring countries, today's Cambodia is receptive to the gospel and the current Hun Sen's government seems to be lenient in letting the gospel preached virtually freely. A few thousand churches have already been planted and scatter throughout the land, including in the countryside. Our fellowship is in contact with nearly 400 churches in at least 12 (out of 25) provinces. The Lord added more believers every time a leader from our fellowship traveled to the provinces to conduct teaching and training for the villagers.

RECOMMENDATIONS

Theological Education. There is clearly a shortage of theological education among the leaders in the fellowship. This deficiency has translated into a shortage of capable teachers of the words among the Cambodians. An obvious remedy should be for our Baptist seminaries to offer scholarships, making the theological education affordable to prospective students and encourage them to apply. The Cambodians do need a significantly greater number of well trained teachers and preachers from seminaries.

Church planting. It is very hard to find church leaders who are interested in church planting and, at the same time, also willing to relocate to where a church plant is needed. Because of this difficulty, it is more practical to recruit a church planter locally. But so far, we have not been able to identify such a good match.

Literature. The Cambodian Baptist churches generally utilize Bibles, hymnbooks, and other Christian literature in the Cambodian language, that are produced by other denominations. This lack of basic Southern Baptist literature in Khmer (which would help describe our Southern Baptist identity), often puts our Baptist members in a difficult position to explain our heritage and distinctives. A short booklet, which would briefly summarize the Southern Baptists' basic beliefs, practices, history, etc. including the work among the ethnic groups, would help present ourselves in a proper perspectives.

Church revitalization. The Cambodian Baptist fellowship plays a vital role in encouraging its members and in keeping the connection and communication between different churches alive. Another critical task is to draw a significant number of the younger generation to get involved in the fellowship. Each year, the attendants receive discipleship training and return home charged.

From the Killing Fields to the Blessing Field, that was the theme from which the name Blessing Field was inspired. The Blessing Field is located in Macon, GA, where the camping-conference is held every year since 2007. It is a strategic gathering point for the churches in the Eastern part of the United

States, where most Cambodian Southern Baptist churches are located. The fellowship is contemplating a more frequent use of the camp for training, retreat, and discipleship, which would further benefit the churches in the area. The Blessing Field is now recognized as a 501(c)3 organization by the IRS and is open its door to other non-Cambodian Baptist church groups for its uses.

VIETNAMESE BAPTISTS REPORT

DR. CHRISTIAN PHAN, PRESIDENT

HISTORY OF VIETNAMESE AMERICANS

The history of Vietnamese Americans began with the end of the Vietnam War in April 1975. After a near 20-year-involvement in Vietnam, the United States government unenthusiastically agreed to withdraw its financial and military support for the South Vietnam by signing the Paris Agreement. The United States government changed its direction toward the Vietnam War. There were many reasons leading to this troop withdrawal policy. Some of them included the increased anti-war protest, the overwhelming loss of pride, the depressed economy, the decreased global credibility, and the loss of faith in the government.

After 20 years at war, Vietnamese people dream longed for peace. They expected all sides to honor the promises of the Paris Peace Agreement. However, soon after the withdrawal of the United States' military and economic support, the Communist regime from the North invaded South Vietnam. The North Vietnamese army attacked Phuoc-Long Province, about 100km (58 miles) from Saigon, to test the U.S. government's policy. President Ford responded to the Communist's invasion by holding a press conference that the U.S. government was unwilling to re-enter the war in Vietnam.

Knowing the unwillingness of the U.S. government to fight, in the mid of March and early of April 1975, the North Vietnamese army attacked the highland of the South and took control of areas such as Pleiku, Kontum, and Ban-me-thuot. As a result of this military offensive, about one million refugees poured out of these areas and headed for Saigon and the coast. On April 30, 1975, Saigon, the former capital of South Vietnam, fell to the North Vietnamese regime and Viet Cong. The first wave of Vietnamese refugees to the United States has taken place.

DEFINITIONS

Before going any further, we must define "Vietnamese Americans." Vietnamese Americans are Americans of Vietnamese ancestries who decide to live permanently in the United States. Some Vietnamese workers and Vietnamese International Students contemporarily live in the United States and they do not identify as Vietnamese Americans.

What is the difference between a refugee and an immigrant? According to Refugee Convention (1951), a **refugee** is a person who publicly fears being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of their nationality, and is unwilling to avail him or herself to the protection of that country. Refugees are those who leave their country to live in another country because they face persecution.

Immigrant is a person who comes to a country to take up permanent residence (Merriam-Webster Online Dictionary).

Before 1975

Over the past thousand years of history, Vietnamese have rarely escaped their homeland. Nearly 100 years under French rule (1858-1945), some Vietnamese were forced to leave their country to labor in French colonies. Before the 1950s, there were a small number of Vietnamese Americans in the United States. During the 1950s and 1960s, a few hundred Vietnamese arrived in the United States

for academic and military training purposes. According to the U.S. Immigration and Naturalization services, only 650 Vietnamese arrived from 1950 to 1974 (U.S. Immigration).

After 1975

Most Vietnamese-Americans arrived in the United States after the end of the Vietnam War. According to the U.S. Census (2000) there were more than 1.1 million Vietnamese in the United States, including 700,000 refugees, 200,000 immigrants, and 200,000 who were born in the U.S. They became the fourth largest group of Asian Americans, after Chinese Americans, Filipino Americans, and Asian Indian Americans. Between the years 2000 to 2010, the Vietnamese population has gained a numeric increase of 425,921. Vietnamese Americans mainly lived in metropolitan areas, including Orange County, CA, San Jose, CA, San Diego, CA, Houston, TX, Fairfax County, VA, King County, WA, and Chicago, IL.

THE WAVES OF VIETNAMESE REFUGEES AND IMMIGRANTS

The First Wave 1975-1977

The Vietnamese Communists took over Vietnam on April 30, 1975. In an attempt to pursue the gift of God that is called liberty, Vietnamese people decided to escape their homeland. Within the first week after the end of the Vietnam War, about 130,000 Vietnamese fled Vietnam (U.S. Immigration, 2000). They were airlifted and sealifted out of Vietnam by U.S. military forces. This created a first massive wave of Vietnamese from Vietnam to the U.S. Many of these Vietnamese served with the South Vietnamese government and fought alongside the American forces. Religious leaders also escaped Vietnam. Vietnamese people left Vietnam during this first wave for political and religious purposes. Most of them had political connections with the U.S. government, high levels of English proficiency, education and wealth.

These early Vietnamese refugees faced many difficulties when they first came to the New World. They were moved to a military camp and must to live there until an American citizen sponsored them. Many churches and non-profit organizations were their main sponsors.

The Second Wave 1978-1986

Shortly after the end of the Vietnam War, the Vietnamese Communist government sent leaders of the former South Vietnamese government, leaders of political parties, and religious leaders to prison called “re-education camps” and their families to “new economic zones.” These sites had been undeveloped or abandoned in the turbulence of war. Most of the leaders had a close relationship with the first wave of Vietnamese refugees and were associated with the South Vietnamese government. Their connection to both the former South Vietnam government and the United States government made them targets of persecution with the Vietnamese Communist Government.

Do, A., Phan, T., & Garcia, E (2009) believe that about one million people were imprisoned without formal charges or trials. They continue to show that according to published academic studies in the United States and Europe, 165,000 people died in the Socialist Republic of Vietnam’s re-education camps. These horrible situations caused hundreds of thousands of Vietnamese to flee Vietnam. They left Vietnam by sea on makeshift boats and rafts. Additionally, in 1979, Vietnam was at war with the People's Republic of China (PRC). Many Chinese

Vietnamese living in North Vietnam were the targets of the Vietnamese government's policies also escaped from Vietnam by boat.

The second wave of Vietnamese refugees seemed to be poorer, less educated, and subject to greater trauma than the first wave (Chung & Bemak, 1998; Matsuoka, 1993). According to stories of the boat people, they often feared Vietnamese policemen, suffered from dehydration and lost family members and friends during their escape. They were victims of hunger, malnutrition, assault, rape, and robbery by Thai pirates. Many children witnessed these violent behaviors.

Some boat people escaped from Vietnam on big boats. However, many boat people left their homeland on little wooden boats with old rebuilt engines. Dozens and sometimes hundreds of people crowded into a small boat. They sat next to each other like fish tightly set in a can. Days and nights went by, and sometimes the engine would suddenly stop. They would float with the wind without food and water. They dealt with fear from the crashing waves every minute. They suffered storms, robbery, and rape repeatedly. They lost husbands, wives, children, parents, and relatives. Some of them were kidnapped and others were killed and buried at sea.

After traveling on the ocean, the boat people came to refugee camps. These camps were set up in Malaysia, Thailand, Philippines, Hong Kong, and Indonesia. The conditions at these refugee camps were very poor. The Vietnamese boat people in the camps were treated horribly with camp inspections and police oppression. A whole generation of children born in the camps had never known life outside the hurtful wire that surrounded them.

Without the strength in seeking liberty and freedom by boat people, no escape would be complete. No words could describe how terribly boat people suffered on these unforgettable escapes. The number of Vietnamese "boat people" was estimated to be approximately 600,000. They confronted death and risked their lives on the high seas to run away from the unimaginably terrible acts of the Vietnamese Communist government at that time. *According to the report of the United Nations High Commissioner for Refugees, one-third of the boat people died at sea by murder, storms, illness, and food shortage.* Many women were captured, molested, and raped by pirates.

Another group of Vietnamese refugees was those who escaped by land across the Cambodian border. They came to Thailand and ended up at the same camps just like those who escaped by the seas.

The Third Wave 1987-2000

Under Communist leadership, Vietnam became one of the poorest and most isolated countries of the world. This caused many Vietnamese people to leave Vietnam. Alongside the second wave of Vietnamese refugees, the third wave began to form. These refugees came to the U.S. by airplanes directly from Vietnam. The third wave of Vietnamese immigration to the U.S. included the combination of Vietnamese refugees and immigrants in the Orderly Departure Program (ODP).

The United States Congress passed the **Amerasian Homecoming Act** in 1987 to welcome the U.S. Amerasian children and their families to America. Under this Act, about 75,000 Amerasians and their family members arrived to the U.S. Most Vietnamese Amerasians' fathers are U.S soldiers. Phan (2003) states a study from Ohio State University found that 76 percent of Amerasians wanted to meet their fathers when they came to the United States, but 70 percent didn't even know their father's names. About 22 percent of them had tried to make contact and only 3 percent had actually succeeded in meeting their biological fathers. In reality, American fathers do

not want to meet their left-behind children, because of fear, embarrassment or lack of responsibility.

In 1989, the U.S government signed an agreement with the Vietnamese government about releasing the political prisoners. This agreement requested the Vietnamese government to free all former South Vietnamese soldiers, officials, and religion leaders who were held in re-education camps and to allow them to come to the United States. According to Encyclopedia of the New American Nation, the Vietnamese government released more than six thousand military and political prisoners in September 1987. In 1990, the first group of former Vietnamese political and re-education camp prisoners arrived in the United States under the Humanitarian Operation or “H.O.” Program.

The Fourth Wave 2001-present

The Vietnam Communist Party implemented a free-market economic reform known as Doi Moi (*reform or renovation*), which carefully managed the transition from a centrally planned economy to a Socialist-oriented market economy. With the authority of the government remaining unchallenged, private ownership of farms and companies engaged in commodity production and deregulation. Foreign investment was encouraged while the government maintained control over strategic industry. The economy of Vietnam achieved rapid growth in agricultural and industrial production, construction and housing, exports and foreign investment.

During the Clinton Administration, the United States established full diplomatic and economic relations with Vietnam in 2002. The new chapter of Vietnam was opened. Vietnamese exports to the United States increased near the \$800 million mark in 2001, \$3 billion in 2005 and \$12.9 billion in 2008. The increase in business, trade and educational relations between the U.S and Vietnam continued the flow of Vietnamese immigrants and Vietnamese international students to the U.S. (U.S and Vietnam Relations). Many of these people chose to live permanently in the United States. In addition, Vietnamese Americans usually seek to bring their relatives to the U.S. Some Vietnamese Americans and Americans travel to Vietnam to marry Vietnamese citizens and start a new round of immigration for their spouses.

SETTLEMENT PROCESS

At the end of the war, the majority of Americans did not support a large-scale program to bring refugees to the United States. A majority of Americans were unfriendly toward the Vietnamese refugees. The oppositional concerns of the Americans were based on political conservatism, refugee crisis and economic self-interest such as job losses as well as increased public welfare expenditures.

The United States government used the Dispersal Policy on Refugees to reduce the social and economic impact of the large arrival of Vietnamese refugees. Do Hien Duc states that the main purposes of this policy were: (1) to relocate the Vietnamese refugees as quickly as possible so that they could achieve financial independence, (2) to ease the impact of a large group of refugees on a given community which might otherwise increase the competition for jobs, (3) to make it easier logistically to find sponsors, and (4) to prevent the development of an ethnic ghetto. Ghetto is described as a “portion of a city in which members of a minority group live; especially because of social, legal, or economic pressure” (Merriam-Webster Online Dictionary). Vietnamese refugees and immigrants were spread across the country by this policy.

The government's Interagency Task Force contracted nine voluntary agencies to be responsible for the resettlement process of the refugees in the United States. These agencies included Church World Service, the Lutheran Immigration and Refugee Service, the United Hebrew Immigration and Assistance Service, the International Rescue Committee, the American Funds for Czechoslovak Refugees, the United States Catholic Conference, the Travelers Aid International Social Service, World Relief, and the Council for Nationalities Service. Each refugee family was asked to choose a resettlement agency. If the refugee did not have a preference, an agency was assigned to the family.

The primary task of the agencies was to find sponsors possessing the ability to fulfill both financial and moral responsibilities and to match them with the refugees' families. In short, the sponsors were to introduce the Vietnamese refugees into the new society, at the same time helping them to become economically self-supporting. Sponsors included churches, affiliates, individual families, corporations, and companies with former Vietnamese employees.

Vietnamese Americans are one of the youngest and fastest growing demographic populations in the United States. According to the 2000 U.S Census the median household income of identified Vietnamese Americans in 2000 was about \$47,000. *Because of a lack of English proficiency, the first generation Vietnamese Americans can't get high-paying jobs.* As Vietnamese Americans are one of the youngest populations they have had a lower standard living than over all Asian populations. The percentage in poverty among Vietnamese population was higher than the whole population. However, Ong & Meyer (2004) state that the percentage of Vietnamese Americans in poverty dropped from 24% to 14% between 1990 and 2000. Gold & Tran (2000) state that English Proficiency of Vietnamese American had increased from 40% in 1990 to over 50% in the year 2000.

Among the large metropolitan areas, the San Jose-Sunnyvale-Santa Clara MSA had the largest percentage of Vietnamese residing in the core city of San Jose: 79%.

Orange County, CA, had the largest Vietnamese population, 183,766, followed by Santa Clara County, CA (125,695), Los Angeles County, CA (87,468), Harris County, TX (80,409), and San Diego County, CA (44,202).

GROWTH OF PROTESTANTISM AMONG VIETNAMESE AMERICANS

Protestantism officially came to Vietnam in 1911 by Dr. Robert Alexander Jaffray (1873-1945), who was the missionary of the Christian and Missionary Alliance (C&MA). During the presence of the U.S. forces in Vietnam, the 1960s to 1970s, American Protestant missionaries from different denominations such as Baptists, Presbyterians, Reform, Church of Christ, and Methodists came to Vietnam. Around 2% of the Vietnamese are Evangelical Christians. The largest Protestant churches are the Christian & Missionary Alliance (C&MA) and the Montagnard Evangelical Church. About half of Christians in Vietnam are ethnic minority groups.

Vietnamese refugees and immigrants were influenced by American Christians during their settlement process. Many American churches and Christian believers opened their arms in welcoming the Vietnamese people. Among these American churches, Southern Baptist Church, which is the largest Protestant denomination in the U.S, had made a significant impact in helping and sharing the gospel of Christ to the Vietnamese people. Southern Baptist is the fastest growing denomination among Vietnamese American Christians. Many Vietnamese Christian churches have been established in the

United States. The two largest Protestant denominations among Vietnamese Americans are the Christian & Missionary Alliance (about 100 churches) and Southern Baptists (about 150 churches). The Vietnamese National Baptist Fellowship, U.S was established in 1984. Christianity is one of the fastest expanding religions among Vietnamese Americans.

Vietnamese Americans are much more likely to be Christians than Vietnamese who are residing in Vietnam. While Christians (mainly Roman Catholics) make up about 6% of Vietnam's total population, they compose as much as 23% of the total Vietnamese American population (Bankston, Carl L. III. 2000. "Vietnamese American Catholicism: Transplanted and Flourishing." U.S. Catholic Historian 18 (1): 36-53)

VIETNAMESE BAPTISTS IN U.S.

Alabama	3
Arizona	3
Arkansas	2
California	24
Colorado	6
Florida	8
Georgia	22
Hawaii	1
Illinois	2
Kansas	2
Kentucky	1
Louisiana	3
Maryland	4
Minnesota	1
Missouri	2
New Jersey	1
New Mexico	1
New York	4
North Carolina	11

Oklahoma	3
Oregon	2
Pennsylvania	2
South Carolina	3
Tennessee	2
Texas	25
Utah	2
Virginia	5
Washington	5
CANADA	
Alberta	2
British Columbia	1
Ontario	2
TOTAL	
Number of States in The U.S Having VBC	28
Number of Provinces In Canada Having VBC	2
Total Vietnamese Baptist Churches	152
Total Ordained and Licensed Pastors	200
Retired Pastors	20

OPPORTUNITIES AND CHALLENGES

Opportunity to Expand Christ's Kingdom Among Vietnamese Americans

- Great Vietnamese non-believer population in the U.S and Canada
- Many Vietnamese people are living around the world
- Traveling is easy for today to bring the Gospel to non-believers
- More training materials, gospel tracts and Bible in Vietnamese are available
- Vietnamese Communist government is more friendly to Christianity than before

Strength

- 150 Vietnamese American Baptist Churches (SBC) in America
- Many Vietnamese Baptist Churches have been established in Vietnam since the year of 2000. In 2006, Agape Baptist Church was established in Vietnam.
- More short term volunteer missionaries are willing to be sent from the U.S and Vietnam
- Vietnamese Baptist Fellowship of North America has Vietnamese Baptist Theological School (Education & Training) with 5 centers in Vietnam and headquarter in Dallas, TX and Vietnamese Mission Board (Evangelism & Mission)
- A Network among Vietnamese Baptists around the world

RECOMMENDATIONS

- **Better Connection.** SBC's representative(s) can come to join the Annual Vietnamese Baptist Conference to share its direction and show the support
- **Better Mission Acts.** SBC can encourage local Baptist churches to send more short term volunteer missionaries and the IMB to send more permanent missionaries to Vietnamese populations around the world
- **Better Network.** SBC can encourage local churches to sponsor new Vietnamese churches and church planters. VBF can help to coordinate this network
- **Better Mentality.** Leading Vietnamese Americans to reach other people groups

Cities & Counties Urgently Need To Plant Vietnamese Baptist Churches

- Boston, Worcester, Quincy of Massachusetts
- Sacramento County, CA
- Maricopa County, AZ
- Philadelphia County, Pennsylvania
- Cook County, Illinois
- San Bernardino County, CA
- Orange County, FL
- Los Angeles County, CA

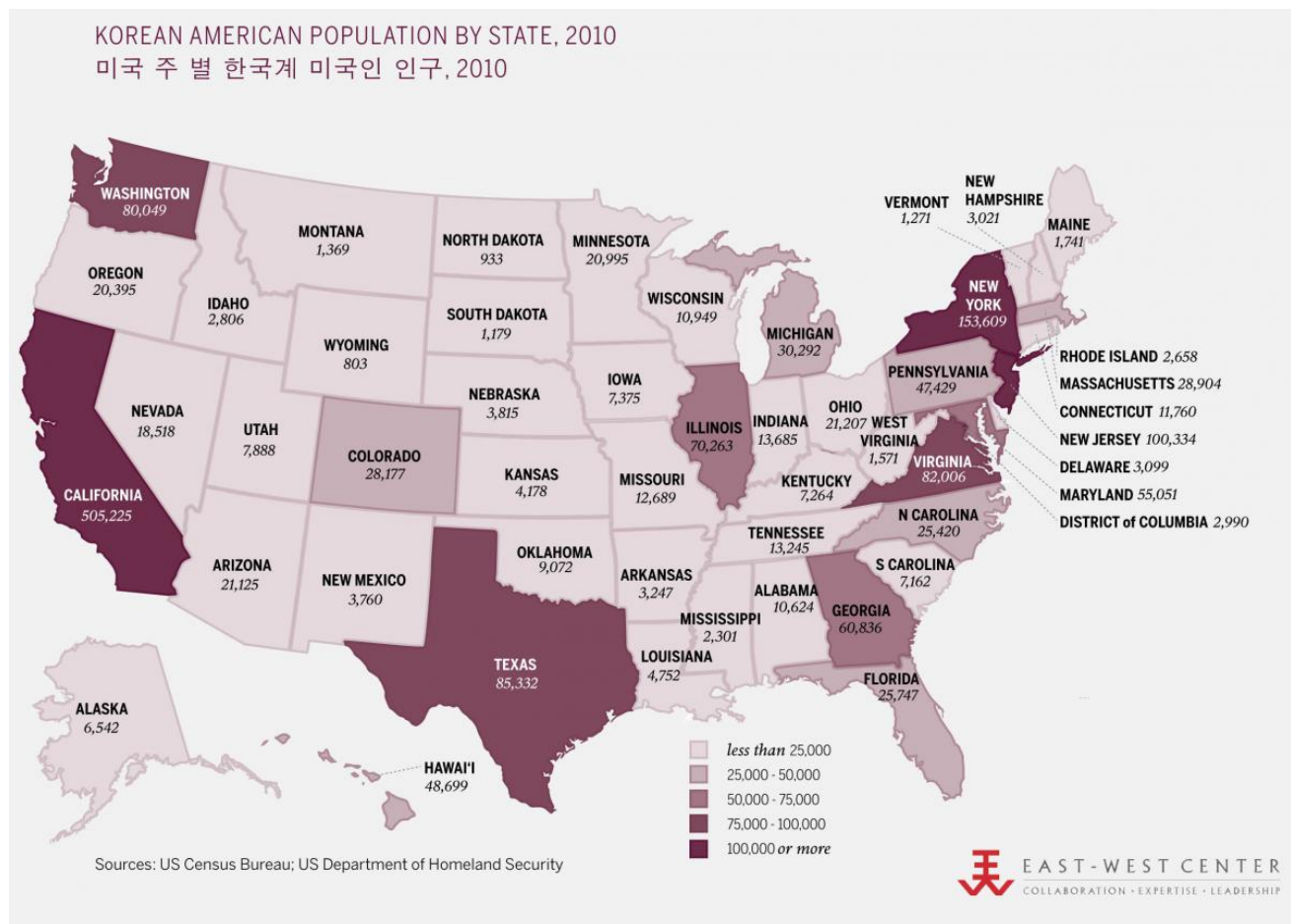
KOREAN BAPTIST FELLOWSHIP REPORT

DR. PETER HWANG

INTRODUCTION

Korean Americans are Americans of Korean descent, mostly from South Korea, with a small minority from North Korea. There are over 1.7 Million Korean Americans live in the United States according to US Census Bureau 2010, up 41% since 2000. In 2011, they made up 9.5% of the total Asian American population in the United States. Nearly 62% are foreign born. Koreans are the fifth largest Asian American community after Chinese, Indians, Filipinos, and Vietnamese. Many Koreans attain US citizenship, ranking twelfth in share of all US naturalizations in 2012 and fifth among Asians. The U.S. is home to the second largest Korean diaspora community in the world after the People's Republic of China

Here are the ten states, based on the US Census Bureau 2010, with the largest estimated Korean American populations: California (505,225), New York (153,609), New Jersey (100,334), Virginia (82,006), Texas (85,332), Washington (80,049), Illinois (70,263), Georgia (60,836), Maryland (55,051), and Pennsylvania (47,429). Hawaii was the state with the highest concentration of Korean Americans, against its total state population, with 48,699 Korean Americans.



- A. The Korean Baptist Church, which was established with the support of the Southern Baptist Convention (S.B.C) in the 1960's, has rapidly developed, especially during the late 1970's after the revision of The Immigration Act during President J.F. Kennedy's term. The Korean Fellowship Group has now reached more than 850 churches that are widely spread throughout America, with the support of the Language Missions Division of the Home Mission Board, S.B.C.
- B. However, due to a severe language barrier and cultural difference, they could not fully participate with the Southern Baptist Convention. This prevented most Korean Baptist pastors and leaders from participating with the Association and State Convention, which were mainly operating businesses in English. So many were unable to take advantage of using English resources provided by the Association and State Convention.
- C. With the help from the Language Mission Division of the Home Mission Board, the Korean churches met together in 1981 with a purpose of fellowship and encouragement, as well as to share ministry information. The following year, in 1982, they were able to make their own entity, known as the Council of Korean Southern Baptist Churches in America. With this new entity, the Korean churches were able to perform its ministries as a level of the association or state convention. .
- D. Now, the Korean fellowship has their own officers, such as a president, 1st vice president, 2nd vice president, executive director, secretary, treasurer and eight agencies: The Korean Baptist Overseas Mission Board, Home Mission Board, Education Department, Pastoral Department, English Ministry Department, W.M.U., Brotherhood, and the Seminary Department to meet and support the needs of the Korean Baptist Churches in America.
- E. The Korean Baptist Overseas Mission Board, in cooperation closely with IMB, has sent approximately 320 missionaries to the world (now 188) through IMB. It also sent out over 45 missionaries (now 42) on its own.
- F. The Home Mission Board, in cooperation with NAMB, has initiated three Mission Conferences so far to mobilize the new church planters not only for the Koreans, but also for other ethnic groups. They have worked diligently to plant a new Korean church and raised a special mission fund to sponsor 37 Korean church plants.
- G. The Education Department and the Pastoral Department each held annual conferences to meet various pastoral needs and provide resources about evangelism, discipleship, preaching, and spiritual renewal. The English Ministry Department has supported the English-Speaking Korean Churches in planting new churches and providing a pastoral fellowship and mentorship.
- H. The W.M.U. has conducted its own annual seminar to promote missions and to cultivate future W.M.U. leaders in addition to promoting annual mission offerings. The Brotherhood, in cooperation with the Annuity Board, has promoted the annuity program for Korean pastors. The Seminary Department has collected the information about Korean or Korean-American students in the six S.B.C. seminaries to the Korean

churches. It also helps the students to find their ministry fields upon graduation. It overseas some of the Korean Baptist seminaries in America.

- I. The Council of Korean SBC has organized 30 associations throughout 50 states. Also, the council has two major committees: the operating committee, which is composed of 6 elected officers and 8 department leaders and the executive committee, which is composed of 20 delegates from the thirty Korean associations. The Council has the annual convention in June, where it elects new officers and committee members and adopts a new operating budget and various resolutions. The Executive Director of the council, a full time position, directs all businesses while working closely with other offices and department leaders.
- J. The total Cooperative Program (CP) from the Korean American churches in the year of 2013 was nearly one million dollars. In addition to the CP, the Council has raised its own mission funding from all member churches. In the year of 2013-2014, the total budget was \$680,000.00 and the total income for that year was \$728,534.21. The budget of this fiscal year is \$730,000.00. If we add these two mission funds, the Korean church would be ranked first in cooperative giving among all Asian fellowships.

ISSUES AS A SEPARATE ENTITY

- A. All Korean churches are encouraged to give to both the CP for the convention and to the CP for the Korean Fellowship. This creates some burden for some of our churches.
- B. Even though all Korean Baptist churches are members of the SBC, the state convention is not treating the Korean Fellowship CP the same as the general CP which is given to the state convention.
- C. Due to the language and cultural barrier as well as other factors, the State Convention and association have not come close to helping or meeting general needs for Korean churches. Most of the materials available to SBC churches are not available in a Korean language.
- D. Although the Council has a budget over \$700,000.00, most of this is used for mission work with only one full time employee. All agencies and departments of the Council are operating through volunteers, limiting the efficiency of ministries from all agencies and departments.
- E. There is a lack of full time employee, representative who can present our needs, nor designated/allocated budget for various ministry needs for Korean churches in all S.B.C. agencies.
- F. Our all SBC agencies and functions are not designed and/or have limitations to work with various ministries of Korean churches (language, representative/employee, and funding).

RECOMMENDATION

The Korean S.B.C. churches in America have operated within their own council for the last 34 years since 1981 in order to accomplish greater mission work. To fulfill its purpose, the Korean churches have voluntarily devoted to give double or triple their cooperative mission offerings.

In order to advance in mission work, there must be change. Since we are all doing the mission work under the S.B.C., the Korean Council believes that in order to accomplish the mission work effectively for Korean churches, it must take one step further to maximize our resources and our mission passion.

With help of the Home Mission Board (now North American Mission Board), the Korean churches started as the Korean Fellowship which was truly to have fellowship among Korean pastors. Over the years it has grown to be the Council of Korean Southern Baptist Churches in America by mirroring the structure of our SBC Convention. The Council, with limited resources, has been serving Korean churches and their various ministry needs as Associations, State Conventions, NAMB, and IMB would to all SBC churches.

Historically, Koreans are having severe difficulties in assimilating to western culture due to unique language and cultural barriers. Therefore, we are seeking guidance from SBC Executive Committee for better solutions. Since the inception, the leadership of the Council has been working hard to find better solutions for our churches. One solution keeps on surfacing is to have our structure recognized by the Executive Committee so that the CKSBCA can take legal working partnership with our SBC agencies. This will greatly empower the Korean churches. We, also, submit the need for a creation of a language-ethnic department in all our SBC agencies to address all other language groups needs.

LAOTIAN BAPTIST FELLOWSHIP REPORT

DR. OUDONE THIRAKOUNE

BRIEF HISTORY OF LAOTIAN IN THE UNITED STATES

Lao or Laotian People arrived onto the shore of the United States because of the Indo-China War. They came from Laos, a small land lock country of South East Asia. It is situated between Thailand to the West, Vietnam to the East, Cambodia to the South, Myanmar to the North West, and China to the North.

Laos became a French protectorate in 1893. It gained its independence from France in 1954 as a constitutional monarchial state. From French colony to self-governed with the West influence, the country was under the kingship and democratically elected government. As soon as the country was an independent state, it was unable to meet its own needs politically, economically, militarily. It was dependent up on financial, economic, and military aids from the Western countries such as the United States, England, France and other countries for its needs. Because of that reason, another political segment of the Lao society that pro-East, the Communist, fought against democratically elected government. The faction received its political influence and support from the country like Soviet Union at the time, China, other communist or socialist countries, most importantly North Vietnam.

The country received its independence, but it involved itself in a civil war. Three factions, the neutralist, the communist, and the conservative, fought on over the ideology of the West verses the East. The war went on over thirty years. Due to the U.S. Armed Forces withdrawal from Vietnam; finally, in July 1975, the Pathet Lao or Lao Hak Xat, the communist faction, took control of the country.

LAOTIAN REFUGEES

When the communist took control of the country politically, there were so much chaos and uncertainties. Laotian public, especially those who worked for the ex-government and those who aided the United States in the war effort were afraid of retaliation. They fled from their families and their homes by thousands. They crossed Mekong River under the nights into Thailand. Between 1975 to the mid-1980s, more than 300,000 crowded over few refugee camps in Thailand. Sanitation, living condition, and the treatment from camp officials to these refugees were horrible.

After 1980, the host country government, Thailand, tried to stop or slow down the flow of Laotian refugees pouring into the country by turning them back where they came from or not admitting them into already crowded refugee camps. The purpose of doing so was to close down these refugee camps in a near future. The policy created enormous international outcry and controversy among countries that support humanitarian aid to those homeless people. Out of this chaos, the suggestions were to screen out those economic refugees. Only political refugees could be admitted into refugee camps. While these people were admitting into the camps, they might be given opportunities for resettlement in third countries such as United States, Canada, France, Argentina, China and others. Once they were found qualified, they might be processed speedily for resettlement in order to close down those camps by certain targeted dates.

RESETTLEMENT PROGRAMS

For the sake of humanitarian, the United States government offered resettlement program for those Laotian refugees who worked closely with the American Aid agencies, armed forces, and those who were ex-government employees including those who were part of armed forces Lao royal army, policemen, and other civilian state servants. **Asian Week Magazine and published by the UCLA Asian American Studies Center cited that according to 2000 Census, 198,203 Laotian lived throughout the United States. It explained further that from 1979 to 1981 105,477 “first wave” of Laotian refugees were admitted into the United States under the Indochina Migration and Refugee Assistance Act. From 1986 to 1989 a total of 52,864 “second wave” of Laotian refugees also arrived into the shore of the United States. These newly arrived refugees resettled in American communities around the country. They were sponsored by resettlement agencies, religious organizations, churches, and American families. Laotian people often settled in medium-sized cities such as in California, the Laotians made Fresno, San Diego, Stockton, and Sacramento their homes.**

According to 2001 Canadian Census, there were 16,950 living in Canada. The largest Laotian concentrations in Canada were in Toronto, Montreal, Quebec, Vancouver, Calgary, and Winnipeg.

THE GROWTH OF LAOTIAN

Population in the U.S.

Though the number from these sources may be slightly different, according to the U.S. Census 2000 Laotian population grew to 168,707. Furthermore U.S. Census 2010 indicated that the Laotian population in the United States further grew to 191,200. This figure of Laotian people is included in total Asian Population growth according to the 2010 U.S. Census.

Other states which had fewer Laotians than 937 were not listed. These numbers might shift due to secondary migration to different states where their employment took them. Normally, the people also liked to congregate around their relatives and friends where ever they resided so that they might mutually lend one another support and encouraged one another in coping with barriers and difficulties in their resettlement efforts.

Distribution of Laotian Population

According to U.S. Census 2000, distribution of the Laotian population was slightly different from the U.S. Census 2010. Different set of number of Laotian population in certain localities were also collected from local Buddhist temples, Laotian associations, and Lao American Societies whom have the most accurate number of their people because they work with them on regular basis. The states with the highest Laotian population are as follows:

States and Cities	Population 2000 Census	Lao Population by Lao local Associations	Churches and Missions	Buddhist Temples
California Fresno	55,456 7,750		1 SBC/M	22

San Diego	6,261			
Sacramento	4,885			
Stockton	4,045			
Texas	10,114		12 SBC/M	10
Dallas Ft. Worth	7,500			
Houston	1,355			
Amarillo	1,188			
Denton	1,512			
Minnesota	9,940		1 SBC/M	7
Minneapolis	2,325	7,576		
Washington	6,191			2
Seattle	2,819	3,200		
North Carolina	5,313		5 SBC/M	5
Charlotte		3,564		
Illinois	5,245		2 NSBC	4
Chicago-Gary	3,564			
Rockford	1,900	9,072	3 NSBC	
Georgia	4,531		5 SBC/M	5
Atlanta	3,596	9,072	1 NSBC	
Wisconsin	4,469			2
Milwaukee-Racine		7,800 4,600	2 NSBC	
Oregon	4,391			2
Portland				
Tennessee	4,214		2 NSBC	4
Nashville		9,400	5 SBC/M	
Murfreesboro		6,200		
Iowa	4,079		2 NSBC	2
Des Moines		2,850		
Massachusetts	3,797			2
Lowell		4,500		
Lunenburg		3,200		
Florida	3,522			6
Tampa & St. Petersburg		3,200	1 NSBC	
Kansas	3,361		3 SBC/M	2
Kansas City		1,299		

Michigan Grand Rapid- Holland	3,158	2,800	1 SBC/M 1 NSBC	4
New York Rochester	3,063	4,250	1 NSBC	2
Rhode Island Providence	2,922			2
Arkansas Fort Smith	2,879	5,500 4,700	3 SBC/M	3
Connecticut	2,799			4
Ohio Columbus Akron	2,749	7,800 1,800	3 SBC/M	2
Virginia	2,672			2
Pennsylvania	2,204			1
Utah Salt Lake and Sandy	2,185	2,071		2
Colorado Denver- Boulder	2,156	2,400		1
Hawaii	1,842			1
Louisiana	1,734		2 SBC/M	2
Alaska	1,280			1
Nevada Las Vegas	1,134	4,500		2
Oklahoma	1,036		2 SBC/M	1
South Carolina Spartanburg	951	5,400		1
Arizona	940			2
Indiana	937			
Alabama	913		3 SBC	1

Nebraska	902		1
Missouri	722		
Maryland	622		
Idaho	490		1
New Jersey	486		
New Hampshire	423		
New Mexico	368		1
Kentucky	316		1
South Dakota	254		
Delaware	129		
Mississippi	99		
Vermont	80		
Maine	79		
Montana	73		
West Virginia	28		
North Dakota	23		
Wyoming	17		
District of Columbia	56		
CANADA	16,960	1 SBC/M	12
Surrey			
Total		48 SBC/M	125 BT

RECOMMENDATIONS

Change of Church Plant Strategy

In some local Baptist associations have more one of people group, the effort of church planting should not limit only one church plant for that particular group. Instead more churches plant should be encourage the group in order to reach more.

The effort for church planting should not be the only state BC or/and NAMB level but bring the strategy down to local level and work hand in hand with local ethnic minority leaders. Current strategy acts that NAMB and SBC know it all and they are the only experts, know all how to do the planting.

NAMB and local SBC should partner with local leaders to recruit, invest, and train local future leaders. At current state, less and less people are qualified for church planting due to lack of seminary experience.

IBM Strategy

Laotian people are scattered around the world. In fact, there are more Laotians live outside of Laos than inside of Laos. There are 1.5 millions of Lao live in Cambodia. They are Cambodian-Lao. 40 plus millions of Laotians are in Thailand. They are Thai-Lao. Millions of people speak Lao in Southern China and millions in northern Vietnam. In addition, also large number of Laotian lives across the globe such as in Europe, and Argentina.

Although IBM policy is not to send the native missionaries to their country of origin; however, they can go and work among their own kind in different country where they still can speak their native tongue which they are already familiar with the tradition and culture of the people on the field. At least, if they are chosen, they do not have to spend too much time to study the language, culture, customs, and traditions of the people because they already familiarize with them.

HMONG BAPTIST NATIONAL ASSOCIATION REPORT

BACKGROUND OF THE HMONG PEOPLE

The Hmong people is a Southeast Asian highland people who are predominantly hill farmers, raising livestock and cultivating rice and other grain for their needs. The Hmong traces their ancestry back to China and claim China to be their native homeland. They are relatively new arrivals on the SE Asian peninsula, many moving south in order to avoid harassment by Chinese emperors.

Today, there are more than nine million Hmong people living in China (Guizhou, Yunnan, Hunan). They are also in Laos, Thailand, Vietnam, and Burma. Animism is the basis of belief for most Hmong people, including the practice of ancestral worship and shamanism.

SETTLEMENT IN THE UNITED STATES

An amendment passed in 1976 by the American Government made it possible for many Hmong people to come to the United States as refugees. There are more than 300 thousand Hmong people living in the United States today. The three states that have the most number of Hmong people are listed in descending order California, Wisconsin, and Minnesota.

At the start of 1975, the Southern Baptist and other Christian denominations began to sponsor Hmong refugees coming to the United States. This eventually led to many Hmong people coming to know Jesus and the start of Hmong churches. Today, 5 percent of the Hmong population has been reached by the Gospel of Jesus Christ in the United States.

HMONG BELIEVERS IN THE SOUTHERN BAPTIST CONVENTION

The influence and leadership of the Southern Baptist have been the reason for the many Hmong people who have given their lives to Jesus Christ and the start of Hmong speaking churches across the United States. Among those leaders, Rev. Joshua Vang was the first Hmong leader appointed by the Home Mission Board as Ethnic Missionary for the Indochina refugees in the U.S.A. He was the one who coordinated the joining of Lao and Hmong with the Southern Baptist in 1976.

ESTABLISHMENT OF THE HMONG BAPTIST NATIONAL ASSOCIATION

While many Hmong churches were planted and established through the help of the Southern Baptist and their leadership, these churches were facing difficulties such as language barrier, lack of printed material, and finding a place to worship. In 1991, leaders from Hmong Baptist churches came together in Kansas City, Kansas to discuss and organize an office that would act as the coordinating office for all the Hmong churches. The Hmong Baptist Fellowship came into existence through the people's recognition for guidance and leadership. Pastor Tong Zong Vang was elected as the first executive director of Hmong Baptist National Association (HBNA) and its office is located in St. Paul, Minnesota.

Currently there are 56 Hmong Baptist congregations across the United States. In the South there are 5 in Georgia, 6 in North Carolina, 1 in Tennessee, 4 in Arkansas, 2 in Oklahoma, and 2 in Texas. In the Midwest, there are 4 in Michigan, 10 in Minneapolis, 8 in Wisconsin, 1 in Kansas, 1 in Ohio, and 1 in Missouri. In the West there are 9 in California and 2 in Colorado.

The Mission of the Hmong Baptist National Association

“To equip and empower churches and Christian leaders to effectively serve and to make a difference in the growing Body of Christ around the world until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Ephesians 4:12-14”

The Vision of the Hmong Baptist National Association

“To see effective Christian leaders & churches fulfill The Great Commission. Matthew 29:18-21. The mobilization of all Hmong Baptist Churches to fulfill The Great Commission. Matthew 28:18-20”

The Work of the Hmong Baptist National Association

The Hmong Baptist National Association has the following ministries: Men, Women, Youth, Love and Care, Education, Sunday School and Small Group, and Collegiates. On leadership and church strengthening, they have offices for pastoral leadership, church administration, church finance, evangelism, discipleship and stewardship.

In the Hmong Baptist National Association organization, HBNA has Home Missions, under which it has WMU and Brotherhood; and Global Missions, focusing on Hmong works in Vietnam and Thailand. HBNA has also a church planting team and have leaders to be responsible for the West, North, and South regions.

CHALLENGES AND OPPORTUNITIES

Challenges:

1. Leadership development within the local churches. Most Pastors are lay leaders only and don't have any prior school education and special training.
2. Members of local church to be a Christ follower rather than just a church goer. Majority still join churches to get help for such life events like funeral and weddings only.
3. Local churches to have their own building and property for worship and ministries. Most Hmong churches are still renting or leasing from another Mother church.
4. We need more discipleship materials that are translated into the Hmong language for the First Generation Christians. Many do not know English very well and will only prefer the Hmong language literatures.
5. Hmong Baptist Christians need to be more passionate in sharing their faith and also learn how to strategically approach non-believing Hmong.
6. College single adults are turning away from the church due its irrelevant teaching and too traditional worship styles.

Opportunities:

1. There has been a spiritual movement among the Hmong non-believing people. There have been many cases of exorcisms. The people have turned to church and sought after Pastors that have the gift of exorcisms.
2. With the rise of the Second Generation Hmong families searching for stability and strong moral values to teach their children, many families are now visiting churches.
3. The Hmong people are now caught up with licentious living which leaves them devoid of hope, purpose, and fulfillment in life. When they hear God's word it fills them and they hunger for more.
4. Other denominations that have a very strict and hierarchy church government now are shutting their doors and turning to the Baptist faith.

PROMOTE CHURCH PLANTING

The Theme of the Hmong Baptist National Association for 2015 is "Greater Things" John 14:12. The goal for HBNA is to focus on strengthening the local churches and church planting. HBNA has strategically structured all of our Hmong local Baptist churches into five regions: North Region, Northeast, Southeast, South Central, and West. Within each region, we have designated two Pastors to lead and have oversight of all church planting there.

Regional Leader: (HBNA compensates a stipend)

His responsibilities include maintaining a healthy relationship with all the local churches in that region, providing leadership in helping all Pastors to connect, leading a council to license and ordain new Pastors, and caring for churches without a Pastor. He serves as the Eye and Ear for HBNA to the local churches.

Church Planter: (HBNA to reimburse for all mileages, lodging, and meals)

This Pastor has been trained and knows the Southern Baptist teaching of Church Planting work. He leads in training Pastors of the local churches to be mission minded and how to do church planting work. He and his wife is knowledgeable about the Hmong communities, demographics, and potential shift of Hmong people in work and new refugees coming to America. He goes to scout out new Hmong communities that are being settled for sharing the Gospel and potential new church plant.

HBNA continues to stress the idea of being more and more open minded about the different church styles today that it will take to reach the different groups. We keep the message the same, but we celebrate and encourage our young Pastors today in being very intentional in their approach to win the lost.

The current HBNA President, Rev. Pao Lee, is mindful that in order for the association to grow and strategically plant churches, the association needs to raise up more young Christians who will live selflessly and see the world as a field that is always ripe for the harvest. The association is doing that by engaging and allowing the college students to serve more in our HBNA ministries.

RECOMMENDATIONS

The SBC can help HBNA with the following suggestions:

1. Direct us into more resources that can help us produce and print discipleship material.
2. We need to learn and grow into a better way of structuring our Hmong Fellowship churches.
3. We need more SBC Seminaries that will be able to come and share about their existence and education possibilities during our summer camps and annual meetings to high school students.
4. Help us to provide a Pastoral Study program for our Hmong Pastors that don't have the privilege of going back to school.
5. We need to know more about the Southern Baptist Centers that are existent in other countries.

HBNA can help SBC by the following:

1. Promote and challenge our local churches to be more involved with their Local Associations and State Conventions.
2. Partner with Lifeway to translate many of their discipleship materials into the Hmong literature. The HBNA president would love to see this happen.
3. Develop more leaders that will have the sense of joining SBC leadership and the mission field.

JAPANESE CHURCH PLANTING NETWORK

MASAOMI TAKEUCHI

BACKGROUND

Japanese Church Planting Network (JCPN) SBC, was organized in March 2003 by seven Japanese churches. Since 2000, the network has planted eleven Japanese churches and now fifteen churches are working with the cooperation of JCPN, the local association, and State Convention of SBC.

The location of JCPN churches are in the following cities: Lynnwood (WA), Tacoma (WA), Portland (OR), Eugene (OR), Pasadena (CA), Paloma (CA), San Diego (CA), Phoenix (AR), Denver (CO), St. Louis (MO), San Antonio (TX), Pittsburgh (PE), Washington D.C., Orlando (FL), and Pearl City (HI).

DEMOGRAPHICS

Total population of Japanese in USA and Canada

USA - 841,825 (US Census Bureau 2010)

Canada - 73,315 (The visible minority population by ethnic origin for Canada CMAs: 2001)

Currently there are about 30 Japanese churches and 30 Japanese mission churches in SBC. The Network hopes to plant more than 30 churches. (Attached the file of Japanese population in Send Cities.)

JAPANESE POPULATION IN SEND CITIES

West		Midwest		South		North East		Canada	
Denver	1,590	Chicago	11,446	Atlanta	4,250	Baltimore	961	Montreal	3,860
Las Vegas	9,088	Cincinnati	841	Miami	1,511	Boston	1,646	Toronto	23,310
Los Angeles	102,287	Cleveland	947	New Orleans	186201	New York	24,277	Vancouver	30,230
Phoenix	5,663	Columbus	2,870			Philadelphia	1,034		
Portland	3,334	Detroit	1,216			Pittsburgh	1,130		

Salt Lake City	2,951	Indianapolis	567			Washington D.C.	8,930		
San Diego	18,687	Kansas City, MO KS	373						
San Francisco	10,121	Minneapolis/St. Paul	1,914						
Seattle	20,652	St. Louis	869						

* The population is for the county or the counties the Send City is located.

Recent Development:

Now we are in the process of getting Visa for the church planter in San Antonio (TX).
Upcoming target cities for church planting: New York, Detroit, Chicago, Miami,
We will research New York again this year, though we had studied it 10 years ago.

RECOMMENDATIONS

(1) **We continue to work with SBC in planting new Japanese churches and will expand our work to Asian American church planting for the second generation.** We will also plant new church in Japan and support church planters in nations of 10/40 windows. In the future we might part away between group of Japanese church planting and group of Asian American church planting.

(2) The Network appreciates for SBC cooperation in supporting church planter. The following are **our basic steps to start a church working with convention, association, and local churches of SBC.**

- JCPN identifies a city that has no Japanese SBC church, putting a priority on the size of Japanese population, and the number of existing Japanese churches.
- JCPN finds out core families willing to start bible study. The Network waits until we find out someone to start a Bible study in Japanese.
- The Network connects partners with the help of the North American Mission Board. We continue to want NAMB to serve as the connection between JCPN and State Conventions and local Associations to start Japanese church planting in any city as Brother Jeremy Sin has done for us until now.
- The Network recruits Japanese church planter in USA and Japan.
- The Network starts Japanese Bible study before the church planter comes in. It takes much time to get visa, and more preparation to deploy him.
- The Network decides on sponsoring churches.
- The Network organizes the church planting team with state convention, association, and local sponsoring church and designs a financial plan to support the church planter.

(3) **The Network needs SBC's positive support to get immigration Visa to invite Japanese church planter to come to US. We need SBC help to support our church planter financially.**

(4) All of the JCPN staffs are local church pastors, working as volunteers for the Network. The work of the Board of Directors is limited because their primary work is pastoral care for their own congregation. **We need SBC support for a full time executive director.** If SBC support him, he could serve full time for the work of JCPN, and it would be easier to reflect on the vision and strategy of SBC in JCPN to work in one body as equal partners for this generation and the next generations.

ASIAN AMERICAN CHURCH PLANTING

NAMB's policy and system for Asians in North America, including the Send North America church planting campaign

NAMB's Send North America strategy seeks to mobilize Asian churches and missionaries as a vital missions force in the SBC, while also focusing on planting churches among Asians and other people groups as an important harvest field.

Upon applying for mobilization, churches and individuals are first assessed to identify the types of partnerships or missionary tracks that best fit them, then NAMB will provide any needed equipping and training—including evangelism and leadership development—before the missionary or church enters the mission field.

Churches partnering with NAMB have a broad range of participation options, including starting a church themselves or with a group of other churches. All are encouraged to send volunteers and other resources to partner with church planters on the field.

Budget allocations for Asians for evangelism, discipleship and church planting

Under the Send North America strategy, Send City missionaries seek to start new churches among all people groups in their cities. Budget funds are allocated according to the needs of each city and the church plants at their level.

As we all understand, Asian populations dwell mostly within big cities. The 32 Send Cities will cover most Asian populations. Every Send City missionary has identified existing and potential Asian church plants. To see a map of existing and potential church plants go to engagemap.org/namb/engagemap.

Outside the 32 Send Cities, NAMB partners with state Baptist conventions in order to reach all people groups in their areas of responsibility.

CHALLENGES AND RECOMMENDATIONS

Diversities: Unlike other ethnicities, Asians encompass differing origins. Every Asian people group has its own unique language and culture. In some cases, one people group has several languages and cultures.

New strategy and system: It takes time to communicate to Asian churches the new strategy and the new process.

Number of Asian employees: 12

ASIAN REALITIES IN SBC AS REFLECTED ON 2013 ACP

Congregations: 1,787 (a net gain of 629 congregations since 1998, a 54.3% growth)

Total members: 159,946

Total baptisms: 5,094

Baptisms per 100 members: 4.01 (SBC total: 2.69)

Total missions expenditures: \$10,598,294 (e.g., Korean: \$5,403,139; Chinese: \$2,859,437; Filipino: \$634,035)

Great Commission expenditures: \$3,760,458

Total receipts: \$77,005,721

Annie Armstrong Easter Offering: \$290,733 (Per residential member– SBC total: \$4.45; Chinese: \$5.92; Japanese: \$7.72)

Cooperative Program: \$2,409,751 (Per residential member– SBC total: \$39.59; Chinese: \$45.05; Japanese: \$81.04)

INTERNATIONAL MISSION BOARD AND ASIAN PARTNERSIP

GIHWANG SHIN

CURRENT STATISTICS

Number of Asian Missionaries in IMB

312 among 4793 on Jan. 2015: 6.5 % of IMB missionary force

206 of 312 serve in East Asian Peoples Group

187 among 312 are Korean Americans

Affinity Group	# of Asian Missionaries
American Peoples	9
Central Asian Peoples	16
Deaf Peoples	1
East Asian Peoples	205
European Peoples	8
North African and Middle Eastern Peoples	10
South Asian Peoples	10
Southeastern Asian Peoples	46
Sub-Saharan African Peoples	7
Global Resource Team	1
Total	313

Employees, Staff, and Trustees

8 Asians from 454 serve now in Richmond, VA which is 0.8%.

1 intern till April 30, 2015

2 missionaries serve part-time for Chinese and Korean churches.

Lottie Moon giving and Cooperative Program giving by each Asian fellowships in 2013

Cambodian:	LMCO-ACP: \$0	Cooperative Program: \$840	Total giving: \$840
Laotian:	LMCO-ACP: \$0	Cooperative Program: \$1,844	Total giving: \$1,844
Hmong: giving: \$13,200	LMCO-ACP: \$1,360	Cooperative Program: \$11,840	Total
Japanese: giving: \$17,225	LMCO-ACP: \$2,170	Cooperative Program: \$15,055	Total
Vietnamese: giving: \$10,706	LMCO-ACP: \$2,740	Cooperative Program: \$7,966	Total

Filipino:	LMCO-ACP: \$7,186	Cooperative Program: \$49,873	Total giving: \$57,059
Korean:	LMCO-ACP: \$118,416	Cooperative Program: \$558,966	Total giving: \$677,382
Chinese:	LMCO-ACP: \$282,921	Cooperative Program: \$852,985	Total giving: \$1,135,906

CHALLENGES AND RECOMMENDATIONS

1. First of all, the current database from ACP does not include all Asian Baptist Churches of SBC. Because many Asian churches do not report an ACP. Some Asian churches are not identified as Asian because they did not put their ethnicity or their ethnic identity on their name.
2. It is a blessing to send 313 (313/4793=6.5 %) Asian personnel from 2000+ Asian Southern Baptist Church among 47,000 churches in SBC (2000/47000=4.2%). There are more calls for Asian workers to impact the lostness around the world, especially UUPG & UPG in Asia. It is necessary to find and deploy more Asian workers to needy places. We may focus more Asian churches and candidates. And there is a good response from the next generation Asian leaders to the global missions with IMB.
3. LMCO giving is increasing among Asian churches, especially Chinese churches. For example, the Mandarin Baptist Church of Los Angeles will give \$ 250,000 this year to LMCO. Some Asian churches directly give another mission agencies than SBC agencies. For example, Korean Council of SBC has its own foreign mission department to send those whom are not able to go with IMB.
4. Staff in Richmond is a needy part of IMB, especially recruiting and supporting the field personnel. For example, there is a need in member care for Asian field workers.
5. The effective communication is a key to connect more Asian Baptist churches to IMB and its fields. The currently one missional church strategist serves in US and it will be great one more Asian staff to serve in the field.
6. Chinese Baptist Churches and leaders initiated a mobilization movement among Asian next generation "A2M2" Asian American Mission Mobilization Conference. The first gathering is scheduled on May 23, 2015 at Mandarin Baptist Church of L.A.
7. There is an opportunity to cooperate and partner with Asian churches in oversea not only Baptists but other evangelical churches who want to do the global missions. IMB has a good credit among them and we need to develop a strategy to connect more Asian churches and partners.

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