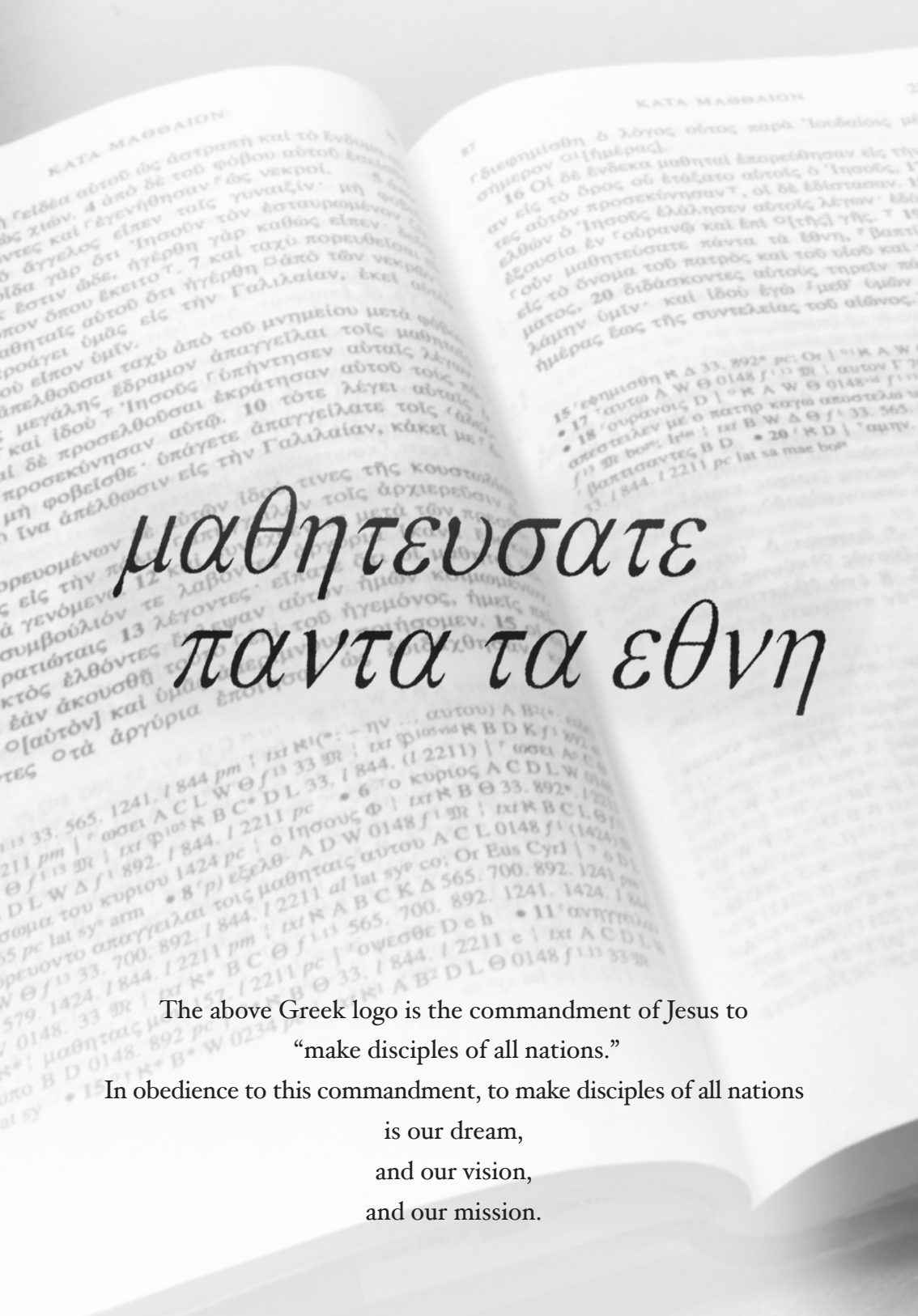


K o r e a M i s s i o n s Q u a r t e r l y

한국
선교 KMQ
2014 English Edition



K W M A



μαθητευσατε παντα τα εθνη

The above Greek logo is the commandment of Jesus to
“make disciples of all nations.”

In obedience to this commandment, to make disciples of all nations
is our dream,
and our vision,
and our mission.

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Preface

N. Yong SUNG
KMQ Editor

The Korean Church is a young church. Our first church was established in 1893, only 121 years ago. As a result, the Korean Church still seems immature at times and does not yet exert a large influence on the global Church. But the Korean Church is a missions church. Consider that of the seven ministers first ordained in 1907, one was commissioned as a missionary. This means that the first missionary was sent out a mere 14 years after the establishment of the first church. And as of 2013, 96 years on, 25,745 Korean missionaries are ministering across 269 countries. Compared to 2012, that represents an increase of 1,003 people. While the growth is not as rapid as it once was, Korean missionary numbers are still rising.

As the number of missionaries increase, so do the calls for new mission strategies. There are three reasons for this. First, 54% of Korean missionaries are involved in church planting. It is only natural that problems have arisen regarding church leadership, transfer of property rights, theology, contextualization, and self-theologizing. Second, a Korean mission theology is needed. Korean missions has been satisfied with imitating the mission strategies and movements of Western missions. But I believe it is now time to present a new Korean mission model to the global Church. In July 2014, the Korea World Missions Association is hosting the 6th National Consultation on World Evangelization (NCOWE-VI) and the Regional Consultation on World Evangelization (RCOWE). Both gatherings will focus on self-theologizing. We agree on the need for Korean missiology. Third, there is a need for extensive

partnership with the global Church. Korean missions has worked independently thus far. Now, however, it is making every effort toward multifaceted partnership with the global Church.

The first edition of the Korean Missions Quarterly was published in the fall of 2001 and the 49th edition published this spring stands as a milestone and guide for Korean missions. Over the years, the KMQ has gained a wide readership among mainstream Korean mission workers. The fact it is written in Korean, however, has hampered communication with the global Church. As a follow-up to the 2012 edition, we are now publishing a second English edition of the KMQ. Please consider this as part of our efforts to partner and communicate with the global Church. The essays introduced here are a small selection of those previously published in the KMQ. The writers are of various denominations and backgrounds and each is a leader in Korean missions.

We hope that this small booklet will help spur cooperation between the Korean Church and the global Church for global missions. We finish this edition by praying that the grace of God will be with each of readers.

To God be the glory! KMQ



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The Context and Missiological Significance of the Mission in Shandong, China, 1912

Youngdong KIM

Missiology, Presbyterian College and Theological Seminary

Introduction: Review of Mission History in the Power of the Holy Spirit

One of the necessary tasks of Korean mission today is to reflect upon history, studying and learning from the work of the Holy Spirit in the past. In times of suffering or peace, the people of Israel framed the present and imagined the future by reflecting on the lives of their ancestors. Such wisdom is required in our mission. In the Old Testament we find numerous historical accounts, which repeat and reinforce the narrative of God leading his people through suffering. The historically conscious do not mind recalling the past even if it is shameful, for it inspires people not to be put to shame again. Therefore, the historian E. H. Carr writes, “History is an unending dialogue between the present and the past.” The present is the product of the past and the past is the foundation of the future. Without recollecting and ruminating over the past, the present life of an individual, of the church, or of the state is likely to be wasted meaninglessly. “History does not speak for itself. It tells its secrets only to those who first talk to it.”

Embracing this perspective, it is significant to analyze and diagnose from different angles, and explore alternatives, as we celebrate the 100th anniversary of Korean mission.

Shandong Mission was the first independent, overseas missionary work of the Korean church; therefore, it is of great historical and missiological significance. Pastor Bang Hyo-won who went to Shandong for the second

time said that Shandong Mission was the crown of Korean mission and “a rare phenomenon that did not occur in any other evangelized country in the 20th century.” The Korean church chose Shandong Province in China because it was the fountainhead of religion, literature, civilization, politics, business, art, and revolution; “the birthplace of Confucius and Mencius whom everybody admires” and our long-time trading partner as well.

The purpose of reviewing and diagnosing the 100-year-old Shandong Mission, of which the Korean church is particularly proud, is not to romanticize the past, but to seek wise solutions for pressing problems in missions today, and to envision tomorrow’s mission direction and opportunities. Through intentional reflection on past mission practices, we can make the most use of our history, deriving valuable lessons for the Korean church and mission today. The primary focus of this article is the mission context in Shandong in the early 20th century, including the motive and background of the mission, and the issue of who took the initiative for the mission - whether the will of missionaries in Korea and China, or the will of Koreans themselves. This information will be helpful to understand the characteristics of Shandong Mission of those days.

Mission Context in the Early 20th Century

We must first examine the mission context at the time the Korean church began its Shandong Mission, since foreign missionaries had long since been working there and Chinese churches existed in Shandong. Shandong Mission began in the early 20th century when things were very complicated for China, missions in China, Korea, and Korean churches.

The historic world event at that time in missions was the Edinburgh World Missionary Conference of 1910. As a result of that conference, the Chinese rejected the previous missionary-initiated church and sought to become indigenous, seeking independence and self-reliance for the local church, and to organize a more unified, non-denominational church. It is said that missionaries themselves pushed ahead with the policy so the indigenous movement

could be developed. In addition, after the Xinhai Revolution of 1911, Christians could obtain legal right to possess and construct church buildings and therefore they began to participate more actively in the movement for the church's independence.

In the early 20th century, Shandong in China was notorious for rampant heresies and revolts. It was a hotbed for various uprisings, including the Chinese first religious uprising, the Red Eyebrows Rebellion of the Former Han Dynasty, the Yellow Truban Rebellion of the Later Han Dynasty, the Huang Chao Rebellion of the Late Tang Dynasty, and the White Lotus Rebellion of the Ming Dynasty. Around the 19th century various anti-Christian revolts occurred. As we look back on missions in China, we cannot fail to mention the Boxer Uprising of 1900 when Chinese anti-Christian movements reached their climax. The reason for numerous revolts and anti-Christian movements is because Shandong Province, the birthplace of Confucius and Mencius, was a very conservative place, refusing to accept foreign cultures and perceiving Christianity as barbaric.

On account of the Boxer Uprising, countless missionaries and Chinese Christians were killed, both Protestants and Catholics. Ironically, the incident led to more missionary candidates than ever arriving from America to China; it was the work of Holy Spirit beyond our understanding. From 1902 to 1927 was called the Golden Age of Christian missions in China. The number of Protestant missionaries grew from 3500 in 1905 and 5500 in 1915, to 8000 in the 1920s; and the number of Protestants in China also increased from about 100,000 in 1915 to about 500,000 in the 1920s.

Starting from the Second Korea-Japan Treaty of 1905, Japan began attempts to colonize Korea. In 1910 they took away the national sovereignty of Korea by the Korea-Japan Annexation Treaty. Japan's occupation and imperialism brought unspeakable pain and trials to ordinary Korean people and churches. Japanese imperialism, considering the Korean church and Christianity as obstacles, made attempts to intimidate, arrest, and persecute. This is demonstrated

nowhere more clearly than in the 105-Man Incident of 1911. While most countries in the world at the time were turned into colonies under the control of Christian nations, Korea, by contrast, became a colony of Japan which was not Christian. Therefore Christianity could align itself with Korea's patriotic movement. While enduring such a dismal period, the Korean church witnessed great revivals. Japanese occupation brought about persecution, pain, and hardship, so Korea had to persevere through political despair, spiritual confusion, and mental emptiness. I believe that the First Sino-Japanese War of 1894, the Russo-Japanese War of 1904, and the previous Donghak Revolution both directly and indirectly influenced this situation.

The Korean church turned this confusing and hopeless era into an opportunity to establish a solid foundation and improve itself internally. The Chosun Presbyterian Church, trying to overcome the gloomy situation, organized Doknohoe (single presbytery) in 1907, launched the "A Million Souls for Christ" movement, and established the General Assembly in 1912.

Japanese imperialists invaded Korea and China, colonizing Korea and almost colonizing China. Yet under such adverse circumstances, a colonized Korea undertook mission enterprise in China - and an unprecedented missionary work at that. It was indeed the first mission to an Asian country by other Asians. This historic mission in China was not entirely led by the Korean church but by cooperation among several parties, nevertheless it remains of great significance.

Mission in China: Was it the will of missionaries or of the Korean people?

Modern mission in China began with Robert Morrison in 1807. By the time Korean missionaries came to Shandong in 1912, Western missionaries already served there. It is very unique that Korean missionaries entered a place where American Presbyterian missionaries had been working for more than 50 years. Some scholars observe that Shandong Mission was the beginning of

the Korean church's independent mission, but recent scholarship argues that Western missionaries belonging to the Korean church actually made the suggestion to start it. It is important to ask who took the first step in Shandong Mission. Was it Western missionaries belonging to the Korean church or the Korean church?

To discuss the matter more deeply, we must investigate materials from both China and America alongside Korea's sources. However, it is not easy to unearth materials from China and we must still search for American data. Acknowledging this limitation, I will attempt to deal with the matter within the scope of my abilities.

First, let us examine the position of those who believe that Western missionaries working in China in those days actively supported and cooperated to ensure that Chinese churches accepted Korean missionaries, contrary to expectations.

An expert in Chinese church history, Daniel H. Bays, maintains that the Korean church's Shandong Mission was possible by the active support and collaboration of the American church and its Mission Board. As mentioned above, he also states that following the Boxer Rebellion, there was an unusual rush of missionary candidates from the United States to China, and that these missionaries suggested to the Korean church to join the mission work in China. When new liberal American missionaries arrived at the place where conservative missionaries, sent by the American Presbyterian church, had been doing missionary work, they seemed to form a competing relationship with the former people and requested that Chosun Presbyterian Church send missionaries. In addition, since 1916 the General Assembly of the Korean Presbyterian church had allowed those Korean missionaries to belong to the Chinese church. Therefore, they argue that Shandong Mission is to be understood in the broad frame of America's mission policy toward China. That is, they believe that Korean missionaries' participation is understood in the light of two perspectives: characteristics of missions in China which could

not overlook ties and cooperation with local churches, and the efficiency of missionaries and the localization and U.S. mission strategy for China. Regarding this, documents from both China and America should be investigated.

According to Korean historical records, it is evident that the Korean church's mission in China was greatly influenced by Western missionaries working in both Korea and China; in particular, by the mediation and collaboration of American missionaries (American Northern Presbyterian missionaries). Once the Korean church sent missionaries, the American Presbyterian Shandong Mission Station transferred their mission work (mission areas, churches, facilities, and so on) to Korean missionaries. Since most American missionaries actually lived and worked solely in the cities, they did not get good result. Evangelism for 80 percent of the Shandong population living in the countryside, around 40 million people, was being neglected. Korean missionaries, by contrast, reached into the rural countryside and boldly carried out their mission work.

Then a question arises as to if Korean Shandong Mission was carried out under the control of American missionaries without Korea's own passion or vision for the mission. What was the driving force that propelled Shandong Mission? Without excluding or minimizing the mediation and collaboration of American missionaries in China and Korea, we may consider a different opinion that the inner motive of the Korean church itself was the most critical factor. In other words, Shandong Mission was promoted by foreign missionaries; however, its original intent and idea were the suggestion of the Korean church.

It does not seem that the Korean church's mission in China happened by chance in 1912 but rather, its seeds had been planted previously. Gil Sun-ju, who had been in the position of the chairman of the Board of Evangelism, had envisioned mission in China ever since the establishment of Doknohoe in 1907 up until the establishment of the General Assembly. Pastor Gil Sun-ju said:

“It is beyond the ability of the Korean church to send missionaries to China. However, even though we have lost our nation, if we become one of the countries that sends missionaries, it would be the most significant thing for us. That is how the Korean church will carry its responsibility for preaching the gospel and realizing the Kingdom of God in the world, while at the same time practicing our faith by obeying God’s words, ‘Freely you have received, freely give.’ All we can do is to do our best.”

Gil Sun-ju also said,

“Shortly we are going to spread the good news throughout our country and then we will be able to send missionaries to those hundreds of millions of Chinese people who are in darkness and do our duty to proclaim salvation through Christ, just as American Christians did for us.”

To judge from his remarks, Shandong Mission was a great vision of the Korean church. Certainly, we cannot ignore the fact that William N. Blair, an American missionary in Korea at the time, made suggestions several times to send missionaries to China even before they established the General Assembly.

In the early days, people expected and complimented Korean missions but became jealous and rejected it as well. Not all foreign missionaries had favorable impressions, and Baptist and Lutheran missionaries felt jealous of Koreans. Korean missionaries experienced great difficulties, oppression, and disease. Pastor Bang Ji-il testifies that missionaries of the American Presbyterian church did not accept Chosun missionaries with delight.

“When the Mission Board of the American Presbyterian church, whose missionaries had already been working there, and Chinese churches, were requested to allow Chosun to send missionaries, seemingly they complimented them but inwardly they doubted what sort of mission the young churches could do. Therefore, they recommended a city named Laiyang located in the middle of Shandong to try.”

Closing Remarks

We tried to find the answer to the problem: who took the first step in Shandong Mission? Was it missionaries in China or the will of the Korean church? Two arguments were introduced but owing to the lack of evidential data, the problem is in need of further investigation. The reason to discuss this matter now is because Korea was once a target country for missions but, in a short period of time, has become a country sending missionaries, and now we are required to sacrifice ourselves to world missions by cooperating and collaborating with local churches in the field. For instance, in the case of China, we expect Chinese churches will contribute to world mission in the future by participating in cross-cultural mission. The time has come for “Chinese mission” which is as significant as “mission in China.”

I believe that the Korean Shandong Mission, as many missionaries at the time foresaw, served to lay a foundation for the Korean church's future growth and revivals. I hope to listen to the two missionaries' witness expressing their expectations and hopes for Korean mission, and I hope to take this opportunity to strengthen our belief in the Savior, Jesus Christ, who is resurrected and is everlasting, and to devote ourselves to world missions with renewed conviction and passion for the Good News. Harry A. Rhodes, who suggested the mission in Manchuria, commented on the Korean Shandong Mission:

“The whole Christian world takes interest in the attempt to establish a Mission Station in China being made by the General Assembly of the Korean Presbyterian church. All of us are praying for this movement to be successful. If this movement is successfully achieved, then a new mission field will open before the Christian churches of Korea, and then everyone's hope that these formerly despised people of Korea could be used by God for spiritual works, just as the Jewish people of 20 centuries' ago were used by God, will come true. The fact that God poured out the Holy Spirit for a quarter of a century on that mission and the way Korean Christians do now prove that God wants to use them.”

Hunter Corbett (郭顯德), a pioneer missionary of the American Presbyterian church of the early 20th century in Shandong Mission, gave high praise to the Korean church because such a nation as Korea which had once rejected and even killed missionaries, now sent missionaries.

“I am now 82 years old and 53 years ago I had arrived at Yantai and 49 years ago visited Pyungyang to inquire into a murder case in which a missionary got killed. At the time there was no Christian at all in Chosun but now churches are thriving and thankfully they even sent missionaries to China.”

That Americans transferred their mission work to Koreans, offering full support, and that they thought of a newborn church from a target country as a partner, was surely a result of American missionaries' awareness of their limits and the Korean church's passion and devotion. The Korean church is well known to the world in that it capably applied the Three-Self Principle (self-support, self-propagation, self-government; also called Nevius Method) and became successful. However, ironically John Nevius, who introduced the principle, was an American Presbyterian missionary working in Shandong at the time. No matter how good a principle is, it is more important who puts it into practice. We would do well to acknowledge that a missionary is not a discrete individual without any social interactions but one who is affected by his or her own homeland (tribe or nation). In conclusion, the passion for mission and evangelical theology among early Korean church leaders was a crucial factor in the establishment of Shandong Mission, no less than the proposal and vision of missionaries in Korea. KMQ



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The Significance of 45 years of the Shandong Mission of the Korean Church

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1. Foundation of the Presbyterian Church of Korea (Joseon) and the start of overseas missions

In September 1912, two years after Japan's colonization of Korea, the Presbyterian Church of Korea (Joseon) celebrated its foundation and, as they were still filled with the joy of this establishment, they demonstrated their strong resolve for missions.

“[In 1907] when we started the presbytery, we built a divine church by sending a missionary to Jeju Island and glorified God. We were filled with joy, so now as we start the Presbyterian Church of Joseon, we will start overseas evangelism and ask to dispatch a missionary to Jina (支那, China).” The agenda of the first meeting of the Presbyterian Church of Joseon, hosted at the Women's Bible School inside Pyongyang Gyeongchang Gate in South Pyongan Province on September 1 at 10:30 a.m., was in regards to sending a missionary, in initiative proposed by the Hwanghae Presbytery.

Before this, when the Presbyterian Church established the first presbytery (Pyongan Presbytery) in 1907, they sent Rev. Gi-poong Lee to Tamla (Jeju Island). He was one of the first seven pastors of Korea appointed by the presbytery. Since then, missionaries were sent to Tokyo in Japan, Vladivostok in Russia, and elsewhere, together with ministers for immigrants and overseas students.

Twenty-three years after the first arrival of Western missionaries in Korea in 1884, the Korean Christians commissioned missionaries into other cultures

and overseas missions was started after 28 years, in 1912. We can say confidently that this was proof of their mature faith. Their action shows that we, as Christians, should also go beyond national evangelism and faithfully carry out the task of overseas missions to advent the Second Coming of Christ.

After making the decision to send missionaries at the foundation meeting of the Presbyterian Church in 1912, they sent Rev. Tae-ro Park, Yeong-hoon Kim, Byeong-soon Sa and, until their last missionary to China, Jee-il Bang, had to withdraw from China inevitably, they tried not to stop the mission. Regardless of the difficult situation in Korea, five more pastors were sent to Shandong (山東) as missionaries. These pastors were Hyo-won Bang (missionary from 1917 until 1935), Seung-han Hong (missionary from 1917 until 1924), Sang-soon Park (missionary from 1918 until 1939), Dae-young Lee (missionary from 1922 until 1948), and Jee-il Bang (missionary from 1937 until 1957). The first woman missionary, Soon-ho Kim, was also sent (from 1931 until 1939). In addition, as teachers for the missionary children's school, Hee-bok Park, a teacher of Daegu Shinmyeong Women's College and wife of Dr. Yoon-sik Kim, was sent together with So-im Cho, Yeong-ae Lee, and Soon-nam Pyeon. Doctors also accompanied the missionaries to give medical care, and can be considered "tentmakers."

As we learn from this approach, contemporary Korean churches should not lose early Korean Christian's passion for the Great Commission and should do our best to plant Chinese churches for China and by Chinese people. Moreover, we should learn their passion to send missionaries with the mindset of "by Jesus alone" (*Solus Christus*), "by the Bible alone" (*Sola Scriptura*), and "by Faith alone" (*Sola Fide*). In this spirit we should generously send and support missionaries.

In truth, sending missionaries was not easy for the Korean church. In May 1913, when Rev. Tae-ro Park and Chan-seong Kim arrived to Yantai (煙臺) to discuss Shandong Mission in Northern China (華北), the Presbyterian Church of China was hosting a conference. When the Koreans showed their

will to send missionaries to China by the Presbyterian Church of Joseon, the Chinese did not welcome their idea, thinking it was impossible. “China is an ancient civilized country, a great nation with a long history and its population is a quarter of the whole earth. As they call themselves a great nation and are accustomed to despising small countries, and since China and Joseon are in that relationship, the Korean church’s mission to China faces various hardships as they discriminate against small ones.”

It was a clear objection. A missionary team from a people and a church who had lost their nation? It should have been very unfamiliar and unlikely, and hurt their pride. Chinese pastors, who were not happy with this idea, eventually changed their minds and agreed to accept Shandong Mission by the Presbyterian Church of Joseon. As they were choosing the location of the mission, missionary William Blair Hunt’s mediation was critical, and the Korean church’s humble gesture of requesting cooperation from the local church tipped the balance.

2. First missionaries who returned early

In spring of 1915, missionary Park started to feel in poor health. He made little about this at first, but he showed symptoms of a cough and fever too often. Finally, he could not continue his mission. On April 26, 1916, missionary Park and his family said goodbye to missionaries Yeong-hoon Kim and Byeong-soon Sa and their families and returned to Korea. In spite of his illness, he participated in the fifth meeting of the Presbyterian Church of Joseon, hosted in Pyeongyang, and gave an in-depth speech about mission conditions in China at that time. “As we fully started the mission, more people started to believe... Since Chinese people love to hear old stories, they loved our leaflet. Moreover, they actively participate in Bible classes, which means there are great possibilities for evangelism. We should do our best as Colossians 1:29 says. Also, please pray for missionaries.”

However, the problem arose when missionary Park's withdrawal forced the remaining two missionaries to make an extreme decision. In spring of 1917, Yeong-hoon Kim and Byeong-soon Sa left China without the approval by the Presbyterian Church of Joseon.

Because of Tae-ro Park's return due to the illness, and the "unauthorized absence" by Yeong-hoon Kim and Byeong-soon Sa, early Korean missionaries have been criticized as "failed missionaries" by present missionaries. But we need to consider that Laiyang (萊陽) of Shandong, where early missionaries were sent, is an area that the Chinese church and Western missionaries almost gave up on.

Mission to Laiyang began when missionary Hunter Corbett from the Presbyterian Church of the USA travelled to each area of Shandong Province in 1862. The first Chinese Christian, and the fruit of Corbett's China mission, was Mr. Wang from Laiyang. For the next 45 years, many Chinese people outside of Laiyang became Christians, but no more fruits from Laiyang.

This is the testimony by Jee-il Bang, the last Korean missionary to Shandong Mission,

"When we requested the Korean Church's mission to China to the American Presbyterian Mission and the Chinese church, who were already in China for the mission, they praised our decision to all appearances, but actually they thought we were too little to handle any mission. Therefore, they recommended Laiyang, a village located on the mountain ridge, as a trial."

Without adequate back-up support and under the unpredictable local situation, these missionaries had an uphill climb. Nevertheless, the first three missionaries, including Rev. Tae-ro Park, put their efforts into evangelism even while they were still learning the Chinese language. As a result, they had believers and even baptized three Chinese. The missionaries baptized these Chinese as they broke their old habits and showed evidence of their faith.

Missionary Yeong-hoon Kim confessed, "We revised our evangelism meth-

ods and operation of church to let them follow the truth, and then started to preach sermons on Sundays and prayer meetings on Wednesdays.” These missionaries continued to evangelize as they had done in Korea.

Let’s consider these three early missionaries’ situation more closely. They gathered five to six Christians from various areas of Laiyang and founded a church in the village. About 30 were gathered for each service. The Presbyterian Church of Joseon dispatched pastors as missionaries for evangelism and church planting. Therefore, early missionaries were well prepared as a pastor-missionary from theology studies and pastoral trainings. As they arrived at their assignment, they began to study Chinese and to evangelize using literature.

At Christmas of 1915, 30 of Laiyang church members went to a nearby prison to share the gospel. Actually, Laiyang Church was not a fully organized church at the time. It was an unorganized church with the function of evangelism and was called as “The Gospel Group” (福音堂). In the fall of 1916, their congregation was: 12 baptized members, 30 believers, and 40 people gathered for services, while 80 to 90 chon (ancient Korean currency, 分 Chinese currency) was collected as Sunday giving. The annual total of Sunday giving was about 50 won. We can see that missionaries emphasized giving, as they firmly believed the Chinese church should be self-supported by Chinese Christians. They understood that constructing a church building and supporting a church budget with overseas capital was not a healthy way to plant a church.

On the other hand, the life of missionary wives was very difficult. They could not learn Chinese due to housework and childrearing. Since they were extremely stressed, some even suffered depression. The Korean church dispatched missionaries who could be considered an elite troop, the cream of the crop, but they did not have a plan for their medical care or children’s education. We can glimpse the difficult issue of children’s education from a comment by a Western missionary: “Children of other missionaries went out to the street to fight and learned coarse language, but there were no special education plan.”

To make matters worse, there were no medical doctors in Laiyang, so when missionaries or their families became ill, they could not manage the sickness. In 1915, Yeong-hoonKim formally requested a doctor of the Presbyterian Church of Joseon, but was refused. Therefore, Tae-ro Park had to return home in the spring of 1916 when his disease worsened.

3. Early Korean Church: proud of their “Dispatched Missionary & Dispatching Missionary”

Among early missionaries, more than a few prominent figures of the Presbyterian Church, such as Vice-president and Clerk, were among those sent. This was possible because they were proud to be missionaries. Charles Allen Clark’s comment on the selection of Shandong missionaries is very meaningful: “The fact that all pastors of the Church voluntarily work as overseas members is an interesting phenomenon in Korea. When they select a person to take charge of missions in another area, the team in charge just researches possible workers at that particular area, then selects the best person for that mission. The Joseon person never refuses to go out as a missionary.”

The missionaries regarded learning local languages as natural because they could not imagine a sermon interpreted by a local person. They tried their best to fluently speak local languages. Then they shared the gospel, planted churches, and trained future church leaders. Pay for language teachers was covered in the budget planned by the Mission Department of the Presbyterian Church and missionaries did not get involved in the payment decisions of language teachers. From the Mission Department in 1915, and a report made in 1916, we can see the missionaries’ growing fluency in Chinese: “As the language skill of Chinese missionaries is improving...” and “As all missionaries to China learn the Chinese language, they preach and evangelize very well.”

When the missionaries were dispatched, the Presbyterian Church of Joseon selected one special Sunday of the year to let every church pray and offer

funds for missions. They decided to fulfill the mission budget with thanksgiving offerings. Today's special service for Mission Sunday was started 100 years ago. They did not have a vision for overseas because they had massive churches, for they did not. They also did not have enough money. Yet even children gave money from their piggy banks for mission.

Thanksgiving offerings from each church were sent to the person in charge of their Presbytery. That person transferred the money to the Mission Team of the Presbyterian Church who planned and executed the budget. Missionaries could only spend within the set budget, resulting in fewer possibilities for conflict between missionaries.

Also, Western missionaries were deeply moved by Korean missionaries. The most impressed person was missionary Hunter Corbett, who is considered as the "Father of Shandong Mission." In 1916, when he was 82 years old, he commented about his encounter with Rev. Ik-hyeon Shim and Il-young Lee:

"I am 82 years old at the moment, and went to Yantai 53 years ago, and went to Pyongyang 49 years ago in order to investigate a missionary murder case. At that time, there were no Christians in Joseon, but now, churches have grown big and they have even sent missionaries to China. Thank God for this." (Christian News Paper, 23 August 1916)

His comment shows that Corbett visited Korea on January 23, 1867 in order to investigate the General Sherman Incident of 1866, which caused the martyrdom of a missionary. When the General Sherman Incident occurred, the American diplomatic minister in Beijing, named Williams, requested that an investigation be undertaken by the commander of the fleet, Rowan. Commander Rowan was dispatched via the Wachusett and Corbett was with him as the interpreter of Captain Schubert on this trip to Joseon. The fact that Joseon, a nation that once martyred missionary Thomas, now sent missionaries to China, deeply impressed Corbett and he praised God for it.

4. The next missionaries showed lives of hope and sacrifice

The unexpected return of the first three early missionaries laid a foundation for following missionaries and doctors to work together in Shandong, which had been a place of no medical treatment. In 1917, missionaries Hyo-won Bang and Seung-han Hong were dispatched, and in 1918, Sang-soon Park and his family were sent to Laiyang, and a doctor was with them. He was Yoon-sik Kim, a doctor trained at Severance Medical College.

With his own budget, Yoon-sik Kim rented a house and opened Gyerim Medical Center in April of same year. Gyerim was the only place in Laiyang to receive Western medical treatment. Doctor Kim's dispatch was not done by the Presbyterian Church of Korea, but was a voluntary medical mission. Before the opening of Gyerim, Rev. Seung-han Hong and Hyo-won Bang participated at Shandong Presbytery for Church of China hosted in Dengzhou (登州) bu (府) on November 17, 1918. As they presented the situation of Laiyang Church, members of the meeting were impressed by the ability of Korean missionaries. Shandong Presbytery had members from three nations - American missionaries, Chinese pastors and elders, and Korean missionaries. According to a letter from Rev. Seung-han Hong, published in the Christian News Paper on February 5, 1919, "National and overseas members were fascinated to hear [a report by two missionaries] and determined to make every member church in the Presbytery become like Laiyang Church." Members of the Presbytery visited Laiyang Church and were disappointed by the limiting regulation which restricted Korean missionaries to stay within 30 li (里, traditional standard of length) of Shandong.

The Christmas celebration in December 1918 at Laiyang was a big event with a few hundred Chinese people. Hundreds of people, including the families of missionaries Hyo-won Bang and Seung-han Hong, who had arrived a year before, missionary Sang-soon Park, and Dr. Yoon-sik Kim, who joined them on November 19, 1918, Chinese Christians and even unbelievers gath-

ered to celebrate Christmas. Among them, ten Chinese people accepted Jesus Christ as their Savior.

Christians sincerely prepared a feast for Christmas and even shared food with beggars. Missionaries and language teachers visited Laiyang prison to share the gospel with about 70 inmates. As they gave books on the gospel and food, prisoners were deeply touched and became Christians. For new believers, missionaries requested permission from the prison governor to pass out Bibles and hymns so they could worship within the prison. Missionaries also visited the prison a few times each month.

In addition, missionaries emphasized replication and even gave the new Chinese believers a vision for overseas mission. They told how Korean churches decided to give thanksgiving offerings to the Chinese Mission, while encouraging Chinese churches to choose faithful and passionate brothers to practice evangelism for three months. As a result, Chinese Christians collected thanksgiving offerings and shared the gospel with Chinese people by themselves. They even decided to send missionaries to other regions. In 1919, church members of Nanguan (南關) were counted as 61, and 28 members were in Shishoutou (石水頭) church. The average congregation of Sunday worship was 40 in Nanguan and 20 in Shishoutou. In the same year, 19 were baptized for both churches. The total number of baptized members after the missionaries' church planting is counted as 49.

According to a missionary report, they focused more on evangelism from the fall of 1919, identifying regions for evangelism and trying hard to expand them. Regions for missionaries in charge were limited to 30 li around Laiyang. The south and west areas of Laiyang were part of Jiaodong (膠東) Presbytery while the north and east areas were Shandong Presbytery. Korean missionaries labored between these two presbyteries. Two presbyteries of China accepted their request as they were very positive about the Korean church and its missionaries.

As missionaries focused on church planning and growth, they made con-

certed efforts to nurture indigenous and self-reliant church based on the Three-self Principle (self-government, self-support, and self-propagation). As we examine their progress closely, the missionaries were directly involved in the church planting, but hired local evangelists and paid monthly salaries. From budgets appropriated for missions, they used money allocated for a “gospel group” to start a new gospel group, and let the Chinese evangelist work there.

Missionaries traveled frequently and whenever they had a chance, they visited for evangelism, Bible studies, and home visits. The propagation method with the gospel group is called “Meeting Evangelism” (座堂傳道). In other words, they rented a certain place and furnished it with a few chairs, tables, lamps, paintings, and other necessities, then held events in particular service dates and times to spread the gospel. During weekdays, they visited members’ homes to connect and evangelize.

5. Korean Church has the task to succeed and develop early history of mission

Some people have a negative view of the Shandong Mission of the Korean Church. It was wise and strategic to select the area for mission in cooperation with the Chinese Church and the Presbyterian Church of the USA before the actual dispatch, but the premature return of the team for various reasons (chronic diseases, unauthorized absence, insufficient budget, etc.) means it is at times considered unsuccessful. While the Korean church achieved success in mobilizing missionaries, they lacked in-depth knowledge of the mission field and, in terms of “Total Mission Care”, their preparation was not sufficient.

However, we must remember that knowledge and preparation for the mission field should also be applied today. Among the 23,331 Korean missionaries sent by Korean churches today, quite a number serve in China. According to a 2012 report, “Actual state and attitude survey of Korean Missionaries in China” by the China Missions Association, their length of service in China is

relatively short. From the 2000s, there is a significant difference between the number of missionaries to China as compared to previous years. Missionaries dispatched from 2000 to 2007 are 56.42 percent, while since 2008 is 17.57 percent, meaning about 74 percent were sent since the year 2000. Only 22.30 percent of missionaries were sent to China between 1992 and 1999. When we see the length of preparatory training, the problem clearly arises. Training between one and six months was received by 33.78 percent of missionaries, while 18.92 percent were trained for seven to twelve months, meaning about 52 percent of missionaries were trained for less than a year. Chinese language abilities for them when they were dispatched were: “beginner” 56.76 percent and “elementary” 28.72 percent. About 85 percent of missionaries were not adequately trained for the language when sent to the field. Their work is a comprehensive work of missionary and ministry. A primary level of local language fluency is inadequate.

In that sense, Korean Church’s Shandong Mission is very significant, for the country that had received the gospel for less than 30 years became the country that sent missionaries, even while under the colonization of another nation. Moreover, strictly speaking, the early return of missionaries was a result of general insufficiencies including poor mission conditions, lack of support, eight months of drought, financial problems, and psychological burdens.

Since then, God has helped the Korean church to better understand how to care for the missionaries whom they commission (in areas such as housing, providing a sabbatical year, missionary children’s education, continuing support for the missionary, etc.) Let us not forget that God gave an indomitable spirit of sacrifice to the first three missionaries, Rev. Tae-ro Park, Rev. Yeong-hoon Kim, and Byeong-soon Sa. By God’s grace, they became great pastors who put efforts towards the independence of Korea and helped the Korean diaspora in the USA to have stronger faith.

Therefore, it is not fair to judge Shandong Mission of Korean church harshly. We cannot say it was a perfect mission, but we should be satisfied

with what was accomplished rather than disappointed that it was not “great.” It is not practical to apply “what if” to history. As the Presbyterian Church continued to send missionaries, they learned to manage missionaries more carefully; therefore, we cannot just consider this from one rigid point of view - half failure or half success.

Our future is more important. Korean churches should develop more sophisticated systems for mission mobilization, training, dispatching, and management. In addition, they should initiate a long-term vision to create professional and elite education systems for mission theologians, strategists, and practitioners.

For the advent of the Kingdom of God, God himself is still working. He can evangelize the world without the Korean Church. But still, we should be impressed by the fact that he called us to be his partner in world mission and try our best to make a worthy “Missional Church.”

We must remember that the vision of mission to China can be accomplished when we follow God’s will, just like our Lord Jesus. We should continue to have pure hearts and consider ‘coram Deo’ in order to cherish the dream of Chinese and world evangelism, together with our partners in China and World. KMQ



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The Korean Presbyterian Church and World Missions

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As of January 9, 2012, there are 23,331 Korean missionaries who have been sent to 169 countries throughout the world, and 50.5% of those missionaries belong to the Korean Presbyterian denomination (Korea World Mission Association, 2012). There are more missionaries from the Korean Presbyterian Church than there are missionaries from the Full Gospel, Methodist, Holiness, and Baptist denominations combined.

The Presbyterian Church in Korea has occupied a crucial leadership role in South Korean missions since the arrival of the gospel in Korea. Indeed, it would be accurate to say that the missional work of the Korean Presbyterian Church is the missional work of Korea and that the missional history of the Korean Presbyterian Church is also the missional history of Korea. Lee Man-yeul (1985) describes how extensively the Korean Presbyterian Church has been influenced by the policies of its mission department.

Given the vital importance of the Korean Presbyterian Church to Korean missions, it follows that the less functional and even negative aspects of Korean Presbyterian mission policies and operations cannot be ignored and must be responsibly addressed. Currently, 53% of Korean missionaries are directly involved in church planting, which includes the work of teaching and training of church leaders. Of these missionaries, 42% state that they feel their missionary work is ineffective (Sung Nam-Yong 2009). It is very important to increase the satisfaction rate of the work of Korean missionaries as doing so will positively affect their sense of missionary calling and thereby improve

their mission results.

As the role and importance of Korean missionaries increases worldwide, so does the feeling among missionaries that more and more Korean missions face confusion, disorganization and inefficiency. Missionaries believe that Korean missions focus too much on short-term missions and not on missional careers, that some Korean missionaries focus on personal value-judgments rather than on established missions policies, and that Korean missions focus too much on the needs of the Korean Church rather than the real needs of the actual mission field. The noble and proud traditions and characteristics of the strong, independent and autonomous Korean Church are not being implemented very well in current Korean missions policy. Materially focused missions, myopic project-focused missions, arbitrarily ethnocentric and coercive missions, and unilateral rather than cooperative missions are currently the norm. In addition, leadership and autonomy transfers from missionary church plants to new local leadership are not occurring properly. These are potential problems that missionary workers are facing when building churches in new communities.

The NCOWE-IV planning and research team (4th National Consultation on World Evangelization, 2006, 174-176) reported five challenges that will affect the future of Korean missions. The first and most prominent challenge stated was the need for strong strategic policy planning to address the fact that an increasing number of Korean missionaries face confusion and disorder in their mission operations.

A sense of crisis can become the impetus for new mission opportunities, but only if acted upon; ignored concerns may quickly progress to actual crises. Korean missions currently have enormous tangible and intangible resources. Thus, the global Church expects the Korean Church to have a more meaningful influence on world missions. The current spiritual climate of the world is changing. In the past, traditional mission organizations sent missionaries to missionary-receiving countries; however, these mission fields are currently

undergoing a major transition to wholly new and different approaches. This is why a new paradigm for world missions is required.

In order to correctly understand and conceptualize future predictions, there is a need to study the past and the present. This article will therefore first examine the history of the Korean Presbyterian Church in order to understand the foundations of Korean missions and to also identify and analyze the strengths and weaknesses of Korean missions within its historical patterns. By doing so, readers will be led to explore how the Presbyterian Church of Korea should set about defining its future missions strategy and policy. The reason for this methodology is that an overall vision and strategy, rather than a tactical policy, is what is most needed to provide greater direction for effective missions. It is my hope that after reading this article, you will be able to more accurately conceptualize the past, present and future of Korean Presbyterian Church missions.

1. Understanding the Foundation of Korean Missions by Examining the History of the Korean Presbyterian Church

The Korean Presbyterian Church is, and always has been, a missional church. When the Korean Presbyterian Church first formed the Dokno committee in 1907, Pastor Lee Gi-pung, who was among the first seven ordained Presbyterian pastors, was sent to Jeju Island as a missionary as a token of appreciation to the Presbytery. Without any outside (i.e. international) help, the Korean Church raised funding and commissioned missionaries independently. Concurrently, Pastor Gil Seon-joo became the new senior pastor of the Jang-Dae-Hyeon Church in Pyongyang, previously pastored by missionary Samuel Seymour, and the other five began their formal ministries as evangelical pastors. Ahn Gyo-seoung (2009, 90) states that it was important for missionaries at that time to be categorically recognized as leaders (in regards to societal hierarchy) by locals in the mission field, and Pastor Lee Gi-pung's local cate-

gorical recognition as a “missionary” was very meaningful in shaping his positive and impactful role within that society. His appointment as senior pastor and leader of that local community occurred 22 years after missionary Horace G. Underwood immigrated to Korea and only 14 years after missionary Samuel H. Moffet planted the Jang-Dae-Hyeon Church in 1893. So it is evident that from the very beginning of the Korean Church, its leaders had hearts for missions and it was largely due to their strong commitment to missional efforts that its missions work continued.

Pastor Gil Seon-joo, a revival evangelist and missional visionary, stated before his ordination that the missions work of evangelizing China was to be the responsibility of the Korean Church (Park Ki-ho 2006 Summer- Autumn Issue, 108) and also that it was very important for the Korean Church to become a world missions leading church that sends missionaries to countries all over the world (Gil Jin-gyeong 1980, 243 “Young-gye, Gil Seon-joo”, re-quoted from Ahn Gyo-seoung 2009, 90). In 1909, missionary Choi Gwan-heul was sent to the maritime province of Vladivostok and Pastor Han Seok-jin to Tokyo, Japan. In 1910, Pastors Kim Young-jae and Kim Jin-geun were sent to distant Manchurian provinces.

It is clear how important the early Presbyterian Church regarded overseas missions to be. Still, up until that point, most Korean cross-cultural missions targeted only the Korean diaspora living in Manchuria, Russia, Japan, and other such outlying territories. However, in 1912, when the first Korean Presbyterian Church General Assembly was formed, the General Assembly appointed the first missionaries commissioned to evangelize and minister cross-culturally, and missionaries Park Tae-roh, Kim Young-hoon, and Sa Byeong-soon were sent to Shandong Province in China, the home of Confucius. These missionaries were later withdrawn for various reasons, and the Assembly sent Bang Hyo-won, Hong Seung-han and Kim Byeong-gyu to the area in 1917. Shandong Mission was eventually closed in 1957 after 45 years of continuous service with the return to Korea of Bang Ji-il, who had been sent in 1937.

Thereafter, the Korean Presbyterian Church faced a mission recession. Kang Seung-sam (2006 Spring Issue, 117) classifies Korean missions historical periods as pioneer (1907-1937), recession (1938-1963), and expansion (1964-1990). During the mission recession, the Korea Presbyterian Church sent out only nine missionaries, including Choi Chan-young and Kim Soon-il to Thailand in 1956 and Gye Hwa-sam and Kim Young-jin to Taiwan in 1957.

The recession was the result of many sociopolitical and historical events, including the negative effects of Japanese occupation and national division, and the aftermath of the devastating Korean War. Missionary Kang Seung-sam has stated that the historical period of mission expansion ended in 1990 and that a new historical period of strategic missions planning began in 1991, marked by the declarative nature of the Korean Presbyterian Church General Assembly and the strategic policy planning of the Global Missions Service.

However, it can be said that the historical period after 1988 was the most significant time period for Korean missions expansion. Prior to 1988, even if missionaries were to receive their passports, the complex regulations of the Department of Culture and Communication made it very difficult for missionaries to obtain permission for overseas travel and mission work. Beginning in 1988, however, overseas travel and missions work regulations were relaxed to allow for freer international entry and exit, and the sending of missionaries increased exponentially as a result. In the era prior to 1988, Korean missions had been akin to magma lava in a volcano, brimming with energy and readying itself for exit. The missions consciousness of the church had risen steadily over the years, with increasing numbers of local churches independently planning to send overseas missionaries and with the beginning of formal missions training.

Pastor Cho Dong-jin (2011, 1, 21) taught Korea's first formal Missions training courses at Chongshin University. He was also responsible for launching Korea's first official independent Missions Graduate School at Chongshin Theological Seminary in 1973. He founded Paul's House in 1981 and began

to train missionary candidates there (Cho Dong-jin 2001, 2, 16). In 1983, the Korean Presbyterian Church General Assembly, under the leadership and supervision of professor Son Young-jun, established the Missionary Training Institute which focused mission resources on creating well-trained missionaries fully equipped for expansive Korean missions. The students of the 1970s Chongshin student mission movement then went on to lead the expansion of Korean world missions (Kang Seung-sam, Autumn Issue 2006, 50). It is therefore no exaggeration to say that the growth of Korean missions was led in large part by the Korean Presbyterian Church.

However, as Kang Seung-sam (Spring Issue 2006, 117) points out, this rapid growth has had some potentially negative side effects as well. As churches compete to expand their missions operations, they can sometimes plunge into overseas missions without first considering the necessary requirements for cooperation, missions strategy, and systematic policy. As a result, Korean missions has entered into an unchecked period lacking what is necessary for strong, sustainable, and effective missions. This period, also known as the “five absences of missions”, includes the absence of Biblical mission vision, the absence of progress, the absence of confidence, the absence of mission expertise, the absence of mission cooperation, and the absence of mission policy and administration.

Nevertheless, Korean missionaries trained in the theological thought and processes of the Korean Church have been sent out all over the world. Given that Korean missionaries are influenced by the theological traditions of the Korean Presbyterian Church, it is necessary to further examine the theological background and missional foundations of the Korean Presbyterian Church itself. The background of the Korean Church’s missional thinking is based on (i) indigenized Nevius principles, (ii) indigenized theology, and (iii) a collaborative mindset.

1) The Indigenized Nevius Principles

In June 1890, seven American Presbyterian missionaries working in Korea invited missionary John Livingston Nevius, who was working in China at the time, to help with their missions efforts in Korea. After some discussion, they decided to apply his missions principles to Korean missions in regards to independent evangelism, independent identity, independent management, central focus on the Bible, and Bible study emphasized in accordance with the mission principles he proposed (Kim Young-jae 2002, 32-33). These were the first Korean missions policies to be formally adopted despite the fact that missions in Korea had already been operating for five years.

When Nevius (Kwak Ahn-ryeon 1994) planted a church in China, there was an instance in which he used external funds to purchase the church building and hire local workers for full-time ministry and missions work. He considered this experience a failure and used it to point out the six potential dangers of employing an evangelist through external funding: (i) It could take away the opportunity of voluntarily service from fully devoted members - there could be jealousy and complaints from those who had not been employed; (ii) former paid workers could become arrogant and even commit apostasy when fired; (iii) identifying the true motivations of workers could become more difficult; (iv) employed workers might wish to return to non-ministry work for higher profit (“mercenary Christians”); (v) unpaid volunteers could be prevented or discouraged from serving; (vi) people could say they believed in Jesus just to receive money (“rice Christians”), which would weaken the character and impact of missions. He insisted that the leader of the local church be an indigenous local and that this missionary stay on location.

The Nevius missions methods later recognized by Underwood were: (i) As church members earn and make a living, teach them to live as Christians; (ii) develop church organizations in ways the indigenous church members can understand and be involved; (iii) have the church itself supply the necessary human and financial resources; (iv) have the church building be funded by local church members, which will encourage independence and indigeneity

(Korea Christian history Institute 1989, 220).

Later, Moffet added two methods: (i) organizing Bible study groups for believers for solid Bible training and (ii) preventing missionaries from being in charge of the church. In 1930, missionary Charles Allen Clark summarized these principles as self-propagation, self-government, and self-support (Kim Dae-in 1995, 247-248). These tenets, later universally referred to as the Nevius Policy, were central to the goals of the missionary founders of the Korean Presbyterian Church.

The missionaries decided not to participate in the economic life of the indigenous people on the mission field, because the only obligation of the church is to obtain the soul (Kim Young-jae 2002, 33). While the missionaries probably sometimes doubted the sustainability of these policies, the policies nevertheless led to the Korean church and missions becoming stronger and self-reliant more quickly.

In 1906, none of the 56 Christian mission schools received assistance from the Foreign Mission School, and only two of 70 churches received buildings through external funding. By 1910, 80 percent of all churches nationwide had already become independent (Kim Young-jae 2002, 36). For example, when Sorae Church (the first church in Korea) was being built, foreign missionaries offered to help financially, but church leader Seo Gyeong-jo rejected the offer because he believed that the nation's first church should be funded by the proud Korean church members themselves who were strong and pure of heart (Kim Dae-in 1995, 99-105). In contrast to this example from the history of the early Korean church, it is disheartening to think of the much higher amounts of external funding now given out by Korean missions in the name of effectiveness.

2) Indigenized theology

The Korean Church was not only financially independent, but also theologically independent. It was Bible-centered and emphasized Nevius' princi-

ples on Bible-centered missions. The Church grew to love the Bible and recite from it regularly, largely as an outflow of Korea's traditional village school culture and the widespread respect for scholars.

In fact, before the missionaries had formally established their mission policies, Koreans had already started Bible-centered missions. Park Yong-gyu (2004, 325) tells us that Underwood and Appenzeller came to Korea in response to a call for missionaries from Lee Soo-jung, who had translated the Bible into Korean. Missionary John Ross translated the Bible in Manchuria with Seo Sang-ryun and other young locals; subsequently, Seo brought the translated Bible back to Korea with him and established a church while claiming credit for that translation. Kim Dae-in (1995, 264-265) stated that the explosive increase in the number of baptized believers in Korea was the result of the evangelism and gospel preaching of Korean Church leaders, not missionaries.

Jang Dong-min (2009, 255) explained how traditional religious practices were converted into Christian traditions. Notably, the widespread practice of early morning prayer has its roots in the tradition known as In-Si (寅時, 3:00 to 5:00 a.m.), the sacred early morning (dawn) chanting to the Buddha, and the shamanistic Jeong-Han-Su (Lustral water) prayer to the family spirits. Life patterns such as exchange of labor in agrarian society led to the voluntary evangelism movement; and church offerings, which stemmed from the indigenous religious tradition of giving holy rice to lords for longevity, made possible the Church's economic independence.

It could be claimed that such indigenized theology and the historical growth of church faith traditions were largely due to the local leaders' strong emphasis on making the Church theologically independent. Lee Deok-ju (2006, 186) describes how in early 1905 a missionary once asked a congregation to pray in the daytime after he was woken by the singing and praying of an early morning prayer service. If the missionaries had led the Korean Church in the early years, the tradition of early morning prayer, that the Korean Church is now so proud of, would not have been established.

Here we have to ask about Korean Missions. On the mission fields in which Korean missions are operating, do local people have the ability and autonomy to indigenize their own theology? If locals recognize the mission as a religion by outsiders, for outsiders, and of outsiders, the mission can never succeed. As the Korean Church has experienced, no matter where the gospel is preached it is very important that locals recognize it as by the locals, for the locals, and of the locals. These are the factors behind the success of the Korean Church, and these are the basic principles that must be applied in all mission fields.

3) Collaborative Mindset

Lee Sang-kyu (2007, 48) demonstrated that the Pyongyang Great Awakening began and developed because of churchwide collaboration, with the Great Awakening rally created through the united efforts of the Presbyterian, Methodist and Baptist Church denominations. Similarly, the first Korean overseas missions also resulted from the cooperation of a variety of contributors. Even when selecting its first mission field, the Korea Presbyterian Church reached its decision by working closely with the Chinese Church and the Korean and Chinese divisions of the U.S. Presbyterian Church. Even while doing missions work in China, the missional mindset was not that of top-down, unilateral missions but of cooperation and collaboration, learning-while-serving and serving-while-learning missions (Park, Ki-ho 2007, 106-107). The Korean Presbyterian General Assembly decided to unite the missionaries sent to China with the Chinese Presbyterian Church, and they founded a church that belonged not to the Korean Church but to the Chinese Church (Park Ki-ho Summer Autumn Issue 2006, 111). It is evident that this decision was made in deference to the coalition and in humble service to the true needs of the Church. Ahn Gyo-sung (2009b, 97) feels that starting the mission through collaboration was a very noble example for the global Church. Sectarianism and denominationalism are rampant in the mission field and this united collabo-

ration serves as a great example of pragmatic unity.

2. Strengths and Weaknesses of Korean Missions Revealed in the Course of Missions Operations

Korean missions has many strong attributes. It has experienced compressed growth. From the Korean Church receiving missions to the Korean Church now conducting missions, the conversion speed and the size of the Korean Church are among the most amazing in the world. Churches elsewhere want to learn the secrets of this growth and the passion for missions that the Korean Church has internalized. Japan's Fukuda Takeshi (2005, 64) attributed the success of the Korean missionary movement to unprecedented church growth, active church planting, passion for evangelism, and efficient missions operations. In addition, the ratio of unreached peoples to missionaries in the 10/40 window region is only 19 percent, but 45.3 percent of the missionaries in those unexplored regions are Korean missionaries who are active in ministry (Kang Seung-sam Autumn Issue 2006, 59). For example, while there were no believers in the land of Mongolia before 1989, there were 600 churches and 94,000 believers as of 2011, after 20 years of Mongolia Missions. This represents approximately 3.5 percent of the total population, and Korean missionaries account for more than 50 percent of the 300 resident missionaries in Mongolia. It is not an exaggeration to say that Korean missionaries have enabled a miracle through their hard work and dedication (Choi Byeong-ho 2012, 17). The Korean Church possesses a distinctive, strong, and audacious passion to courageously reach the souls of the lost regardless of obstacles.

However, there are also negative aspects to Korean missions. It has been criticized at times for using money too liberally in its evangelism. A common example has been the construction of church buildings in locations without any pre-existing members and the subsequent appointment of local people to boost numbers. Fukuda (2005, 64) criticized the fierce competition and ex-

cessive national pride of Korean missionaries and warned that Korean missionaries needed to be aware that the culture of the mission field was different from that of Korea. Thailand's Anuson Boonit (2007, 92) was also critical of Korean missionaries' lack of collaboration with local Thais and warned that Korean missionaries might eventually lose credibility with locals as a result. Anuson stated that the relationship between Korean missionaries and local Thais should not be unilateral; rather it should become more of a partnership where colleagues can acknowledge and learn from each other, while helping each other in respective areas of weakness. Even Choi Byeong-ho (2012, 17), a significant contributor to the miraculous missions ministry in Mongolia, stated that local Mongols were critical of the Korean missionary mentality of superiority and of Korean missionary attempts to transplant Korean characteristics into Mongol culture.

It is regrettably sad to make mention of the weaknesses of Korean missions because the Korean Presbyterian Church seems to have forgotten principles which were once integral to Korean missions. Typical weaknesses are: (i) the missing indigenized Nevius principles and the myopic focus of project-oriented missions, (ii) the missing indigenized theology and the transplantation of Korean culture, and (iii) the missing collaborative mindset and the sectarianism and denominationalism that have taken its place.

1) The Missing Nevius Principles and Project-Oriented Missions

A common approach that Korean missionaries take in church planting is to construct the building before appointing full-time ministers. However, if a church is planted this way, it is likely to become dependent on the external planting church and leader. This is the inconvenient truth of project-oriented missions. Garrison (2005, 291) feels that even if a church planter secures finances for construction and a salary for the new pastor and sees quick initial results, growth of this type is not sustainable. This project-oriented approach has been extended beyond churches to other projects such as schools, semi-

naries, and hospitals, with similar results. When projects, rather than people, become the focus of missions, missionaries can easily become like managers of businesses rather than shepherds of souls. Granted, shepherding is possible through a project-oriented approach but this nevertheless runs the risk of over-focus on the management and maintenance of projects at the expense of actual nurture and growth of the local Church. If this happens, the Church can become caught between a rock and a hard place. Although time consuming and slower in terms of results, the indigenized Nevius principles of self-propagation, self-government, and self-support that helped establish the Korean Church should likewise be allowed to flourish in the mission field.

2) The Missing Indigenized Theology and the Cultural Imposition of Missions

As Fukuda has pointed out, many negative consequences can arise from Korean missionaries' excessive national pride and the mentality of being part of a chosen, superior people group. Historians and scholars have interpreted the Korean missional perspective as somewhat nationalistic, citing many examples indicating that nationalism has long co-existed with growth and revival in the Korean Church. It has been claimed, for example, that it was primarily a sense of national superiority that led to Koreans translating the Bible before the arrival of missionaries, the explosive growth of the Korean Church, and Korea's massive missionary output. Citing Min Gyeong-bae, Lee Jong-yun (2010, 40-41) stated that the Korean Church had symbolically adopted the Jewish national consciousness of being a chosen nation, at least in terms of missions. The Korean word for "Korea" is "조선", which when read aloud sounds like the English word "chosen" and can also be translated as "the ten lost tribes of Israel." Pyongyang was called the Jerusalem of the East, and this doctrine of election of the Korean Church had significant impact on the formation of a strong and determined Church that resisted influence and pressure

from Japanese state-institutionalized shrines. Lee Jong-yun (2010, 41) has said that the sense of superiority within the Korean Presbyterian Church stems from Calvin's Doctrine of Election. Self-esteem for the Korean church is needed. However, it should be avoided when these attitudes lead to racism and ethnocentric liberal missions. Unfortunately, Korean missionaries have allowed this ethnocentric mission tendency to reach the mission field. Bible-centered theology, like early morning prayer and holy rice offerings, succeeded in Korea due to indigenized theology; should local church leaders not also be given the same chance?

3) The Missing Collaborative Mindset and Sectarianism

The weaknesses in Korean missions regarding excessive competition or lack of cooperation, as pointed out by Fukuda and Anuson, have arisen through various channels. The inherent tendency for division in the Reformed Church is due to apostolic legitimacy being placed on apostolic proclamation-left to each person's conscience and reason-and not on ecclesiastical institutions. As a result, the Church can be divided, and denominationalism can be reinforced. Furthermore, in overemphasizing the autonomy of individual churches, the Korean Church has suffered from the consequences of inter-church competition, sectarianism, and denominationalism, and an inundation of unauthorized, independent seminaries that mass-produce unqualified pastors. To expand their sizes, denominations have produced excessive numbers of pastors and focused on competition. The Korean Church and Korean missions originated with a spirit of unity and a collaborative mindset. The current reality, in which we have lost sight of our precious heritage, is disappointing.

3. Mission Strategies the Korean Presbyterian Church Must Establish

In the 16th century, the Reformed Church worked hard against the Catholic

Church's active political, military, and doctrinal offensives in Europe. As a result of its European activities, it could not afford to operate "overseas" missions, with no groups or organizations comparable to the monasteries and monks of the Catholic Church (Tucker 1983, 80). Some Reformed thinkers believed that responsibility for the Great Commission had only been given to the apostles and did not feel the need to consider it further.

However, even in this spiritual environment, Calvin clearly revealed the importance of having a missional mentality through his Bible commentaries. Indeed, Calvin sent missionaries to Brazil and France. In 1555, in Guanabara Bay, Brazil, when the French colonial delegation requested a minister for the spiritual needs of its members, Calvin sent two missionaries to Brazil. While it did not lead to successful results, this was the Reformed Church's first attempt at overseas missions. In addition, when Calvin called for pastors to be sent throughout France, trained ministers of Reformed theology were sent and contributed greatly toward building the Reformed Church in each region. Calvin's missional influence spread even more widely throughout Europe upon his founding of the Geneva Academy in 1559. Jeong Seong-gu (2009, 231) called Calvin a missional pioneer; he caused youths to flock to the Geneva Academy from all over Europe, armed them with Reformed theology and faith, and then had them return to their home countries to do missions work. His influence thus extended beyond France to England, Scotland, Holland, Germany, and elsewhere, giving rise to the Huguenots in France, the Puritans in England, the Presbyterian Church in Scotland, and the Reformed Churches in the Netherlands and Germany.

In short, the Presbyterian Church was built on a missional foundation. The mission strategies of the Korean Presbyterian Church can be established by recovering this essence of the Presbyterian Church. The weaknesses of Korean missions were revealed in the course of their implementation and include myopic project-focused missions, ethnocentric missions, and sectarianism in missions. These weaknesses can all be overcome if the Church returns to its

missional foundations. It follows that the essential Korean Presbyterian Church's missionary strategies should be, in line with the Reformers, to establish (i) Church-centered missions, (ii) Bible-centered missions, and (iii) collaborative missions.

1) Church-centered Missions

God calls saints to faith, and God also calls these saints to gather together as the Church. All who have been called to the Church are then sent out into the world (John 17:18, John 20:21). It is not just a select few of the Church who are to be sent out; rather, the entire Church and all the saints are to be sent. Thus, the entire Church is called and all of the believers are called to be sent. "Sent" is the meaning of the Latin word "missio", which is the root of the word "mission"; so it can be said that the entire Church and all its members are actually called to be missionaries. Although Church and missions appear to be different, they are of the same essence, like two sides of the same coin, and true ecclesiology is closely linked to true mission theology. Therefore, mission is not just one of the many functions of the Church; rather, the Church exists for mission because mission is the essence of Church, and mission is why the Church exists.

Calvin stated that God called upon the Church to expand his reign in the world and that when the Church participated in the expansion of the kingdom of God, the Church was true (Jeong Seong-gu 2009, 234). Therefore, the Korean Presbyterian Church should ultimately be a Church with missions at its core. Mission organizations and missionaries created for missions should not be the focus of missions. The focus of missions should be the local churches that God has sent out into the world. Accordingly, mission organizations and missionaries should not try to fulfill the Great Commission through their own churches, but should rather serve the local churches in order to fulfill the Great Commission to which the Church is called. The Church does not exist for mission organizations or missionaries; mission organizations and missionaries

exist for the mission of the Church. The work of missions on the mission field should not focus on the work of missionaries or that of mission agencies; rather, it must focus on the work of the local church. If the work of missionaries results in destruction or weakening of the local church, that work should be stopped, no matter the cost. There is no missionary activity more important for local churches in the mission field than to strengthen and nurture them.

For this reason, wherever Korean missions exist, the missing Nevius principles should be restored and fully applied. The focus should no longer be on the material work of project-oriented missions; the church must return to the spiritual work of building up and nurturing the local church to vibrant life. Buildings are not important; people are. Missions operations are not important; making disciples of Jesus Christ is. This must be remembered, as it is essential to restoring the true purpose of missions.

2) Bible-centered Missions

Reformers say that we should always be reforming (*semper reformanda*) back to the teachings of the Bible, and this reform is not the reforming of churches but the reforming of people, and the subject of the reformation is not a person or a church but God (Yoo Hae-moo 2007, 34-35). True reformers are not necessarily those who have a certain theological belief system but rather those who constantly ask and follow the will of God as revealed through the Bible. If their own ideas or those of their communities differ from the Word of God, reformists have the courage to hold their opinions loosely. Calvin strongly emphasized the importance of the Bible alone, and he, as a reformist, declared that the only real authority of faith was in the Bible. Therefore, as Calvinism is a Biblical worldview and life system, if the Bible is denied, there is no Calvinism.

It is not an exaggeration to say that the Korean Church is a church of the Bible because Korean missions have been rooted in the authority of the Bible to the degree that Calvin emphasized. The Korean Church particularly loves

the Bible, acknowledges the authority of the Bible, and above all, strives to live by the Bible; these traditions are consistent with the faith and theology of Calvinist Presbyterianism (Lee Jong-yun 2010, 44). This is a key element of the Nevius mission policies and has been the most important and necessary factor for the revival of Korean Church.

However, the Korean Church has been obsessed in the meantime with kingdom theology, though it could be said that this developed from an outdated, ethnocentric missions paradigm of Western missionaries. Jeong Min-young (2007, 64–68) laments that Korean missions have been obsessed with demonstrating to the world the power of Christianity and the relative superiority of Christianity rather than being obsessed with the plain conspicuity that is the path of the cross. The path of the cross is essentially the path of sacrifice and service, not combat or competition, and the paradox of the gospel is that victory is achieved by loving rather destroying the enemy.

The global Church now expects the Korean Church, with its experience of suffering, to exemplify true Biblical missions and an incarnate mission paradigm. This mission paradigm must not be an ethnocentric mission paradigm that emphasizes the theology of the Korean Church but an incarnate paradigm through which local churches can develop indigenized theology based on an authentic understanding of Christ. Just as the Korean Church developed its indigenized theology as a missional Church, so should Korean missions also allow churches in the mission field to develop their own indigenized theology. This is what true Bible-centered missions is and what Reformed Presbyterian missions should be.

3) Collaborative Missions

Luther, beginning in 1517 (in Wittenberg, Germany), Zwingli beginning in 1522 (in Zurich, Switzerland), and Calvin beginning in the 1530s (in Geneva, Switzerland), were each involved in leading the Protestant Reformation. However, they did not always agree theologically. Calvin tried to reconcile their

disparate theologies through arbitration; however in his attempts to arbitrate Zwingli and Luther's contrasting theologies regarding the Lord's Supper, Calvin received harsh criticism from Luther. Consequently, Calvin asked for an end to the combative arguments so as to prevent greater harm to the Church (Lee Sang-kyu 2007, 52). Calvin would always press the need for the protection and preservation of the holy, universal, and apostolic Church as one Church. Kim Young-jae (2004) states that Calvin was an ecumenical pioneer who made great efforts towards preserving the unity of the Church (ecumenical movement), and that Calvin made several attempts to unite each of the Protestant branches.

Although Calvin did not tolerate differences of doctrine within the local church, he was more tolerant of differences in theology and spiritual life in churches of differing regions. For example, Calvin acknowledged that he differed from Luther and Melancthon in many ways, but he never condemned them as heretical nor did he give up on seeking agreement with them because he believed that Church unity was a doctrine common to all in the Protestant Church (Otto Weber, 115-116, Lee Sang-kyu 2007, cited in 57). It makes sense that Calvin does not seem to clearly define his fundamental beliefs; Otto Weber believes that Calvin may have intentionally avoided this for the sake of Church unity (Lee Sang-kyu 2007, 63). There is a letter written by Calvin that demonstrates his desire for Church unity:

One of the biggest problems in this age is that churches are separated from each other. Neither material nor human associations are being made between churches. The body of Christ is being torn to shreds... If the church is being torn in this way, the body is bleeding... Consequently, I would not hesitate to cross ten oceans to remedy this. Our goal should now be to unite the hearts of all good leaders, according to the laws of the Bible, in order to make our separate churches one; we should not spare any effort or trouble in our attempts to accomplish this task (Lee Sang-Kyu 2007, 55-56).

Calvin accepted the "Augsburg Confession of Faith" made by Lutheran re-

formers in the 1530s, claiming that as long as a community maintained the two distinguishing features of purely proclaiming the Word and administering the sacraments, that community should not be rejected, whatever its weaknesses (Lee Sang-kyu 2007, 60). In the fourth volume of the final edition of his “Institutes of the Christian Religion,” Calvin addresses the holy, universal Church. Calvin emphasizes that the distinguishing marks of a true church are proclamation of the Word and performance of the sacraments and that attempting to separate churches that maintain these traditions would be to tear the Church apart in an act of treason and apostasy, destroying the mysterious and essential unity of the Church (4.1.10). Even if there are unclean or faithless people within a church, individuals do not have the authority to judge that church as a whole as unclean or faithless and must instead judge themselves first (4.1.15, 1 Corinthians 11:28-29). As Augustine pointed out, those who attempt to separate the fellowship of believers in the Church are heretics and separatists (4.2.5).

In the first chapter of the fourth volume of the “Institutes”, regarding the duty of the true Church to cultivate unity, 19 of the 29 sections emphasize that the Church must be united because Calvin was convinced that the true Church was one (Lee Sang-kyu 2007, 46). Calvin often quoted the Parable of the Weeds to emphasize the importance of Church unity and tolerance (Matthew 13:24-30, 36-43). Forcibly pulling out weeds on earth that were sown in heaven is not the will of God. Just as sanctification of the saints cannot be fully completed on earth, corporeal churches cannot exist on earth without imperfections. Pure community is impossible, and until it is the will of God to harvest, the various forms of weeds must be left to grow together; we must think like sons of heaven and focus instead on establishing the kingdom of heaven.

Calvin stated that the Catholic Church claimed through the Council of Trent (1545-1564) that the source of truth could be independent of the Bible (including truths about justification, the sacraments, and Church structure). The

Catholic Church thus made church regulations even more difficult than before, destroying the possibility of reconciliation with the Roman Church (Lee Sang-kyu 2007, 67). So Calvin pressed for departure from the Catholic Church, as it did not preach the Word of God nor properly administer the sacraments. However, he criticised the Anabaptists and Donatists for trying to separate themselves from other churches and for believing that only their theologies were pure. (Yang Nak-heung 2003, 30).

After the Roman Empire accepted Christianity as its state religion, churches that stuck with their own paradigms of Christian kingdom became embroiled in endless theological debates. Of course, logical theology was set up in the process, but churches were divided according to differences in theological position, and there was far more hatred and disgust among Christians in the divided Church than there had been towards heathens. Indeed, division of the Church was the reason formerly active churches in Asia and North Africa fell helplessly into the new religion of Islam. For example, when Egypt experienced its first wave of Islam, her Christians withdrew and forfeited the entire country to Islam. It is essential to have sound theology in missions. However, it is possible to have sound theology while also working together with those who, as Calvin reminded us, espouse the foundational importance of proclaiming the Word of God and administering the sacraments. We must unite and collaborate together for the kingdom of God.

As Calvin's spiritual descendants, Korean missionaries consider union and cooperation to be important. Choi Byeong-ho (2012, 15) stated that missionaries in Mongolia have sought to avoid redundant ministry investments in their missions work, respect each other's ministries, and establish unity. Oh Seon-taek (2012, 55-57) said that Kyrgyz missionaries are pushing for unity because Christian evangelism becomes too difficult when churches are divided in a region already influenced by many other strong religious ideologies. Much as the political, economic, and military composition of the world is shifting to systems of multi-polarity, so too is global missions shifting to a system of par-

ticipation. Urbanization is spreading, pluralism is becoming more common, and various forms of spiritualism and secularism are gaining ground.

To fulfill the Great Commission throughout the world, it is becoming increasingly imperative for member churches of the global Church to cooperate with each other. In the past, the paradigm of world missions was like that of water flowing from top to bottom, with mission activity headed in only one direction. Missionary churches and missionaries have always taught, helped, and given from a higher position. It is therefore not surprising that unilateral missions became paternalistic, triumphalist, racist, and pseudo-patriotic in imposing this one-sided relationship. One side was always holy and intellectual, whereas the other side was always considered secular and ignorant. Incidentally, it cannot be denied that Western materialism has influenced the distinctive features of such traditional mission paradigms.

But the world is changing. The era of unilateral missions has passed, and the era of collaborative, cooperative missions has begun. Two thirds of the world is now involved in world missions. As had been previously predicted by mission scholars, missionaries are now from all countries and being sent to all countries; a horizontal relationship of missions is being established with the field increasingly level. Missionaries from Asia, South America, and Africa already work together in Europe and North America. Brazil has become the second largest missionary sender after the United States. The new missions paradigm truly is being implemented.

It is essential, not optional, for us to cooperate closely with other denominations, mission organizations and leaders of local churches both at home and abroad. Sectarianism and denominationalism are to be regarded as extravagances standing in the way of the stringent challenge that is the mission field. To establish the kingdom of God, I hope that all those involved in missions pray hand-in-hand and work together in ministry so that the Presbyterian Church can be fully used for his service.

Conclusive Remarks

From the beginning, the Korean Presbyterian Church was a missionary church created to do the work of missions. The Korean Presbyterian Church has demonstrated that it has been a missional church throughout its history and that it will remain a missional church into the future. Furthermore, it has a particularly good missionary heritage. The Korean Church was built according to the indigenized principles of Nevius, and the spirit of self-propagation, self-government, and self-support became part of its deep-rooted traditions. Missionaries taught the early leaders of the Korean Church but the leaders were allowed to indigenize their theology and build an independent, autonomous church that made sense of their Korean thoughts and emotions. Early morning prayer and holy rice offerings are good Korean Christian practices that developed as a result. In addition, churches actively collaborated, sparking an era of revival, and various mission contributors have cooperated in furthering the work of missions. Service and sacrifice defined the early Korean Church and it has now become a strong stalwart for missions, doing missions work in myriad locations throughout the world. With such a short church history, it is a miracle that Korea has become such a strong missionary sending nation.

There are many advantages inherent to Korean missionaries. They know the secret of church growth, have a passion for evangelism, and excel at church planting. However, many weaknesses have been exposed in the implementation of our missions. These have included: (i) focusing on material, project-oriented missions rather than the self-propagating missions intrinsic to the history of Korean missions, (ii) focusing on ethnocentric missions rather than on the indigenization of theology that led to the expansive growth of the Korean Church, and (iii) focusing on denominationalism and sectarianism rather than on a collaborative missions mentality.

We must overcome these weaknesses in our Korean missions operations, and in order to develop healthy missions strategies we must restore the in-

trinsic characteristics of the Korean Presbyterian Church. The Korean Presbyterian Church began as a church of missions, still leads in missions, and will continue to lead Korean missions in the future. I hope that through Church-centered, Bible-centered, and collaborative missions, the Korean Presbyterian Church will be a leader not just for Korean missions but for world missions as well. KMQ

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A History of the Korean Christian Mission to Shandong, China

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Part 1: Background and Planning

The General Assembly of the Korean Presbyterian Church was founded in 1912. On this occasion, Pastor Sunju Kil rose to make a motion of historic proportions. Pastor Kil proposed that in order to repay China for their gift of ethical Confucian tenets, Koreans, in turn, should offer the Chinese people the life-giving Gospel of God by sending missionaries to China. The motion was accepted and passed by the General Assembly.

Considering the relative infancy of Christianity in Korea (less than 30 years) the passage of this motion was a remarkable act of God. Some historians have argued that the decision of the General Assembly was irresponsible for hastily deciding on such an ambitious plan with little in the way of prior missionary experience and infrastructure. Despite these criticisms, based on my own path of being called to the mission field, and the results to which I have witnessed, I have no doubt that this mission was the work of the Lord. As the Bible says, “Each tree is identified by its fruit.” (Luke 6:44)

At the time, our country had a population of only 20 million while China had an estimated population of 400 million. (China’s current estimated population is 1.4 billion.) Truly, China was a massive country with a great civilization. The Korean church debated where in this vast land the mission should be targeted. China had actually received missionaries one century earlier than Korea and already established a General Assembly. The Korean

Church asked its Chinese counterpart to discuss the proposed mission and proceeded to send a delegation. Subsequently, delegations of Korean, Chinese, and American Christian leaders met together.

The Chinese delegation marveled that a nation persevering under the oppressive yoke of Imperial Japan had such a vivacious and loving spirit. The Chinese delegation agreed to accept the Korean mission into the cultural heart of the country - Shandong Province - the ancestral birthplaces of Confucius and Mencius. As stated before, Korea had received the teachings of these great sages and wanted to repay China with the teachings of Jesus Christ. For more than 20 years, I worked in this cradle of Chinese culture and philosophy which I found to have a well-deserved reputation of upright and noble citizens.

Part 2: A Reflection of the Spirit of Korean Christians

Korean Christians at this time were genuinely united for the goal of overseas missionary work. This task was considered to be a submission to the will of the Lord. Initially, funds for the use of the mission were often obtained from generous donations given during the entire weekly thanksgiving offering (as distinguished from the general offering) during Sunday worship throughout the country. It was decided that even the smallest gifts of pennies should go toward missions. This was truly a marvelous deed, reflective of the heart of the Korean Christian community.

After a time, such amazing examples of offerings to the mission work of the Lord gradually waned. Perhaps this was because the priorities of the Church turned to the health and revival of local ministries. When I was charged with heading the Department of Public Mission Works of the General Assembly, I made a proposal that at least one fifth of the income from thanksgiving offerings should be pooled through the Department for the purpose of overseas mission work. Unfortunately, the proposal received a lukewarm response. That being said, many of the individual churches did endeavor to

develop their own overseas missions programs zealously. As we know today, Korea is currently the second largest missionary sending nation in the world.

Part 3: Further Reflections

As we started our mission work in Shandong, we were incredibly emotional, excited, and expectant for the work the Lord would do in China. Our mission work soon received the attention of Christian communities throughout the world. Many years later, my son met a scholar in the United States who had kept a photo that appeared in the newspaper regarding Korean missionaries who were sent to China in 1919. He asked my son if he was any relation to the gentleman in the photo with the last name of “Pang.” My son confirmed that the person in the photo was indeed his very own grandfather.

The story goes to illustrate that the mission work performed by these early Korean missionaries was indeed followed with keen interest by many around the world. This photo is still available in different books relating to Korean Church history. Today, the story of the Korean Church rising from humble beginnings to becoming the second largest missionary sending country - sending more than 20,000 missionaries worldwide - has attracted even greater attention and interest around the world. There is no doubt that God acted on behalf of the Korean Church!

Korean missionaries experienced many twists and turns during their time in China. Certainly, the missionaries suffered quite a bit in China. While I was in China, the country experienced five regime changes and constant social unrest. The domestic situation in Korea was unstable as well. Japan forced the Korean Church to participate in the Shinto religion which, in turn, brought about the persecution of Christians. Later still, the Communist invasion of 1950 almost completely ruined the nation. Yet even in these tumultuous times, the Korean Church kept supporting its overseas missions. It was solely through the work of the Lord and we thank Him for his grace. I look forward to the

work of Korean missions remaining strong and vigorous.

Part 4: Mission Strategy of Various Denominations

Unification of the mission work of different denominations appears to be difficult. When I visited a certain African town, Korean missionaries of different denominations each maintained separate schools and seminaries. One apartment building had different places of worship for each denomination. Each group separately distributed their Sunday bulletins in the very same apartment stairwell. These missionaries later came to recognize that their goal to spread the Gospel of Jesus Christ was the same. With the heart of Saint Paul, some of them organized a coordinating committee, seeking a more unified approach to their respective outreach programs. Unfortunately, this noble idea required additional administrative costs, necessitating the support of a new staff and office to coordinate their efforts. I feel that this additional administrative burden should be factored into the support budgets of mission organizations and denominations. I also believe that our many Presbyterian denominations should look to unite their missionary efforts and coordinate their teams together in order to become more effective.

Part 5: Proposals

I praise the passion of Korean Christians for our overseas mission work. Indeed the work is praiseworthy. However, I see that a better strategy for our missionary work may be to consolidate the strengths of our distinctly given blessings of God. We require humble servant missionaries equipped with devotion and the Lord's calling who are well prepared and trained.

During the time that I was sent to the mission field, the General Assembly decided where I should go. The missionary obeyed and reported to that particular assignment accordingly. The current trend is that individual mission-

aries select a place they want to go, arrange financial supporters, and finally get permission from the General Assembly. I feel that these procedures should be corrected as they tend to distract them from the mission work.

In Korea, Christians generally set aside an offering for overseas missions from their usual offerings. I am very happy with this custom and believe that it is a true blessing from God. A well-known proverb says, “Even an accumulation of specks of dust can eventually become a mountain.” The faithful Christians of Korea are generally not rich; however, their precious offerings can be compared to the destitute widow depicted in the holy Scriptures who offered two humble copper coins. Though the amount may not necessarily be large, the giving hearts of such devout Christians is an inspiration. Let us be thankful for the generous hearts of Korean Christians as a gift of God. Let the leaders of the church wisely consolidate these humble offerings into a larger fund and create a comprehensive strategy of leading the lost to the Lord.

I also propose a different mindset in which mission work is seen. Traditionally, mission work is often perceived as working from the “top down,” where the missionary, in a one-sided fashion, instructs individuals exclusively. Instead, I believe that only when missionaries are able to humbly learn good points from other individuals and their culture can true spiritual fruit be harvested. Only when a missionary cultivates a humble attitude and when interactions are based on the dual principles of both giving one’s own heart and receiving the other person’s heart can a true exchange of the love of Christ occur. As an example, I was living under communist rule for nine years without the means to provide support for myself. However the followers in our church secretly provided us food and clothing. It was they who ministered to me and through whom I greatly tasted the love of Christ. Words cannot adequately express the wonder and joy of this experience.

In mission work, I found that I should keep no part of my being for myself. It is all about the strength of the Gospel of the Lord. I receive only what is

given. In the Gospel, you cannot rely on your own intelligence or talent. When we are able to avoid the foolishness of relying on our own strength, only then will the Korean Church be able to follow the last words of Christ.

Part 6: My Hope

There is a saying that “nothing is complete unless you string the beads together.” The passion and efforts of individuals involved in mission work need to be gathered together. Saint Paul said, “For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he comes? Is it not you? Indeed you are our glory and joy.” (1 Thessalonians 2:19-20) When we have completed our mission and Jesus descends to earth again, the joy and glory of the believers with heavenly crowns on their heads will surpass anything that we can imagine. What an honor it is to serve the Lord!

Part 7: Keep this Legacy and Strengthen It

Though Koreans live on a small and ancient peninsula in the East and have experienced constant hardship, they have received the gifts of the Gospel, of the redemption of sin and of salvation. This is due to the humble work of our Wonderful Counselor, the Holy Spirit. The Lord died for us, redeemed our sins, and we are forgiven, becoming legitimate sons and daughters of God. We have witnessed an incredible growth of the Church, which is unparalleled compared to other nations. We have been granted a remarkable legacy of mission work. What an incredible blessing we have been given! Reflecting upon our past, strong emotions overcome me. Our future generations who have been given this missionary legacy must endeavor to persevere and develop it even further. We should not be satisfied with resting on our laurels. We should do our utmost to improve and further strengthen our missionary

outreach so that we are able to meet a praising Lord. “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness.” (Matthew 25:23) KMQ



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Mission Korea: Its Beginning, Development and Present

Chulho HAN

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World Missions and Mobilization of Youth in Missions

In each of the great missions movements there has been a large-scale and voluntary dedication and participation of Christian youth and students. The missions movement of England in the late 1800s was the result of the college missions movement of the Cambridge Seven who spearheaded a revival movement at Cambridge University in 1882. And the large-scale sending of American missionaries since the early 1900s is the result of the Student Volunteer Movement which began in 1888. Meanwhile, the center of Christianity has shifted from the Global North to the Global South since the late 1980s. As a result, the number of missionaries originating in the Global South (non-Western) has increased and further accelerated missions mobilization among the youth and college students in the Global South. One of the first significant events of this wave has been the sending of Korean missionaries since the late 1980s and the Mission Korea conferences, a youth missions mobilization movement of the Korean Church.

Background and Fruits of Mission Korea

The Mission Korea movement began in 1988 as campus ministries and overseas mission organizations joined hands to hold a student mission conference, with church support. Perhaps it is no coincidence that 1988 marked

the 100th anniversary of the beginning of the Student Volunteer Movement of America at Hermon School. The beginning of the Mission Korea conference was made possible through the growth of campus ministries. In parallel with the revival of the Korean Church, the campus ministries have been active since the late 1950s and began to experience significant growth in the 1980s. Trained and inspired by those campus ministries, many young Koreans committed themselves to serve the Lord in various ways and their eyes began to turn to the world.

At the same time, Korean society was undergoing tremendous changes. After the democratization movement of 1987 and the Seoul Olympic Games of 1988, Korean society opened up to the world and its young people began to embrace the global arena. Liberalization of travel made it possible for the young to visit mission fields and embrace participation in world evangelization. Some of the early Korean missionaries, sent out in the 1980s, began to revisit Korea and challenge the young people. There was also a sudden surge of praise and worship ministries which set the young people's hearts on fire for God. Perhaps this turn of events was sanctioned by God to see young Koreans become a new workforce for world evangelization.

That is the background of the first Mission Korea conference in 1988. Subsequently, the role of the Korean Church in world missions rapidly increased and the youth missions mobilization movement in Korea attracted the attention of the world. Today, the Mission Korea conference is acting as the central axis of youth missions mobilization movements in Asia, in similarity to the Urbana movement in North America.

After holding 12 mobilization conferences in the last 24 years, the Mission Korea movement has seen much fruit. First, the most noticeable fruit is the huge number of young people mobilized into missions. Starting with just 500 participants in the first conference in 1988, attendance steadily grew to 1,500 in the 1990 conference, 3,000 in the 1992 conference, 4,500 in the 1994 conference, 6,000 in the 1996 conference, and numbers have stabilized at around

5,000 in recent conferences. In all, over 50,000 young people attended Mission Korea conferences over the last 24 years and about 30,000 of them committed themselves to work as missionaries for one year or longer. A large proportion of these young people have eventually made their way to the mission field, indicating the significance of the challenge they received through Mission Korea. There is no doubt that Mission Korea has played a crucial role in the rapid increase of Korean missionary numbers in the last 25 years. Of course, some young people became interested in missions, went to seminaries and made their way to the mission field before the Mission Korea movement began. But it was Mission Korea that effectively highlighted the importance of missions mobilization among young people.

Second, Mission Korea positively influenced the growth of the Korean Church's missions movement. As conference attendees returned to their churches and communities, they spread missions mobilization movements and prayer movements wherever they went. This caused the Korean Church to be more interested in missions.

Third, Mission Korea has positively influenced the Korean Church's mission strategies. Mission Korea conferences have introduced a variety of key missionary concepts such as frontier missions for unreached people groups, laypeople's missions, tentmakers' missions, mission trips, and short-term missions.

Fourth, Mission Korea has ignited a spark of unity in the Korean Church. Being a united missions mobilization movement itself, Mission Korea has promoted the unity of various churches and Christian organizations in many other areas than missions. The fact that Mission Korea provided a good model of a united movement should always be a focal point of its evaluation throughout history.

Fifth, Mission Korea provided a new model of missions mobilization for the whole world. Today, youth missions mobilization movements are springing up across Asia, Latin America and Africa in addition to those in North America and Europe. The model of united missions mobilization showcased by Mission

Korea is useful for youth missions mobilization in the Global South.

Mission Korea Conference: Its Beginning and Contributors

When the Mission Korea movement started in 1988, Korea's missionary output was slow and most of the people interested in missions were seminary-trained, full-time Christian workers. Lay college students and young people were soon to follow though. The campus ministries, international and indigenous alike, were extremely missional from their inception due to the influence of missionaries. Even at that early stage, University Bible Fellowship was already sending tentmaker missionaries in huge numbers and the students of Campus Crusade for Christ, InterVarsity Christian Fellowship, and many other campus ministries were increasingly interested in missions. The societal changes of the late 1980s contributed to the growing interest and some campus ministries started presenting about missions in their annual summer conferences.

A few organizations started to consider holding conferences specifically for missions. At that time, Joy Mission (JOY) was planning to organize a missions conference to commemorate its 30th anniversary. Key missions leaders including Rev. Lee Tae-wong proposed that it would be more Biblical to have a united missions conference rather than a conference for one organization only. Subsequently, Rev. Lee Gyeong-chul and other JOY leaders sought to collaborate with other campus ministries for a united missions conference. But IVF Korea, which was closely studying models of missions conferences around the world including the Urbana convention organized by IVF in North America, was also planning a missions conference in 1987. There was simply not enough time for the various campus ministries to come to an agreement. As a result, several organizations organized Mission Korea 1988 under the leadership of JOY and Global Missionary Fellowship, with Rev. Kim In-ho of JOY appointed as secretary. Later, representatives of different campus ministries were invited to the post-conference evaluation meeting, and it was

agreed there that the subsequent Mission Korea conferences should be truly united. JOY gladly agreed to the name “Mission Korea Conference” being jointly used by the participating organizations.

Soon, key campus ministries and mission agencies formed the Mission Korea Conference Organizing Committee and started preparing for the second Mission Korea conference in 1990. In this regard, it can be said that the Mission Korea movement became a truly united movement at the time of its second conference in 1990. A new paradigm of united movement was laid down, whereby the campus ministries took turns as the main responsible organizer for each conference, with the mission agencies providing practical assistance. This model was made possible through the dedicated work of campus ministry leaders including Rev. Kim In-ho who was appointed as the inaugural secretary of the Mission Korea Standing Committee, Ko Jik-han of IVF which organized the 1990 conference and Rev. Hong Seong-geon of YWAM.

The spirit of humble service demonstrated by these leaders left a lasting mark on the history of Korea’s evangelical youth movement. As a result, more united movements were seen in many other venues such as the Campus Evangelization Network and other united youth movements.

Every other year, each campus ministry took turns in organizing the Mission Korea conference. The top leader of the organizing campus ministry assumed the position of chairman of the organizing committee and took leadership over the entire conference. Thus, the Mission Korea conferences were made possible through the sacrificial servanthood and cooperation of its organization leaders: Lee Gyeong-cheol of JOY in 1988, Ko Jik-han of IVF in 1990, Hong Seong-geon of Youth With a Mission in 1992, Chung Ui-ho of Evangelical Student Fellowship in 1994, Cho Jong-man of Students for Christ in 1996, Chu Seo-taek of CCC in 1998, Byun Yun-seong of YWAM in 2000, Lee Sang-ung of JOY in 2002, Kim Byeong-nyeon of IVF in 2004, Choi Seung-beom of ESF in 2006, Cho Jong-man of SFC in 2008, and Sohn Gui-yeon of Jesus Discipleship Mission in 2010. Many mission agencies also participated

in this student movement with active support and cooperation. Excellent leadership was provided by various key mission agencies such as OMF, GBT, GMP, OM, GP, HOEP, CEF, Paul Mission, WITH, Food for the Hungry, Chinese Literary Mission, and AFC and leaders of these organizations such as Doh Mun-gap, Han Jeong-guk, Chung Min-yeong, Kim Dong-hwa, Han Do-su, and Caleb Shin. Newer mission agencies and their leaders also joined forces with the Mission Korea movement as they emerged.

Practically every Korean campus ministry and mission agency has participated in the Mission Korea conferences over the last two decades. As the key sponsor, the Korea World Missions Association (led by Kang Seung-sam) has acted as a bridge between the Mission Korea movement and the Korean Church. Many evangelical church leaders such as Rev. Oak Han-hum, Rev. Ha Yong-jo, Rev. Hong Jeong-gil, Rev. Lee Dong-won, and Rev. Park Jong-sun also actively supported the Mission Korea conferences. As a result, the history of the Korean Church saw the first united movement for missions mobilization.

Stable growth of the Mission Korea movement was also made possible through the dedication of its first standing secretary, Rev. Kim In-Ho, and the second standing secretary Rev. Han Chul-ho. During Kim In-ho's tenure, the Mission Korea movement grew in maturity as a symbol of unity and servanthood and new venues of youth missions mobilization were opened for concerts of prayer and networking. After Han Chul-ho took leadership, the strategic aspect of the missions mobilization movement became stronger as the conferences encompassed larger and deeper mission-related topics, the movement built an international network with other student missions mobilization movements, and the Perspectives program gained momentum.

Mission Korea's success today is also accredited to Lee Dae-haeng who provided practical leadership for a long time at the secretariat and also served in proxy during the absence of the standing secretary from May 1997 to March 2000. Much credit also goes to Park Jong-seung and Kang Byeong-ok who

were the full-time workers in the early years, Kang Nam-ho who built the electronic registration system for conferences, and many other staff. The hard work of volunteers should also not be forgotten, especially that of Hwang Byeong-gu and Baek Seung-guk who served in conference stage management. Indeed, hundreds of campus ministry staff and volunteers were the real source of energy behind the Mission Korea conferences. Korea's most significant student missions mobilization movement was thus created through the collaboration of countless different people who served in myriad ways.

A New Change

A new change emerged in the late 2000s. In 2007, especially, it became apparent that the Korean Church as a whole was undergoing a rapid shift. Church growth was slowing and evangelism among college students became markedly more difficult. Among young people, the most noticeable change in 2007 was the arrival of a widespread and extremely negative view of the Korean Church. Realizing that a college degree was no longer a guarantee of a bright future in the socioeconomic depression, students became more concerned about their immediate employment than their long-term future. Becoming a college student no longer meant enjoying privileges but entering into the never-ending snare of competition. This became a huge crisis for evangelization ministries on campuses, with similar implications for the youth missions mobilization movement. Missions is the fruit of revival and the involvement of students in missions is always in tandem with the campus evangelization movement. There is some encouragement though. Young people have begun to experience missions in increasingly diverse ways. Through mission trips and other opportunities provided by local churches or organizations, it has become possible for many people to gain first-hand experiences of mission fields without having to attend the Mission Korea conference.

The leaders of Mission Korea discussed this issue extensively and reached

the conclusion that mobilization of young people should not be a one-time event but a continuous process. As a result, mentoring of participants was introduced as an important element of the conference in 2008. Also, at the annual general meeting held in October 2010, a new structure was decided upon for the Mission Korea movement. The ministry was divided into the Mission Korea Conference Committee and the Mission Korea Partners Committee, each of which is accountable to the General Council of Mission Korea. The Mission Korea Conference Committee continues to provide leadership for initial mobilization through the prayer movement and the conference while the Mission Korea Partners Committee renders practical help in preparing and equipping young missionary candidates through training, networking, information and mobilization strategy development. Lee Dae-haeng now serves as the Executive Chair of the Mission Korea Conference Committee and Han Chul-ho as the Executive Chair of the Mission Korea Partners Committee.

Lessons Learned

First, it was God's work. All efforts were made to keep the Mission Korea movement as dynamic and active as possible by ensuring that all major decisions were made in its organizing committee. While this structure provided the dynamics required for a youth missions mobilization movement, it lacked stable support. Nonetheless, the movement remained effective because all participants of the movement prioritized unity and servanthood and sought the common good over individual benefits or positions. Such a spirit of unity and servanthood will be long remembered by the Korean Church. When I was first appointed as standing secretary of Mission Korea in 2000, I learned a very important lesson about united movements in a conversation with the leader of a missions organization. The leader told me that a united movement was not about producing collective results by combining the resources of each individual, but about individuals finding joy in benefiting others through sac-

rifice. The Mission Korea conferences and the Mission Korea movement remained successful over the last 24 years because all of its leaders served with this spirit of servanthood. Future historical evaluation of the Mission Korea movement should summarize it as a ministry of unity and servanthood. And most important of all, it was God himself who gave us such a heart. Not a single person should be able to say that Mission Korea was of their own making. God himself created and ran the movement.

Second, youth mobilization has to be at the core of missions mobilization. Today, the scope of missions mobilization is broadening in the Korean Church. It is now possible for people of all ages to participate in missions. This is to be celebrated: People of all ages are called to missions. Nonetheless, youth and college students should remain a strategic focus for identifying and mobilizing new missionaries. Specific and detailed assistance must be continually provided to young people. While it is true that young people are drifting away from churches and that campus ministries are severely challenged today, God desires to use the young people in his great mission of changing the society, the church and the world through the gospel. This is the clear evidence of history. We must help the young people of Korea to respond to the gospel and embrace the world with the gospel. The Mission Korea movement must continue with a spirit of humility and servanthood in the hope of the young people of Korea being actively involved in God's ultimate plan of drawing all nations to God's glory. *KMQ*



Chulho HAN studied at the London School of Theology (London Bible College), the Asian Theological Seminary, and Hapdong Theological Seminary. He served as the Director of the IVF Alumni Association and as the East Asia Director of the Alumni Association of the International Fellowship of Evangelical Students. Han started working for Mission Korea in 1992 as a member of the Mission Korea Conference Organizing Committee and continued serving as Co-Secretary of the Mission Korea Conference in 1996, as Standing Secretary and Chair of the Standing Committee of Mission Korea from 2000. He has been the Chair of the Standing Committee of Mission Korea Partners since 2010.

The “Mission Korea Movement” and its Contribution to Korean Mission History

Paul HAN

Secretary General, KWMA

The Mission Korea Movement served as a compass for the Korean missionary movement from the beginning. It started with the challenge of responding to the responsibility of Korean youth in the world missionary movement, and Mission Korea became “John the Baptist” for Korean world missions.

The remaining task of world missions was the vision that the Mission Korea movement tried to articulate in 1990. Patrick Johnstone was the main speaker to address this need. Mission Korea 1990 was the convention that cast a clear-cut vision for the remaining task.

Witness to unreached peoples was the next issue that Mission Korea explored with the Korean church in the decade of the 1990s. Fortunately the AD 2000 movement raised the same issue of unreached peoples in the 10/40 Window. At the same time, Kim In-ho, Steve Moon, Bae Yun-ho, Chung Min-young and I met at the Mission Korea office in January of 1993, and we decided to launch the Adopt-A-People movement in Korea. AAP Korea has guided a strategic way for world missions among Korean churches. AAP Korea was established under the leadership of the Korea World Missions Association in March 1993. This was a big step for Korean missions to pursue a strong, strategic missions model with a good partnership mindset. Mission Korea in the 1990s raised the contemporary strategic issues which guided Korean youth to meet the real needs of mission fields and to be prepared pioneers for the 21st century. This wave had a great influence on the missionary movement of main-line denominations. In that sense, Kim In-ho and Mission

Korea leaders showed us a good picture for reading the future dynamics of world missions.

The first decade of Mission Korea was the period of world missionary movements, including AD 2000 to help accomplish the task remaining, including reaching peoples in the 10/40 Window. Mission Korea 1998, held in Bucheon, provided great momentum with the theme: “The Last Frontiers for the 21st Century.” It was a good awakening for Korean youth to be welcomed by the 21st century missions. How beautiful the slogan was! Korean youth were the laborers who were recruited at five p.m. for God’s vineyard. They stood before God and said, “Here we are, Lord, send us to finish the remaining task of world missions!”

I can’t forget the Mission Korea 1998 convention because I had a chance to counsel two young participants who were seeking a new paradigm for the 21st century. They were senior youth leaders of Campus Crusade for Christ Korea. I failed to give a proper answer to their seeking questions, and promised to give it in the following three months. This caused me to think prayerfully over and over to find the answer. “Venture Mission” was the answer that God gave to me, and I showed this concept to them. Venture spirit was needed for 21st century mission pioneers. God made me see the whole remaining task in missions, and He was looking for new Joshua’s and Caleb’s among Korean youth to tackle the venturesome task. Finally God sent some youth just before the new century, and we started a new venture mission in the beginning of the 21st century.

The themes for Mission Korea’s AD 2000-2012 conventions were *mission basics for a new century’s mobilization*. They addressed new obstacles hindering cross-cultural missions. They also emphasized the importance of becoming optimal missionaries for different mission fields and pursuing outreach for the unevangelized areas. At the same time, the KWMA and the Korean mission societies had a clear direction for frontier missions, including unreached people missions toward AD 2030.

Korean youth began to focus on going to every people of this world as taught in Matthew 28:19-29: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Yes, disciple-making was a lost art; however, a spirit of obedience to go to all peoples (nations) was a lost vision in the Christian church. This great commission was given not only to Abraham, but to all of us today. “I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you. So Abram left, as the LORD had told him.”

Mission Korea AD 2000-2010 focused on *response and commitment to God's calling* through Biblical challenges. And Mission Korea AD 2000-2020 will be asked to focus on more optimal themes to meet the real needs of modern mission fields.

Mission Korea started as a small spark at a mission rally in 1988 at Seoul Theological Seminary. Now it is a strong mission mobilizing force among Korean youth. I expect that it will continuously be a good compass for the future direction of Korean missions. KMQ



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Mission Korea: Challenges and Hope

Daehaeng LEE
Director of Mission Korea

Introduction

Today's church is charged with the task of evangelizing a world that is undergoing change at an unprecedented rate. It is said that change is the only thing that does not change. But it is in the hands of the human race to determine the direction of change, and these decisions depend in turn on worldviews. Similarly, the response of the Church is defined by its principles. The strategies employed by the church in its approach to the world cause the world to move either closer to the gospel or further from it. It is therefore of paramount importance to cultivate the Biblical worldview in the young people of the Korean Church, and to empower them to use that worldview to bring about effective change. The present moment demands that we examine the roles and tasks of Mission Korea, which plays a crucial role in the missions mobilization of young people in Korea.

Values to restore

In December 2010, the 'Mission Korea Inquiry' brainstormed on the direction of the 2012 Mission Conference, Matthew Chung of InterServe quoted Acts 27 in presenting tasks, leadership and alternatives for Mission Korea. Describing the severity of the storm in the Acts story, the different viewpoints of the people on the ship, and the role of the Apostle Paul who was a prisoner en route, Chung drew some significant implications concerning the challenges

of Mission Korea today. “And so it was that all were brought safely to land,” in verse 44 shows that no storm can stop God’s plan of having Apostle Paul travel to Rome and stand before the Caesar. The lesson is that those advancing with the gospel eventually survive, bring safety to others, and advance with a clear vision on the fulfillment of the Kingdom of God.

Min Young-jung, an Associate Director of Wycliffe Global Alliance, identified five core tasks of Mission Korea. First, there has to be a balance between quantity and quality. He argued that if the purpose of missions is in repentance and not conversion, then quality matters more than quantity. It is vital that the young people participating in Mission Korea understand the holistic nature of the gospel and experience repentance themselves if they are to relay the whole message that invites others into the same experience of repentance. In this regard, it is imperative that Mission Korea does not deviate from the core value of the Message, which is the gospel.

Second, there has to be an understanding of God’s mission and the missional church. Jung reasons that since missions is completely based on the grace of God we must focus on the essential issues of relationship and life, not tasks. This requires restoration of the meaning of the Cross and not the Crusades.

Third, Jung emphasized the importance of a healthy concept of missions. Quoting the words of Henry Ben, “The indigenous church must increase and missions must decrease,” Jung emphasized the role of missions in supporting the indigenous church. This is the crucial point young people must be aware of when setting out on their journey to missions. This requires that the young missionary be aware that she is a disciple who exists for God’s ministry rather than for her own tasks or projects. Should Mission Korea fail to lead the young people with this perspective, it runs the risk of distorting the ministry of missions.

Fourth, Jung emphasized the need to understand and meet the requirements of future-oriented missionaries. This is based on the confession that we are imperfect humans who must be disciples first and foremost, experiencing con-

tinuous sanctification until the kingdom of God is fulfilled. This means that young people with a passion for missions must realize that the key to world transformation is their own transformation.

Fifth, Jung emphasized the need for commitment to completing the remaining task. We need to guide to the mission fields those young people who are best equipped for the required hard work and commitment. This means that the wellspring of the Korean missionary force can only continue to work effectively if the young people of Mission Korea nurture genuine spirituality, have a deep understanding of those they are ministering to and commit to the process of identifying with them.

Since its beginning in 1988, Mission Korea has witnessed many significant changes in the histories of the Korean Church and of Korean society. While grounded on the never-changing Message, Mission Korea has always had to put on new clothes of change in this rapidly changing world. Now, at the age of 24, Mission Korea needs to put on yet another set of clothes. The challenges facing Mission Korea at this moment include: quantitative underperformance of the campus ministries, increasing conference operating costs, the blurring of the identity of Mission Korea conferences in the midst of many other large-scale conferences, and the gradual loss of passion for missions. However, these are simply challenges to be overcome during the next decade of our ministry's history. We will accommodate to the continuing demands for change and respond to the advice of leaders who believe in the continuing work of missions until the Lord's return. For this, we shall examine the challenges of the next decade from the perspectives of situation, roles and content.

Challenge of Change for the Next Decade – SITUATION

The Mission Korea conferences of the past 24 years provide the basis for decisions on the future. The challenge of change can be summarized as follows. First, we need to analyze the most effective content of the last 12 con-

ferences. For example, the mentor system of the 2010 conference showed potential for establishing strong networks for future missions generations. With further study, support and leadership development, this system is expected to evolve into a dense network of missionary ministries.

Second, we need to investigate the dynamics of the post-conference activities of participants and identify the actual fruit and tasks. Of course, many are either working on the mission field or functioning as senders within their own churches, but there is a need to conduct much more detailed studies concerning the various types of missionary ministry and identify best practices. Such studies would be the first step toward encouraging the younger generation to take up the task of world evangelization using their gifts.

Third, we need to understand why there are few conference participants from certain regions of Korea and work to improve the situation.

Fourth, we need to bring more professional elements into the conference. Without deviating from the primary role of missions mobilization, it is necessary for us to invent new ways of communication and to build a new paradigm that embraces the issues of the present moment.

Fifth, the member organizations of Mission Korea will have to interact and synergize in new ways around their various fields of expertise. Such collaboration continues to play a central role in the Mission Korea movement, and there is a need to find more effective and intimate methods of communication and collaboration. From the viewpoint of missions mobilization, organic partnership and exchange of ideas will guarantee the ongoing health of the movement and thereby its continuity.

Sixth, we need to sustain concern for the quantitative aspects of the movement while not compromising on the qualitative aspects. As we continue to ask ourselves what we want of Mission Korea, we need to keep thinking in terms of selection and focus for both the conference participants and the member organizations.

Challenge of Change for the Next Decade – ROLES

While the core role of Mission Korea is still large-scale primary mobilization, another key role is highlighting the importance of strategic division of responsibilities to mobilization. However, Mission Korea faces several obstacles in this regard. And chief among these are accommodating the myriad theological debates and missional needs of the Korean Church. As we look into the next two decades of Mission Korea, we need to start working on a detailed master plan for the next ten years and determine which avenues need their engines started. Where are we headed? What is our environment? This is a historic challenge for Mission Korea's steering committee today. The committee's deliberation, discussion and agreement will determine the next decade.

It may also be necessary for Mission Korea to play a central role in facilitating a youth missions conference at a global level. For the Korean church to play a more active role globally, accelerating the globalization of our youth may be the first step. And that first step will be attempted at Mission Korea 2012. Though still in need of more investment, we must remember that God has caused Mission Korea to be the bridgehead of missions in Asia and has prepared it to be a locomotive in world evangelization.

Challenge of Change for the Next Decade – CONTENT

Mission Korea conferences have generally had positive results and received positive evaluations. We believe that God will achieve greater things in the future through this movement. Despite several issues at hand, the core challenge of Mission Korea will remain unchanged until the Lord's return. The central message of the Mission Korea conference is to believe in the faithfulness of God and to serve with our whole lives while remembering that missionaries will arise from our youth.

Mission Korea's approach will have to remain holistic in its approach to

mobilization. We need to guard ourselves from the temptation of focusing merely on numbers. How can we impact the participants spiritually? Although we live in floods of excellent programs and lectures, the deepest encouragement and assurance always come from spiritual awakening and challenges to our commitment. In this regard, the youth today are in desperate need of prophetic role models: those who have already walked the path. This is a very important responsibility for the entire community of God's people. Mission Korea is unique for having started around the same time as the spiritual revival of the Korean Church and for the fruit it has borne. But with the momentum of the revival now fading, there is a continued burden concerning the role of Mission Korea. What should be the main considerations for redesigning the DNA of the Mission Korea conferences? What core themes should be presented? The package may look different, but the content should ultimately be the same. Returning to the rules, the principles, the essence and the method of Jesus is the only answer. In this regard, the role of the leaders is of paramount importance. The most fundamental requirement is to uphold honesty when faced with criticism and to humbly admit to past mistakes. Only when the leaders take this attitude will we see hope among our youth. And that is perhaps the most important role of Mission Korea. There is hope in honest and sincere dialogue. We need to be clean vessels worthy of holding God's treasure.

The future of Mission Korea will definitely impact the future of the Korean Church. This calls for a godly partnership through the cross. And that cross bids us to be faithful unto death, for the sake of God's kingdom. What is missions? Isn't it about forsaking our lives so that others may live? One of the core values of Mission Korea will therefore be the way of the cross. The overall content of the conference will also be designed to emphasize this important aspect.

It is necessary to paint a detailed picture of the missionary ministry and to carefully decide upon and manage the appropriate solutions. While remaining faithful in its existing role of bringing the message and the field together, Mis-

sion Korea now also needs to carefully analyze the field and address its needs. In fact, this responsibility is common to all mission agencies and missionaries on the field. The outcome of their struggle will impact the younger generation of the Korean Church and be the engine for collaboration.

Conclusion

While there are limitations to any collaborative movement, there are also incomparable dynamics. If Mission Korea's continued existence after so many twists and turns of history proves anything, it is the importance of having so very many different people, new ideas, conflicts and resolutions. Leveraging on that continuity, Mission Korea now needs to return to the essence of missions. That is the only way to adequately respond to the changing situations and needs, nationally and globally. That is the only way to achieve transformation. And this will be possible not because of our efforts but because God is actively working to show his glory. Declaring the living God to the whole world will in itself be the greatest power in mobilizing the young Christians of Korea. That is how our history will be written. Come O Lord! Maranatha! KMQ



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The Evaluation and Meaning of the Impact of Korean Missions to India

Seob LEE

Missionary in India

It has been more than 30 years since the Korean church and her mission organizations first sent missionaries to India. We recently conducted a survey on one hundred seminary students from two seminaries in North India. My interests were in the influence of religious pluralism on Indian churches. One of the questions we reflected upon was the flaws in the Indian church that prevent it from growing into a healthy church. The graduate students typically described the lack of pastoral leadership and commitment as the main reason. The majority of doctoral students felt similarly and said there were many corrupt leaders in the Indian church. The internal lack of energetic and mature leadership was a greater point of weakness than the challenge of external religions. The seminary students were well aware of the deficiency of leadership in Indian churches. People with true leadership potential are key to a church being able to change the tide of mission work. As a next step, the author was interested in evaluating opinions on Korean mission workers and their service.

Evaluation on the influence of Korean missions on India has so far been shallow. In order to evaluate 30 years of Korean mission in India we will need objective surveys as well as the records of mission workers themselves. Few of these currently exist and we therefore need to find the most effective way of describing the mission work. The primary question is how the work of evaluation is possible. Most of all, it is necessary for us to check the methods of evaluation. Missiological evaluation entails the evaluation of mission work using theological questions concerning the nature of mission, which depends in turn on the definition of mission. Although the evangelical and

ecumenical movements have different emphases in their approaches to mission, (to my knowledge) each movement sees individual salvation and social transformation as the two main aspects of Christian mission.

Objective, criteria driven research is necessary for effective evaluation. Suitable criteria include missionary accountability, leadership style, contribution to the local church, partnership with local organizations, pioneering spirit, missiological theory and practice, strategy and principles, and leadership development. The next step is deciding who to include in the survey. Some questions will be for missionaries themselves (self-evaluation), others for Indian Christians, some for Indian mission leaders, others for other foreign missionaries. Qualitative and quantitative self-evaluation across a variety of ministries and locations should be the first step but, to my knowledge, there is only one previous (and small-scale) instance of such research in India. As there is very little objective research on Korean mission in India it is difficult to avoid analytical subjectivity. These limitations notwithstanding, I will now explore and attempt to outline recommendations regarding the development of Korean missions in India.

Criteria for missiological evaluation of Korean mission at large

The following are criteria for understanding and evaluating present mission work.

1. Are Korean mission agencies holistically proclaiming God's kingdom in India, or are they implanting their own culture and denominations?
2. Are Korean mission agencies receiving good feedback from local churches?
3. Are Korean mission agencies demonstrating good evidence of partnership, teamwork and cooperation with the local church, or are we divided?
4. Is the Korean church helping the indigenous church and mission movements to themselves contribute to India's evangelization and global mission?

5. Is the Korean church effectively involved in helping the unreached areas and tribes?
6. Are Korean mission agencies working effectively with the youth of today, the leaders of the new generation?
7. Are Korean mission agencies preparing professional community leaders?
8. Are Korean mission agencies working effectively among the unreached areas and tribes?
9. Are Korean missionaries demonstrating spiritual and personal growth and a positive attitude to meeting local people?
10. Do Korean missionaries understand Indian history and culture and engage in contextual mission theory and practice?
11. Do Korean missionaries embrace the roles of healer and reconciler for the sins of past foreign missionaries or do Indian Christians see them as new controllers?
12. Do Korean missionaries participate and contribute to local development and social transformation?
13. Do Korean mission agencies in India formulate mission policies and strategies to overcome double investment and double placement?
14. Do Korean missionaries involve and partner with local churches?
15. Do Korean missionaries receive member care, training or guidance from organizations in the field?
16. Do Korean missions have a plan and roadmap for transferring mission leadership to local Christians?

One Example of Field Research on Korean mission in India

Jaechul Joshua Lee deserves the appreciation of Korean workers in India for his field research on intercultural mission training in India (2005). Participants comprised 18 missionaries from Delhi, eight from Calcutta and East India, 46 from Bangalore and the nearby areas, 17 from Pune, six from Hyderabad, four from Chennai, three from Mumbai, two from Secunderabad,

and three from Kerala, and others for a total of 115. In terms of ministry length, 35% had worked for 5 years or more, 23% for 3-4 years, 17% for 1-2 years, 17% for 6 months - 1 year; 8% for 6 months or less. In terms of previous positions, 51% of participants had been pastors or pastors' wives, 18% evangelists, 4% deacons, 15% church teachers and 13% had previously held no church position. 64% of the attendees had studied theology or mission before coming to India and 36% had not. Regarding present ministry, 14 people were in cultural adaptation training, 21 were in language training, 10 were in teaching ministry, 8 were in mission training, 12 were in ministry and academic study, 46 were in ministry and language training, 7 were in ministry and academic study and language study, one was in business, one was in church ministry, one was in child care, one was a homekeeper, and two were in Korean church ministry. Regarding visa type, 41% had student visas and the other 59% had business, NGO, guardian or tourist visas.

Seventy-four percent of participants reported that they had experienced culture shock in India. Sixty percent reported experiencing loneliness. Only 19% thought that Indian people got angry with Koreans, suggesting that a majority of participants had a good relationship with Indian people.

India has 18 official languages. Sixty-eight percent of participants reported that they communicated with local people in English; this indicates that they have few opportunities for practice. Sixty-eight percent also stated that they had had no language training prior to arrival in India. Forty-four percent said they had learned English since arriving in India while 23% had learned Hindi since arrival; the remainder had learned one or more of the many other state languages.

Only 1-9% of participants were fluent in a local language; 12% described themselves as intermediate. While, 95% of participants acknowledged the importance of learning local languages, only 32% stated they were making an effort to do so. That 68% were not making an effort to learn a local language, despite acknowledgment of the importance of doing so, suggests a lack of commitment.

A majority of participants, 74%, said they were working with Indian partners. More than half, 58.5%, were paying monthly salaries to Indian workers, indicating potential issues of dependency. Thirty-nine percent of participants had registered a Trust or NGO with the Indian government. Of these registrants, 41% had done so in their name and that of an Indian partner; 39% had done so in the name of an Indian worker only. Regarding leadership of these Trusts, 76% responded that they did so in partnership with local Indian people.

Regarding the status of land or building registration, 42% of participants replied that they had registered the property through an Indian name only, the other 42% had done so using a Korean name also. Sixty two percent of participants thought that effective mission leadership would require partnership.

When asked about mission theology, 78% of participants thought that missionaries need to develop a mission theology for India. Sixty-four percent felt they understood the changing trends of global mission and 54% were confident on Indian church mission methodology and strategy. However, only 40% reported an understanding of Indian mission theology. Eighty-nine percent stated that mission theology should be developed in accordance with local culture and context, and 93% agreed that Indian society is very multicultural and pluralistic.

With admirable frankness, 64% admitted to not having a mission theology that fit the local context. However, 69% were working to develop a suitable mission methodology. This is encouraging as it shows that many Korean missionaries are putting every effort into developing a sound missiological foundation for their work.

Regarding social and economic challenges to Christian mission in India, 87% agreed that mission means more than just evangelism, with 90% saying mission included social work and development. Presumably, this holistic view influences their work.

Regarding collaboration, 57% felt they were partnering with Indian denominations and organizations. However, many Indian people would disagree with this.

Regarding leadership style, 85% thought that male and female missionaries had equal authority in the church. Sixty-six percent thought the husband had leadership in their family, but 32% felt differently. Concerning clerical ordination, while 30% believed only men should be eligible, 67% believed women should be too. A clear majority of this group were positive to female leadership in the church.

Seventy percent of responders said they did not think female Korean Christians were treated badly at home in India and 79% thought women had equal authority in the house. The majority also felt women had equal leadership in ministry. All in all, it seemed participants felt positively about leadership aspects of Korean missionary marriages.

Unfortunately, there were no questions concerning the leadership of Korean missionaries over Indian local mission workers.

Areas where Korean missionaries are contributing most

Korean missionaries in India are struggling with the diversity of culture, ethnicity and language and the atmosphere of indifference among local Christians to Korean missionaries. Because the number of missionaries has surged since 2000, the present focus should be starting and developing ministries rather than focusing on outcomes. The types of ministry are myriad and include Korean diaspora ministry, Bible and theological education, leadership training and discipleship, urban and rural church planting, unreached people ministry, Christian schools, college and young people ministry, Muslim outreach, orphanages, social welfare ministry, slum outreach, development ministry, business as mission, itinerant evangelism, intercessory prayer, local church and organization partnership, Bible translation, Christian publishing, medical mission, 4/14 ministry, music and art ministry and Tibetan Buddhist outreach.

Positive aspects of Korean mission in India

As is well known, strengths of Korean missionaries typically include passion and commitment to the spread of the gospel, good cultural adaptability and a willingness to work hard. In order to better understand how Indian leaders perceive Korean missionaries, interviews were conducted on ten Indian pastors and lecturers who are in master's and doctoral missiology programs. The interviewees were asked to frame their assessments in terms of strengths and weaknesses. The following is a list of the strengths they highlighted:

1. Korean missionaries are discipling and training many Indian future leaders.
2. Koreans are contributing significantly to the construction of church buildings.
3. Koreans are developing and running many elementary and secondary Christian schools.
4. Many Koreans are involved in church planting in many different locations.
5. Many Koreans are contributing to the nation by helping the poor and working in slum areas.
6. Koreans are promoting prayer in many cities.
7. Some Koreans are involved in medical service, Bible translation, and partnering with denominations and institutions.
8. Some Koreans are contributing to theological education and higher education.

To my knowledge, quite a few Korean missionaries are engaged in college and young people ministry and in business-as-mission. Korean church planting ministries, whether urban or rural, are also of consequence to the Indian Church because approximately two thirds of India is still unreached, with more than 2,200 unreached people groups. Korean church planting needs to follow three-self principles in order to develop healthily in India. I am of the opinion that Korean mission should continue to be involved in church planting, alongside the Indian church. However some Indian leaders have different views about Korean involvement in church planting because of the cross-

cultural challenges. This point relates to the nature of the missionary call which extends beyond the differences of culture or nation. Korean church planting ministries are necessary and should be conducted in cooperation with Indian churches and organizations for greater effectiveness.

Negative aspects of Korean Mission in India

1. The dependency of Indian workers on Korean missionaries is increasing because Korean missionaries tend to work individually with little by way of system or team structure.
2. Worship and ministry are practiced in Korean ways.
3. Cooperation with Indian churches and organizations is very rare.
4. The planning and implementation of leadership transfer is poor.
5. Koreans do not attend local church ministries or programs.
6. Most Korean missionaries in India work in big cities and not in outreach to remote areas.
7. Koreans lack an understanding of culture because of a lack of field research regarding their location.
8. Some Koreans work in line with personal wants rather than local needs.
9. Koreans are not proficient in English or in local languages.

Korean mission closely resembles the Korean Church in terms of approach to ministry. In 2006, the KWMA evaluated 25 years of Korean mission for NCOWE-IV. Questionnaires were sent to 24 denomination mission offices and 56 mission organizations. While 95% of respondents felt the Korean church had achieved much in global mission, only 48.8% deemed these achievements effective. The main reason for this ineffectiveness was thought to be a lack of strategy. This is in spite of the genuine passion and commitment of individual Korean missionaries. These results concerning the effectiveness of Korean mission as a whole may well also apply to Korean mission in India.

Korean mission in India should avoid individualistic approaches because

the Biblical models are team mission and partnership mission for the kingdom of God.

The need to understand the Indian Churches and Indian mission organizations

The Korean Church and missions need to understand the history of Christian mission in India because we are operating on a background of at least 300 years of modern European and American missions and mission practices. Almost every European mission agency would work in India and Indian indigenous mission emerged as result in the 19th century. The Mar Thoma Evangelistic Association was started by the Mar Thoma Syrian Church in 1889. Not long after that, the National Missionary Society of India was formed in 1905. In 1977, the India Mission Association (IMA) formed with 100 member organizations; it has 240 member mission organizations as of 2011. According to one Indian mission scholar, India now houses at least 500 mission organizations and 40,000 cross-cultural Indian missionaries.

In order to be more effective, Korean missionaries need to seek more collaboration with Indian churches and missions and gain a better appreciation of the history of the Indian Church. It is also true that more than a few Indian leaders are reluctant to work with Korean missionaries. This is due to both the long-term influence of the Western church and the more recent abundance of indigenous leadership. Both sides bear some responsibility for the lack of unity and the consequent ineffective use of Korean mission resources. Indian and Korean churches and missions must meet and pray together to discern God's vision for God's mission.

Historical meaning of the presence of Korean missions in India

There is historical meaning to Korean mission involvement in India because the passion of Korean churches and Christians for evangelism and revival in

India is a response not to their own eagerness but to the call of God. God called Korean Christians to work in India. The Korean Church has itself experienced great revivals like those of the Khasi and Mizo churches in India. Some but not many Indian leaders recognize the strength the Korean Church can contribute to India. God called the Korean Church to work in India for His Kingdom. Despite India having almost 2000 years of Christian history, two thirds of India remains unreached. More than 2,200 ethnic groups remain unreached, the most for any nation in the world. Worldwide, of the 610 ethnic groups with populations of more than 100,000, over half (320) are located in India. While much of India is richer and stronger than ever before, more than one third of the population lives under the poverty line. There is a desperate need for pioneers to lead the way for the necessary changes. Korean Christians can bring their experience and pioneering spirit to a wide range of ministries, including church planting, development ministry, education and medical services, business and social welfare.

There is historical meaning to Korean involvement in India because Korean missions comes after Western missions to help heal the consequences of colonialism. Countless excellent Western missionaries worked in India for the first three hundred years of modern missions. At the same time, however, Western missionaries also committed many sins in standing with colonialism. Indeed, Christians and colonialists are considered as one and the same to some Indians, many of whom, Christians included, continue to harbor strong feelings of hatred. Many Indians consider Christianity to be the religion of Western people and as behind the foreign dollars that flow to Indian Christians. Indian churches are afflicted with corrupt leaders who privatize church property. Koreans should not proclaim that the gospel depends on money. Indian has a shameful history of subjection to the Western “Sahip” (master). In order to help heal the hurt of colonialism, Korean missionaries need to instead take the role of the genuine friend. Korea has the same history of subjection to colonialists. However, the rapid economic development of Korea means Koreans are in danger of arrogance. By the grace of the Lord, Korean

missionaries must labor as good examples of healers and reconcilers among Christians of all ethnic backgrounds.

There is historical meaning to Korean involvement in India because Korea is an Asian partner facing similar challenges in church and societal development. Indian and Korean churches are the leading churches in Asia, especially in regards to mission movements and social development. The Indian church has the second most cross-cultural missionaries in the world while the Korean church has the second most overseas missionaries. Almost all missiological topics and issues are discussed and built upon in India and Korea, with Asian perspectives. The two countries have many mission organizations and mission practitioners as well as many theologians and missiologists. In 2012, the Indian Mission Association highlighted 16 key mission issues. These include the challenges of religious pluralism, the contextualization of the gospel, unreached tribes, house church movements, urban mission and middle class ministry, the 4/14 children and youth window, family ministry and business-as-mission. Indian and Korean churches are writing about these issues in their own languages and developing their own methodologies to overcome mission challenges. In developing mission theory and practice, the Indian and Korean Churches should cooperate effectively and in line with a long-term strategy. Global partnership among Indian and Korean Christians should be practical and strategic in order to achieve God's kingdom in the world.

There is historical meaning of Korean involvement in India because Korea is called to support the start of international Indian mission. It is possible that the 21st century will see the Indian and Chinese Churches join the overseas mission movement in the footsteps of the European, American and Korean Churches. Indian mission is not only for Indians but for all neighboring countries and the global Church. Korean missions have the capacity to assist in the development of Indian churches and, thereby, Indian missionaries and long-term Indian mission strategies. To achieve the goal of Mission India, one practical need is mission education. India itself has many unreached areas in need of being awoken to involvement in overseas ministry. Otherwise, the

Indian church will forever be working on Indian affairs alone. The Indian Church should shift from receiving to giving. Such a change of direction would involve all Indian Christians in the many dimensions of mission. The India Mission Association has announced an emphasis on the middle classes. Korean missionaries need to likewise engage with the middle classes and college students because the economy is also a key factor to changing the nation. In China, where I lived for five years, Korean missionaries are witness to many young believers in colleges and their impact in the transformation of the Chinese Church from being a village church to being an urban church. Korea missions are standing alongside the Chinese Church in the next step of mission mobilization. Korean missions should likewise stand with the Indian Church as it becomes a missionary sending church.

Conclusion

Indian churches want overseas friends who are free of the colonialist mindset. They don't need another overseas Sahip (Master) or Guruji (religious teacher). They need brothers and sisters in Christ who will stand with them in their suffering and struggle. Korean missionaries should set a good example to other missionaries as they work for God's kingdom. In order to achieve God's will in India, national churches and Korean missions alike need to accept each other and together ask God for wisdom and breakthroughs. Biblical mission principles need to be reflected on and apostolic models followed. The involvement of the Korean church in global mission is at heart a blessing of God's revival and a call to service. KMQ



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Frontier Mission Movement and the Korean Church

H. Young KIM
Senior Missionary

Prologue

At the start of the twenty-first century, the Frontier Mission Movement was introduced and firmly accepted as a leading mission philosophy in the world of missiology. Alan Johnson described it:

“Although the Frontier Mission Movement (FMM) sits within the broader framework of evangelical missiology, yet, as a mission philosophy, it has some distinct elements that make it capable of being defined as separate movements underneath the broader evangelical umbrella. One of these defining elements is the specificity in which the movement defines the terms “mission” and “missionary”. The mission is the redemptive activities of the church in society where the church is not found. Thus a missionary is one who crosses out of a society that has an existing church movement over cultural boundaries to bring the gospel to a society that does not have the church. There is a sharp distinction between “evangelism”, which is the work of the church among its own people in the same cultural group, and “mission”, which means crossing a cultural boundary to bring an initial penetration of the gospel among a cultural group. The cultural barriers that must be crossed over in order to bring the Gospel in the new people groups become the new “frontiers”, in other words, “things to newly pioneer”. In this sense, the movement is taken from”. (Allan Johnson; IJFM summer 2001)

This mission philosophy is distinctive from others. “Frontier mission work”

and “pioneer mission work” are used interchangeably in the Evangelical Missionology Dictionary, but Frontier Mission has a new and different meaning. The Frontier Mission Movement (FMM) has become a global mission philosophy focused on “unfinished tasks” among “unreached people groups”, and represents the most realistic mission strategy in current world mission movements. The proper understanding and aggressive adoption of this mission philosophy will determine its success or failure for future missionary movements. It is a very important issue that cannot be overlooked. In this paper, I intend to trace the historical trends of this movement, delineate how and where the Korean churches became involved in this movement among ethnic groups in Asia, and speculate on the future prospects of this movement within the Korean missionary movement.

The Frontier Mission Movement

Foundational to this mission philosophy was an influential article titled “Four Men and Three Eras” written by Ralph Winter. He divided the waves of the modern missionary movement into three eras. The first was the coastal mission era started by William Carey. The second was the inland mission era opened by Hudson Taylor, the main targets being continents and countries from a geopolitical perspective. But in the third mission era, Donald McGavran and Cameron Townsend designated “all nations” as their mission focus and target. They pushed forward missionaries with an interest in unreached people groups. That is why we are said to be in the UPG mission era. In 1974, at the Lausanne Congress on World Evangelization, and in 1980, at the World Consultation on Frontier Missions, Ralph Winter pointed out the cultural barriers between evangelists and non-Christians, and the concept of ‘hidden’ people groups, as he termed them. He contended that unreached people groups should receive our particular focus and posited that it is only possible to engage with such people groups by crossing cultural barriers. Here,

he introduced new mission terms. His main ideas can be found in his definition of Frontier Mission (FM) as an intentional activity that will bring about missiological breakthrough among the hidden people groups as Paul did. The two elements that separate FM from regular mission lie in two elements: “missiological breakthrough” which occurs among “hidden people groups.” FM is a mission philosophy that facilitates these two elements in order to spread the indigenous church movement and thereby bring forth viable churches within all nations and to the ends of the earth (Matt 24:14) without the help of outsiders. Here, I quote the definition of mission frontiers provided in the International Journal of Frontier Missiology:

“Mission frontiers, like other frontiers, represent boundaries or barriers beyond which we must go yet beyond which we may not be able to see clearly and boundaries which may even be disputed or denied. Their study involves the discovery and evaluation of the unknown or even the reevaluation of the known. But unlike other frontiers, the subject of mission frontiers is specifically concerned to explore and exposit areas and ideas and insights related to the glorification of God in all the nations (peoples) of the world, to open their eyes, to turn them from darkness to light and from the power of Satan to God. (IJFM, 2001)

Winter introduced 12 mission frontiers that we must overcome.¹⁾ He stresses that in order to include those unreached people groups and finish the task, we have to cross over many kinds of barriers. Although he divides the modern missionary movement into three eras, the third era is currently seeing the rise

1) (1) Unreached Peoples (2) The Great Commission and Abraham (3) From the Unfinished Task to the Finishable Task (4) Failure with the Large groups and the Offsetting Trend to “Radical Contextualization” (5) Reverse Contextualization, the Recontextualization of Our Own Tradition (6) The Reclaiming of the Gospel of the Kingdom (7) Beyond Christianity (8) A Different Type of Recruitment (9) A Trojan horse (10) Needed: A Revolution in Pastoral Training (11) The Religion of Science (12) The Challenge of the Evil One.

of another wave centered on a term of his own making, Frontiers. This fourth wave may come to be called the Frontier Mission Era, and it may well be the last. Let me trace the fourth wave historically and practically.



Figure 1 Modern Missionary Movement

Since the 1980 Frontier Missions World Congress, the term “unreached people” has been defined as a population segment that has no indigenous community possessing resources or sufficient numbers of believers who can evangelize the remaining people within the group without the help of outsiders (cross-culturally). The Mission Advance Research and Communication group and other research groups have been created in line with this philosophy, leading to a long series of articles and research papers focused on the strategies and specific details of “unreached peoples.” Meanwhile, in 1982 the Interdenominational Mission Association organized the Frontier Peoples Committee and arranged and edited definitions of the state of “unreached ethne” and “reached ethne” with the support of the Lausanne Committee. In 1983, the World Evangelical Association held a global conference in Wheaton with a subcommittee for unreached people groups. Winter was able to publish the first issue of the International Journal of Frontier Missions in 1984, and in 1986 the International Society of Frontier Missions had its first meeting and was able to start a student movement (Alan Johnson; KJFM 18:2).

In addition, movements and concepts such as “AD 2000 and Beyond”, “the 10/40 Window”, “People Group Adoption”, “Joshua Project 2000” and the “Frontier Mission Movement” have led to the development of new institutions and strategies. Furthermore, new strategies to deploy a system of patterns in world missions have been developed. Mission groups and organizations such as the “Race Information Network” the “Race and Language and Record” and Patrick Johnston’s “Operation World” have begun producing research materials for use in the mission field. It is hoped that the assessment of missions in accordance with this philosophy, the challenge of the Church through the term “unfinished tasks” and the development of appropriate strategies in response will help missionaries discern their calls to unreached people groups.

Coming into the new millennium, the FMM has replaced general missions in leading world missions consultations, such as the Lausanne Movement (Manila, 1989; Cape Town 2010) and Tokyo (Tokyo 2010). FM has become one of the central themes at world conferences and strategic meetings, small and large. Concurrently, Acts-like ministry developments have been reported from mission fields across the world, by both Western and non-Western missionaries. The mission trend has now shifted from church growth according to the “Christendom Perspective” to the transformation of society according to the “Kingdom Perspective.”

The opening of the third millennium has also witnessed a new movement in ecclesiology. This movement has led to an additional paradigm shift in world missions using similar methods to that of the FMM. Charles Van Engen, a leading theologian in mission, has re-emphasized the importance of ecclesiology and rebuked the modern missionary movement for losing sight of ecclesiology. The immediate problem facing the FMM faces is formulating an answer to the practical question of how the people of the kingdom of God should live. Contextualization has necessitated further study regarding issues of church structure and forms of worship, and research and theories are emerging. “Self-theologizing” has been added to the three-self principles of church

planting, and an attempt to identify a methodology has arisen within the field itself. The “ecclesiology by Christendom” concept that was once relied upon in general mission has proven unable to solve current problems, and “emerging churches” have appeared. The new church is a simple and small church. In other words, it is not an organization, but a simple church. Not a luxurious and large church, but a small church. Not a “denomination” but a “house church,” “cell church,” “organic church,” or “city wide church.” We even have the term “churchless Christianity.” The church has become more interested in “maturity” than in “growth.”

This has brought to the world of missions a vivid shift of paradigm and new strategies are in abundance. “Catalysis” is one of the new strategies and it replaces traditional theological education. “Story-telling” is also being welcomed anew. Other strategies build on the philosophies of “Jesus movements” and “insider movements.” The “Business as Mission” and “Diaspora Mission” movements are also on the rise. And the “church planting movement” and “mission planting movement” are innovative paradigm shifts also based on the FM philosophy.

The FM philosophy that steers 21st century missions emphasizes the importance of cross-cultural evangelism, notes the disproportionate placement of missionaries, promotes a passion to reach the forgotten and encourages the establishment of mission agencies that aren’t focused on church planting. FM has come to represent a new strategic challenge to the roles of individual missionaries in modern mission. The assessment of remaining tasks serves to clarify the strategic focus of mission agencies, while the demonstration of feasible and practical implications serves to greatly challenge the non-Western Church.

The Korean Church and Frontier Mission

The Korean church was born a missional church and carried out her mission with great success. Upon receiving the gospel, it immediately participated in

the growing kingdom expansion movement under the leadership of the Holy Spirit. Devoted new disciples pioneered without the guidance of Western missionaries, first to the scattered Korean diaspora, and second to the neighboring nations. For 100 years, it was faithful to the calling to preach to the nations following forerunners such as American churches who had sent their first missionary 100 years earlier.²⁾ Now the Korean Church is drawing the attention of the world's churches on account of the explosive growth of its missionary force. In the two decades after 1980, many Korean missionaries joined Western mission agencies and learned much about how to do mission,³⁾ but since 2000, hundreds of mission agencies have arisen within the Korean Church, with many local congregations directly involved in missionary work.

Simultaneously, the Korean Church has sought out mission strategies capable of building interest in the Unreached People Group Movement. The Adopt-A-People and Korea-Adopt-A-People (KAAP, organized in 1993) movements played a great role in influencing the Korean Church. Eventually, KAAP was further developed and expanded into what is known today as UPMA (Unreached People Missions Alliance). Using vigorous research into proper missionary deployment, UPMA developed 12 “Unreached People Group Frontier Mission Blocs” which is different from the current western division of people group blocs.⁴⁾ They also completed a people group map of

2) Adoniram Judson was sent as a missionary in 1812 and the Korean Church sent their first cross-cultural missionary team to China in 1912. One hundred years later, the Korean church has sent more than 20,000 missionaries to nearly 200 nations.

3) Those Western mission agencies include OMF, SIM, AIM, SIL, WEC, OM and YWAM, among many others.

4) The 12 unreached people groups of frontier mission blocs are: 1, Heartland China; 2, Outland China; 3, South-West Muslims (Bangladesh, Pakistan, Indian Muslims); 4, Hindus (India Nepal, Bhutan Hindus); 5, South-East Muslims (Malaysia, Brunei, Indonesia Muslims); 6, Indochina (Hinayana Buddhists); 7, Central Asia Frontiers; 8, Caspian Sea Region; 9, Persians; 10, Arabian Peninsula Region; 11, Crescent Region (Levant); 12, North Africa Maglev (Sahara North).

these 12 blocs to help facilitate FMM mobilization and provide training programs to these 12 regions.

UPMA did not only focus on research and consultation but actively participated in implementing these strategies. In planning and deciding the regions in which to deploy missionaries, priority was given to the frontiers.⁵⁾ Every fifth year since 1990, the Korean church has hosted a convention called NCOWE (National Consultation on World Evangelization).⁶⁾ The passion for the unreached people groups has become a major topic of discussion and interest at NCOWE as well as at the National Mission Leaders Forum, a leading body in the Korean Church.

At the 2005 Korean Mission Leaders Forum, Ralph Winter's challenge to the FM led to great fruit including the establishment of the Korean Frontier Mission Network (KFMN) and the publication of the Korean Journal of Frontier Mission (KJFM) in the pattern of the International Journal of Frontier Mission (IJFM). The Korea World Missions Association (KWMA) went on to develop the TARGET 2030 Project, which aims to send "100,000 trained missionaries by 2030" using the FM Philosophy.

The KWMA made the following statement of agreement for TARGET 2030 based on the opinions of its member mission organizations and agencies. This standards represents the official stand of Korean churches regarding the FMM, and the direction and strategy for Korean mission policy.⁷⁾

5) Paul Mission, which started in the Philippines and grew into a mid-sized mission agency, they redeployed almost all of their missionaries from the Philippines to the Middle East and North-Western Africa—the "Frontiers."

6) The NCOWE evaluates the Korean mission movement and seeks new directions for the Korean Church. At NCOWE-II (1995), they focused on mission to unreached people groups; at NCOWE-III (2000), they focused on redeployment to the frontiers; at NCOWE-IV (2006), the FMM was the central theme and the basis for evaluating 25 years of Korean missions and for projecting goals for 2030 ("TARGET 2030 Project").

7) <http://kwma.org/dev/pop/01.html>

Statement of Agreement for Frontier Mission

1. Definition of Frontier Mission

- 1) We define Frontier Mission as the commitment to accelerate the realization of the vision by discerning any obstacles that hinder the realization of the ultimate vision, and overcoming and solving any problems that arise. (The National Consultation on World Evangelization, NCOWE IV, will use the Statement of Agreement made at the 5th Korean Mission Leaders Forum).
- 2) The Ultimate Vision: To glorify God through the completion of the Kingdom of God within all people groups through the Biblical Insider Movement.

2. Agreement for the Mission Frontiers

- 1) Traditionally categorized by geo-political and ethno-linguistic entity.
- 2) Ralph Winter introduced various frontier areas (12 frontiers)
 - a. Advanced Frontiers
 - b. Possibility of dilution in motif of sending missionary
 - c. Possibility of dilution in emphasis and concept of FM
- 3) The Korean Church proposes the following frontier groups:
 - a. Unreached People Groups which are geographically isolated from the gospel; peoples who are least-reached due to cultural/linguistic barriers; peoples who have no church or a weak church.

3. CAS System (Comity, Adoption, Specialization System)

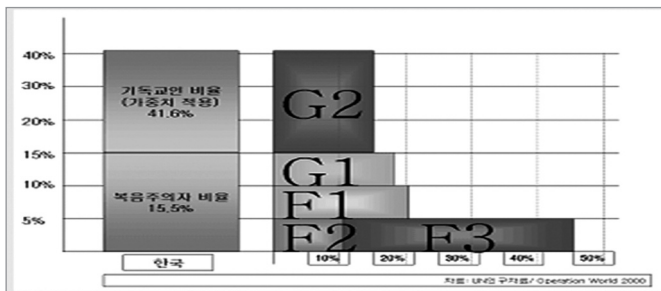
- 1) In 2000, at NCOWE-III, the participants decided on the strategic re-deployment of missionaries and forward-deployment.
- 2) In 2003, at KAAP's 10th Anniversary the participants decided to adopt the CAS System (Comity, Adoption, and Specialization).
- 3) In November of 2003, the third Korean Mission Leaders Forum agreed to accept and implement the CAS System criteria.

- a. Recognition and acceptance of each sending agency's situation and circumstances (Comity System).
 - b. Korean local churches to focus on unreached people groups and adopt those of their missionaries (Adoption System).
 - c. Improved efficiency among agencies, specialization of agencies in line with their strengths, and the development of specialty institutes (Specialization System)
- 4) Hereafter, this CAS System shall be applied during the selection of all future frontier mission fields or people groups.

Frontier Mission Categories

After defining Frontier Mission we categorized mission fields into two fields: Frontier Mission Fields and General Mission Fields. This will allow us to employ different strategies for different field types.

Frontier Mission Categories in the Korean Church



1. International Frontier Mission Index

1) General Mission Field

- G1. Evangelical population of between 10% and 15.5%.
G2. Evangelical population of over 15% (of total population).

2) Frontier Mission Field

- F1. Evangelical population of between 5% and 10%.

F2. Evangelical population of below 5%, without oppression.

F3. Evangelical population of below 5%, with oppression.

2. Korean Frontier Mission Index

1) General Mission Field

G1. Evangelical percentage is lower than that of Korea.

G2. Evangelical percentage is higher than that of Korea: missionaries will not be sent.

2) Frontier Mission Field

F1. Evangelical population of between 5% and 10%.

F2. Evangelical population of below 5%, without oppression.

F3. Evangelical population of below 5%, with oppression.

This classification helps in prioritizing the deployment of Korean missionaries. The KWMA has affirmed that it will provide leadership as to strategy and focus on the remaining task. It will also aim to influence churches through the annual Korean Mission Leaders Forum and to there present realizable and concrete projects. The CAS System is a widely discussed and accepted system and is vital to Korean churches.

The following is the synthesized Memorandum from the 2012 Korean Mission Leaders Forum. It emphasizes FMM as the central strategy of Korean Mission.

“Strategy section: We decided to develop Frontier Mission as a successor to the Unreached People Group Movement. We shared opinions regarding the development of content and practical methodology, especially in regard to the development of Diaspora Mission and the necessity of Business as Mission (BAM). There is a need for theological understanding and interpretation of the present phenomenon of dreams and supernatural visions that are leading to Muslim conversion. There were also proposals about how to ensure the sharing of new and improved ideas and strategies. We need to avoid repeatedly focusing on old issues.”⁸⁾

Sam Kang, mission leader of KWMA presented a concrete suggestion at the 2006 Korean Mission Leaders Forum,

“Firstly, this strategic concept of ‘Frontier Mission’, as we all refer to it, should be well defined so that anyone can understand and gain strategic awareness of it. It should be presented as a concept that can mobilize local churches, the nuclei of missions, and interested mission-minded individuals. Secondly, alternative ideas must be presented that can stand up to the international trends and the structural movement of FM. Thirdly, the know-how and the kind of role that local churches need to take must be taught and presented. Fourthly, a study for mission issues and counterplans must be prepared for the efficiency of FM. Fifthly, the development of cell churches that fit into the local, religious and cultural circumstances is needed.” (Kang, 2006)

We see here the feasibility of success in adopting FM, although there remain many problems to solve. Still, diverse FM strategies must be developed, and whether the strategies are Biblical or practical should be tested and proven. Many international agencies that are dedicated to the FMM have been introduced to the Korean church, and like-minded Korean agencies have also emerged. These groups create missionary training programs that draw in many young men and women.⁹⁾ I can’t provide details on these agencies and ministries here. But, I see many groups and agencies that are investing through research, prayer and study of the Word of God.

8) <http://kwma.org/dev/pop/>

9) For example: the Middle East Mission was founded in 1986 and has more than 200 missionaries focused on that region and its people groups; Insiders was organized in 2006 based on the “insider perspective.” Frontier Mission is an international agency with a Korean branch, and the Asian Frontier Mission Initiative is an association for Frontier mission agencies specializing in the Asian field. Koreans have founded other field specific agencies, concentrating on fields such as China, Central Asia, the Middle East and Northern Africa. These groups have organized training programs for their missionaries and networks for synergy. Several of these agencies were organized in the field itself, not in Korea.

Korean missionaries are facing great challenges in the mission field, and especially in Asia where billions of souls in UPGs are awaiting the good news of Jesus Christ. These challenges include cultivating a Frontier Spirit and developing new FMM strategies. Facing counter-attacks from Islam and the old Communist bloc, missionaries have learned at high cost the need to prepare themselves with prayer and committed study. I know one missionary who was sent to an adopted UPG for nearly 20 years and experienced a missiological breakthrough, with many families coming to know the Lord. He was able to discover new theories and strategies for the FMM. Conversely, some missionaries who rushed in through opened doors in places such as Central Asia suffered setbacks and persecution from Muslims and socialist governments. There are thankfully many others who work underground with much harvest. For all these reasons, missionaries are busy gathering together for forums and seminars in order to know more about FMM.

This is certainly the time for Korean missionary forums. For example, the FMM faces theological challenges on issues like wonders and miracles and the use of media, the latter of which can play a role in both conversion and discipleship. Shall we only promote the format of the traditional church? To insist on tradition is easier in the short-term but eventually leads to issues of unattractiveness. Shall we just follow Paul's example? He commits the Ephesians to God and to His word: *"I commit you to God and to the word of his grace"* (Acts 20:32). Is this encouraging us to do self-theologizing? Who is responsible for hermeneutics? Does this responsibility lie with those who come to Him or those who bring them to Him? Between radical contextualization and re-contextualization, where is the missionary to stand? These challenges are a great burden to the missionaries who live out the FMM.

The Korean Church, however, has taken a big step in the FMM. Among Asian churches, it was the first to decide to commit to Asian frontiers. The KWMA, as the Holy Spirit leads, is directing agencies and missionaries of Korean churches. The KWMA set a policy of Comity, Adoption, and Spe-

cialization Systems. There are a variety of missionary training programs, with many more under development. Korean missionaries will be deployed to various frontiers. If “professional” missionaries are hesitant, “businaries” will take their place. While clergy missionaries seek visas to enter the frontiers, the diaspora will seek and find jobs there. They are already there. Who can mobilize and train them? The Korean diaspora is over 7 million large and scattered across more than 200 nations. The Korean Diaspora Forum is pioneering that movement and many Korean congregations are taking other leading roles. I believe that people like “businaries” will become the main force of the Korean FMM. There will arise new types of mission agencies and strategies for the FMM. Today is the era of the FMM. The Korean Frontier Mission Movement is in motion.

Epilogue

The third millennium is the Frontier Mission Era. The FMM is not a foreign term any more. More than 6,700 unreached or least-reached people groups are awaiting gospel bearers. They are living beyond frontiers, most of which are in Asia. Korean missionaries must be forward-deployed to the frontier mission fields from the general mission field. Finding strategies effective for this is urgent.¹⁰⁾

Let us ask God daily to not only fill us with the Spirit but to also fill us with His wisdom. We need courage for a paradigm shift that accepts the parable of “the new wine in the new wine skin.” A paradigm shift demands the giving-up of one’s vested rights and an unsparing humility to adapt oneself to new

10) According to the Joshua Project, of the 6,700 UPGs, 3,700 UPGs are in five Asian countries: India, Pakistan, China, Bangladesh, and Nepal. Most UPGs are in Asia. Evangelizing Asia means Evangelizing the World. Unfortunately, 85% of the world missionary force is engaged in ministry with nominal Christians. Korean deployment policies must consider the frontiers.

things. Though one may lose some small things, one will gain many greater. Therein lies wisdom. Such methods may demand hard decision-making from the conservative Korean church, and this process may take a long time. Nevertheless, we cannot escape this road. Shift the paradigm. See with a new set of glasses and in different colors. The benefit of observing new colors with new glasses is the privilege of courage. To be clear, I do not deny the traditional mindset of “general mission” or consider it as something wrong. However, I am do affirm that FMM is the trend for this generation. KMQ

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A Reflection on the Ministries of Korean Missionaries in Kyrgyzstan

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Korean churches began their missionary work in Kyrgyzstan in 1991, shortly after the break-up from the former Soviet Union. Korean missionaries have played an important role in various areas such as church planting, Bible translation, the establishment of seminaries, medical ministries, teaching ministries, and community development. To celebrate the twentieth anniversary of the Korean missionary effort in Kyrgyzstan, I have summarized their mission activities for the past 20 years. I will first discuss briefly both the religious background and the current situation of Kyrgyzstan. Then the ministries of Korean missionaries in Kyrgyzstan for the past twenty years will be described, followed by an evaluation of past ministries and suggestions for future developments.

I. Religious/Spiritual Background of Kyrgyzstan and the Current Situation

The Kyrgyz used to observe indigenous animistic religious rituals before they accepted Christianity. They held a strong belief in Tengri, the god of heaven, and considered him as a supreme god. Not only did they practice ancestor worship but they also maintained diverse forms of Totemism.¹⁾ The Kyrgyz believed in and worshipped springs with special healing power, visited

1) John Anderson, "Religion, State, and Society in the New Kyrgyzstan", *Journal of Church and State*, 41 no 1 Wint 1999, 100.

tombs, Mazar (holy places), and offered sacrifices.²⁾ Baksi, a so-called shaman, usually played the role of healing the sick.³⁾ In addition, Manas worship played an important role in unifying the nation.⁴⁾

Religious freedom was granted in the 1993 Constitution of Kyrgyzstan. However, direct evangelism to the Kyrgyz raised an objection and was often opposed by the government and Muslim relatives. A number of Kyrgyz Christians were severely persecuted in various ways by their families and relatives. Muslim leaders refused to conduct funerals, wedding ceremonies, and circumcision for the converted Kyrgyz Christians. In addition, they prohibited the provision of burial places for the people whose family members had been converted to Christianity. This placed a heavy pressure on the Kyrgyz, who are strongly community-centered, from accepting a new religion, namely, Christianity.

The Kyrgyz authorities consider religion as something that needs to be controlled by the government. They have utilized the Soviet bill of religion to efficiently control the religious organizations in Kyrgyzstan.⁵⁾ This method of controlling consists of (1) establishing laws and regulations, (2) establishing an official religion (the so-called yellow religion), and (3) severe and intensive control of opponents of those regulations, especially in regard to Islamic extremists. The Kyrgyz government strives to put all religious organizations into their own frame using these controls.⁶⁾ It is important to understand the back-

2) A. Tabyshalieva, "A Glance at the Religious Situation in Kyrgyzstan", *Collection of Materials*, UNESCO International Forum "Culture and Religion in Central Asia" (Bishkek: Kyrgyzskayanatsional'nayakommissiyapodelamYuNYesko, 2001), 180.

3) Daniyar Ashymov, "The religious faith of the Kyrgyz". Farrell, Helen (Translator). *Religion, State & Society*, 31 no 2 Je 2003, 132–34. See Anara Tabyshalieva, *Vera v Turkestane* (Bishkek: 1993), 6–70 on the pre-Islamic religious circumstances.

4) Ashymov, 137–38.

5) Sebastien Peyrouse, "The Rise of Political Islam in Soviet Central Asia", *Current Trends in Islamic Ideology* (2007), 5, 131–48.

6) Gunn, 404–5.

ground of the Soviet policy on religion in order to fully grasp the present government policy on religion.

In December 1996, a law regarding religious activities of foreigners was passed. The law obligated all foreigners and religious organizations to register legally for their religious activities, and forced the churches that were established by missionaries to re-register annually. The government officials regulating these religious laws occasionally ask for bribes, taking advantage of the vulnerable situation. Furthermore, the spiritual conditions in Uzbekistan and Kazakhstan have negatively affected religious policies in Kyrgyzstan.

In January 12, 2009, a new religious bill titled “On freedom of religion and religious organizations in the Republic of Kyrgyzstan” was passed. The bill requires every church to have a minimum of 200 church attendants who hold a Kyrgyz passport for official registration.⁷⁾ Before this law, it was possible for a church to register with only ten church members. In addition, the new law contains stipulations that prohibit conversion of religion, private religious institutions, and distribution or import of religious books and publications.

II. Islam in Kyrgyzstan

Since the independence of Kyrgyz from the Soviet Union in 1991, Islam has prospered with an unprecedented revival. Myriads of mosques have been built in towns and cities throughout the country. Islamic missions made a broad impact on the area by establishing Islamic institutions, starting various businesses, and sending out Muslim missionaries. Saudi Arabia increased its influence by building mosques, providing Muslims in Kyrgyzstan an opportunity of pilgrimage to Mecca, distributing the Quran and Islamic publications, and encouraging Islamic education. Turkey has strongly influenced

7) The Law of the Republic of Kyrgyzstan, “On freedom of religion and religious organizations in the Republic of Kyrgyzstan.” December 31, 2008, #282.

the country through education by establishing high schools and through business by establishing business enterprises.

There are three coexisting forms of Islam in Central Asia: Sunni Islam, Sufism Islam, and Folk Islam. They do not antagonize or criticize each other as heretical. If one of the Muslim leaders accomplishes the teaching of Hanafi of the Sunni Islam and the practice of Sufism at the same time, he would gain special respect from other Muslims.⁸⁾ Folk Islam holds more popularity than Orthodox Islam in the life of the Kyrgyz. Folk Islam features diverse sorcery practices, such as the ritual of warding off evil spirits, the carrying of an amulet with verses from the Quran to avert evil, and the drinking of an amulet-soaked water or water from a particular spring. They believe stones, trees, and water to be consecrated, due to the impact of Animism.⁹⁾

One of the most critical and sensitive issues regarding Islam in the present Kyrgyzstan is the advent of radical Islamic groups and the countermeasures issued by the government. The most influential radical Islamic group is *Hizb-ut-Tahrir al Islami* (Islamic Party of Liberation).¹⁰⁾ Some people consider the *Hizb-ut-Tahrir al Islam* group as the hazardous power of the Al-Qaida of Osama bin Laden.¹¹⁾ The Kyrgyz authorities consider this radical Islamic group as an ideological competitor, which can be hostile to the ideology of government.¹²⁾ Kyrgyz officials fear the out-of-control situation of Islam. Hence, the government casts radical Islam as “the power that potentially threatens the Democracy” and “the power that destroys union and stability of the society”,

8) O. Roy, *New Central Asia: The Creation of Nations* (New York: New York University Press, 2000), 144–48.

9) Jeremy Gunn, T., “Shaping an Islamic Identity: Religion, Islamism, and the State in Central Asia.” *Sociology of Religion*, 64 no 3 Fall 2003, 398.

10) Rashid, Jihad: *The Rise of Militant Islam in Central Asia* (New Haven: Yale University Press, 2002), 115–36.

11) Didier Chaudet, “HizbutTahrir: An Islamist Threat to Central Asia?” *Journal of Muslim Minority Affairs*, vol. 27, No. 1, April 2006, 113–114.

12) Gunn, 403.

in order to control these issues.¹³⁾

A survey in 2006 shows that the number of mosques is about 7.8 times larger than the number of churches in Kyrgyzstan: 227 churches and 1611 mosques.¹⁴⁾ In the northern region, there are 187 churches (34%) and 363 mosques (66%). The southern region has forty churches (3%) and 1248 mosques (97%). Overall, in the southern and northern areas, the number of mosques is much higher. However, the percentage of northern churches (34%) is higher than the southern (3%).¹⁵⁾ The survey also shows that Christian churches are distributed more in the northern area than the southern area. Among the total 227 churches, 187 (82%) are in the north and 40 (18%) are in the south. On the contrary, mosques are built more in the southern region (1248, 77%) than in the northern (363, 23%). Christian churches are concentrated in the north while mosques are in the south.¹⁶⁾

III. Christian Missions in Kyrgyzstan

The history of Christian missions in Kyrgyzstan can be classified into three periods: Ancient, Recent, and Contemporary. The Ancient Christian missions were initiated by Nestorian Christians. Nestorian Christian laities began to set foot in Kyrgyzstan for the first time between the end of the fifth century and the sixth century. Around the sixth and seventh centuries, the Archbishop dio-

13) Sebastien Peyrouse, "Islam in Central Asia: National Specificities and Post soviet Globalization," *Religion, State & Society*, Vol. 35, No. 3, September 2007, 245–46.

14) Korean Missionary Consultation, "Annual Report of Religion in Kyrgyzstan." Bishkek, Kyrgyzstan, September 2006. A simple comparison of the numbers of mosques and churches does not adequately give a true picture. Usually churches are small (10 to 15 members can make up a church) and not well organized. On the other hand, mosques are large (usually hundreds of members) and well organized. However, it can be useful when one wants to know the regional distribution of mosques and churches.

15) Joseph Oh, "A Strategical Approach of Church Planting in Kyrgyzstan," 2006, 3–5.

16) Ibid.

cese was established in Samarkand and Christianity penetrated into the nomadic society of Central Asia.¹⁷⁾ Nestorians actively ministered to the Turkish people in Central Asia, establishing more than seventy dioceses.¹⁸⁾ Nestorian Christians played an active part in Central Asia for a thousand years. Throughout the middle and the end of the fourteenth century, numerous factors, such as the foundation of the Mongolian Imperial, persecution from Muslims, rage of the Black Death, wars and interruption of trades caused the gradual disappearance of Nestorian Christianity from Kyrgyzstan. As a result, Kyrgyzstan turned to the Turkish Islamic world.

Recent Christian Missions started with the arrival of German Christians and the advance of Russia into Central Asia. In 1857, Germans migrated to Kyrgyzstan. Then in 1882, they founded the first Baptist church in Talas city. More than 600 members took part in the church at that time. During the Second World War, German Christians, who were residing near Volga, were forcibly moved to Kyrgyzstan by Stalin. Most of these Germans were devoted Christians. Eventually, they established the solid German Baptist churches in Kyrgyzstan.¹⁹⁾ They didn't have freedom in religious activities under the rule of the Communists; hence they could not focus on the evangelism of the local Kyrgyz.

Contemporary Christian missions arose from the *Perestroika*,²⁰⁾ which brought liberty to religious activities in the beginning of 1990. Pre-existing churches expanded their congregations through active evangelism. Also, the

17) Anderson, Ibid.

18) Ibid., 110–11.

19) This information was obtained in an interview with Andrei Bart who was the president of the Kyrgyz Baptist Convention on October 5, 1994.

20) *Perestroika*, in Russian *Перестройка* (perestroika): its literal meaning is “restructuring”, that is, the restructuring of the Soviet political and economic system. Perestroika is often argued to be one reason for the fall of communism in the Soviet Union and Eastern Europe, and for the end of the Cold War. See “Gorbachev and Perestroika”, Professor Gerhard Rempel, Department of History, Western New England College, 1996–02–02.

evangelization of neighboring natives resulted in Kyrgyz and Uzbek ethnic Christian groups.²¹⁾ Since then, foreign missionaries, including Koreans, have entered Kyrgyzstan and started their mission work. After the independence of the country, foreign missionaries came in. At the same time, however, a huge number of local Christians moved out to Germany, Russia, and to the United States. Over the years, thousands of believers and pastors of the Baptist Church left as well. Accordingly, present local churches suffer from the shortage of church leaders.

According to the count in March 2006, there are 227 churches in Kyrgyzstan. Compared to the previous number 297, it has decreased by 70. To break down the analysis region by region, among the 227 churches, 60% (137) are located in Bishkek and Chui, the region around the capital. The least propagated regions are Naryn (4) and Batken (4). There is an analysis by domination: the Church of Jesus Christ is 77 (34%), churches planted by Korean missionaries are 66 (29%), the local Baptist church is 45 (20%), and the Assembly of God is 19 (8%). In 2004, the local Baptist Church had the greatest number (117), but in 2006, the church of Jesus Christ (77)²²⁾ and Korean missionary-planted churches (66) advanced ahead of the local Baptist church (45). In between 2004 and 2006, the local Baptist church was down 62%, but the number of the church of Jesus Christ grew to 37%.²³⁾

21) Sebastien Peyrouse, "The Relationship between Church and State in the Post-Soviet World: The Case of Christianity in Central Asia," 97–9.

22) The church of Jesus Christ is the biggest Protestant church in Kyrgyzstan. It is charismatic and has many daughter churches throughout the country; it has become like a denomination.

23) "Annual Report of Korean Missionary Consultation." Bishkek, Kyrgyzstan, September 2006. There are no statistics on the number of the churches after 2006, but due to recent religious repression, churches have been weakened and there has been no newly registered church during the last three years. The number of mosques, however, is still increasing.

IV. Ministries of Korean Missionaries in Kyrgyzstan

Korean churches began to participate in missions in Kyrgyzstan in 1991. Followed by the independence of Kyrgyzstan from the Soviet Union, Kim Sang-min, Chang Keum-joo, and Oh Joseph, along with their wives, were dispatched as the first Korean missionaries. Afterwards, SIL, Agape Mission, Korean Baptist Mission Board (FMB), GMS, Methodists, and other mission organizations have been sending out their missionaries. At the end of December 2000, the number of Korean missionaries was 54 units with 78 persons.²⁴⁾ There were about 200 Korean missionaries doing mission work in Kyrgyzstan in 2011. They have played a crucial role in various fields in Kyrgyzstan including church planting, Bible translation, establishing seminaries, medical ministries, teaching ministries, and community development.

1. Church Planting Ministry

(1) Church Planting focusing on multi-racial congregation

Korean missionaries in Kyrgyzstan apply a variety of methods such as individual evangelization, home visitations, open-air evangelism, relationship-centered evangelism, church planting through cell ministry, leadership training, and small group centered fellowship for an effective church planting ministry. They have tried to reflect a positive image of Christianity to the community by providing free food and offering pensions and scholarships. They are diversely involved in activities such as managing a relief organization, charity bazaar, visitation of orphanage, medical care, English and music classes, hair-dresser's shop, and ministry for disabled children.

24) Joseph Oh, "The Reputation and Suggestion on the Ministries of Korean missionaries in Kyrgyzstan, Central Asia," thesis of master of theology (Th. M), Korea Baptist Theological Seminary, 2000, 28-9.

Korean missionaries strive to prepare local leaders and relinquish ministries to those leaders in order that they can continue the ministries themselves. The strategy of Korean missionaries in the Lord's church was to support the local people towards independence so that they could become independent and responsible for the ministry. Then the missionaries tried to retain a partnership and led the local leaders to hold an equal position with them. They encouraged the leaders to take charge of the ministry as soon as possible.

Sokuluk Church adopted the Nevius Mission Plan in their ministry and nurtured the local leaders consistently, in order to hand over ministry to them. Sokuluk Church started with the selection of some potential people and trained them to participate in the ministry and provided them with the opportunity to get seminary training in order to prepare them as good leaders. Missionaries kept themselves from material support to prevent economic dependence. They encouraged them to stand on their own feet by giving useful instructions on how to stand alone. As a result, four new churches were established through the local leaders. This can be evaluated as a successful case for the Nevius Mission Plan.

A considerable number of Korean ministers devoted to church planting ministry in Kyrgyzstan are interested in training leaders by making them disciples, and they adopted this method into their own ministries. Hope Church and Grace Church managed their church communities by establishing cell ministry as their principal strategy. First, they educated the workers who would plant churches through the cell ministry with the mother church in Bishkek (the capital); then they established the newly cell-formed branch churches in planned regions of Kyrgyzstan.

Missionaries provided the leaders an opportunity to undergo additional training. In the case of planting a new church in neighboring regions, as a rule, the church was made up of families, friends or relatives. On the other hand, for farther regions, either a planting team or seminary graduates were dispatched to plant a church. Immanuel Church and Love Church opened the church-

centered seminaries to train seminarians, and sent the alumni to other regions so that eventually they could plant churches. These churches continuously supported and encouraged the established churches through their consistent relationship. The Faith Church aimed at church growth by relying on the inner healing ministry through powerful works and epiclesis of the Holy Spirit, youth ministry, and leader training for the churches.

(2) Church Planting Ministry Targeting single ethnic groups

Some Korean ministers attempted to plant churches among the Kyrgyz, Uzbeks and Uighurs. The Central Kyrgyz Church focused on the Kyrgyz ethnic people from the beginning. In a similar way, the Elohim Church also focused on the Kyrgyz, extending its ministry to regions further than Bishkek. The Korean Missionary Consultation in Kyrgyzstan, started in 1997, has encouraged Korean missionaries to plant churches among the Kyrgyz.

Hope Church had trained Kyrgyz leaders so that they could plant a church after a particular period of preparation, letting them help plant Kyrgyz-speaking churches in Osh, Jalalabad, and Talas regions, even though Hope Church was a Russian-speaking church. Similarly, although the Lord's Church began its ministry with Russian-speaking congregation, its ministry extended to Kyrgyz people and has gradually become more vigorous. In the same manner, Grace Church and Immanuel Church, which are multi-racial, have a big interest in ministries for the Kyrgyz people and participate in planting churches among the Kyrgyz.

Dulos Mission was organized in the year 2000 with the purpose of planting churches among the Kyrgyz. It adopted the strategy of the Church Planting Movement (CPM), which was developed by the IMB of the Southern Baptist Convention in the USA. CPM strategy puts emphasis on the rapid reproduction and multiplication of churches. Throughout months of the preparatory process, Dulos Mission embarked on the CPM strategy-applied church planting ministry in Osh, Talas, Issyk-Kul, and Bishkek regions. CPM strategy provided the clear

vision, objective, and impelling force for planting churches in areas where there were none. As a result, it motivated the ministers for rapid church planting. Twenty-eight cell churches were planted within six months: thirteen in Osh, four in Talas, three in Issyk-Kul, six in Kara-Balta, and two in Bishkek.²⁵⁾ However, as time passed, the multiplication of churches was not as brisk as expected and some problems were discovered.²⁶⁾ The churches that were planted according to the CPM strategy were very weak and lasted temporarily. Due to the excessive emphasis on rapid multiplication, some problems emerged in establishing a healthy church, lacking quality in leader training.²⁷⁾ CPM strategy also tends to overlook the importance of the union. As a result, missionaries who focused on the CPM were able to achieve neither the synergy effect, which could be obtainable from networking, nor the wide-ranging and inclusive mission activities through the cooperation of several churches in the community.²⁸⁾

2. NGO Ministry

Considerable numbers of Korean ministers organized non-governmental organizations (NGOs) and took part in them. The views on NGO ministry play an important role in deciding the characteristics of the NGO.²⁹⁾ Some consider NGO activities as the means for church planting, while others think NGO ministry as providing social services is the goal.

25) In CPM strategy, *church* means cell type churches which are composed of eight to ten. In Doulos churches, however there are some churches whose members comprise 30 to 50 or more.

26) For the details, see Joseph Oh, "An evaluation and alternative suggestion on the application of CPM strategy in Kyrgyzstan", *The 5th Kyrgyz Mission Forum*, 3-4.

27) *Ibid.*, 5-7.

28) *Ibid.*, 7-11.

29) For more discussion, see Shua Han, "Religious-Political Situations in Central Asia and the Mission Strategy points: in Kazakhstan and Kyrgyzstan" *Ethnic and Urban Mission Journal*, no. 11, (summer, 2002): 14-8.

(1) Church-centered NGO ministry

Church-centered NGO Ministry utilizes the NGO as a means for evangelism or as a point of contact for church planting. Using this relationship, ministers naturally establish a church for the newcomers. In this case, the NGO activities as such are not so important. The programs were applied as a point of contact in places where direct evangelization was difficult to practice. Because of its small-scale formation, it has good points such as low cost and easy transformation. Nevertheless, if the NGO ministries focus on such goals, the social contribution of the NGO activities becomes insignificant and these intentions would give people a negative impression that Christianity is interested only in conversion without any social services. Such church-centric NGO activities might give the negative impression that Christianity is egoistic compared to Islam.³⁰⁾ In addition, Turkish Islam missionaries had engrained good impressions among people in this region by providing benefits to general citizens through educational, business, political, economic, and social development.

(2) Community-centered NGO Ministry

The goal of “S” organization is not evangelism and church planting, but to approach missions through a whole developing community. People who are involved in this organization do not consider evangelism as the direct propagation of the gospel, but as a course of the NGO activities. The organization considers that serving both believers and non-believers through the overall approach and working with the government is indispensable. They contribute to activities which would change negative views that government authorities and the general public hold about Christianity, creating a favorable atmosphere for Christianity instead. They understand evangelism as a process and pursue long-term results rather than instant results. Practically, they do not put themselves forward in church ministries, nor become church leaders, nor give bap-

30) Ibid., 17.

tism, nor participate in public evangelism. They do not hide the fact that they are Christians, but do not do professional ministries. This does not mean that they are not related with church planting or that they ignore evangelism activities. They support churches in indirect ways, arranging individual Bible study groups, and evangelizing personally.³¹⁾ Some critique these kinds of ministry for missing the harvest time. Instead, it is a picture of plowing the earth during the harvest time.³²⁾

(3) *Blended NGO Ministry*

The “F” organization has been practicing mixed NGO ministries. This organization does not consider NGO activities as the means for propagation of the gospel, but as a responsibility towards society as Christians. They provide human resources, such as workers for institutions and Korean professors in projects or organizations established in the fields. The “F” organization’s school ministry for disabled children is one of the representative public services where seven local teachers take care of 28 seriously disabled children.³³⁾ In addition, they started poultry farming for regional development, supporting and coaching local farmers, and running a small-scaled credit fund.³⁴⁾ Recently, they contributed themselves to community services by administrating pre-schools and elementary schools with a Christian educational philosophy with a focus on both quantity and quality. Unlike the ministers of the “S” organization, mentioned previously, the ministers of the “F” organization actively participate in church planting ministry. The churches which were established by the missionaries and local ministers of this organization grow rapidly not only among the Russian-speaking congregation but also the Kyrgyz congregation.

31) Keiwon Kim, “Mission Cooperation Model in Central Asia through NGO”, *Ethnic and Urban Mission Journal*, no. 10, (Autumn2001):75.

32) Shua Han, 17.

33) Keiwon Kim, 73.

34) *Ibid.*, 75.

Thinking of NGO ministry as a nation-building social service rather than as a point of tangency for church planting would allow the NGO ministry to contribute to social reformation with stability for the long haul. Hence, it is clear that a small-scale, church-centered ministry is essential, but community-centered NGO activities should also follow together. When the NGO ministry positively influences the nation-building, then ministries of Korean missionaries will get a positive evaluation.³⁵⁾

3. Professional Ministry

Professional ministry can be understood in different concepts, but in this paper it designates the ministers who make efficient use of their own professional area for community services, preparing the spiritual soil of the recipients. This professional ministry includes teaching ministry, community development, children's ministry, medical ministry, and Bible translation.

(1) Teaching Ministry

There are a number of Korean missionaries who devote themselves to teaching the Korean language. Some of them have a close relationship with the Korean Language and Education Center, while others teach independently in such organizations as universities, colleges, and schools. They teach not only Korean, but also other courses such as accounting and economics. They do ministry in colleges or middle and high schools, located in Bishkek and Osh, mainly intended for the students in the department of Korean language who desire to learn Korean. These workers strive to provide the students with the opportunity to make contact with the gospel both in direct and indirect ways during the students' school years. Due to the fact that it is impossible to share the gospel directly during classes, they either spread the gospel personally or

35) Shua Han, 18.

practice discipleship training among believers.

There are some good examples of cooperation between teachers and church planters, where they play their own role in one place and organically work together, in order to convince students to accept the gospel.

(2) Community Development Ministry

Volunteers, who dedicate themselves to community development, have been doing various activities, such as developing medical care and agriculture, children's education, music and English education in schools, pre-school ministry for local residents, and small-scale loan businesses in big city areas or in towns of the countryside. They have also nurtured and trained the local leaders who would lead the community development in the community and in the church, and they currently are working with them as co-workers. So they have held regular seminars, established a foundation for local leaders so that they could do ministries, and have been supporting the leaders materially. They have taught church members and local ministers several agricultural techniques, such as poultry farming and organic farming techniques so that the local churches can stand on their own feet.

(3) Medical Ministry

Some Koreans devote themselves to medical ministries-dentistry, training local medical agents, pharmacy, acupuncture ministry, prison health clinic ministry, etc. Some Korean volunteers patiently devote themselves to medical ministry for a long period. Consequently, they received credit for their contribution from the Kyrgyz government and were enabled to extend the medical ministry to a deeper and wider range. Medical ministers contribute themselves to expanding the Kingdom of God in different regions of Kyrgyzstan, in encouraging inhabitants to open their hearts, and in firmly building up pre-established churches.

(4) Children's Ministry

Some Koreans are engaged in children's ministry. They help children's ministries in the churches or educate children with a Biblical worldview within their surrounding environments (family, school, culture, church, etc.). The content of the ministry consists of education for parents, education for public school teachers, development of cultural ministry for children, education of Sunday school teachers, children's discipleship, diverse development programs and seminars, translation of books for children in Russian and in Kyrgyz, puppet plays, and short training courses.

(5) Bible Translating Ministry

Recent translations of the Bible that are in progress in Kyrgyzstan are the Kyrgyz New Translation and translations in Uzbek, in Kara-Kalpakian, and in Dungan. Korean workers who engage themselves in Bible translation mostly work by teaming up with foreign and local workers. In 1991, the New Testament, which was translated by the local Christians, was published, but a number of errors were discovered. The Kyrgyz New Translation work has started since fall 1997. The translation of the Gospel of John was completed in 1998. There are three principles for the Kyrgyz New Bible Translation: 1) meaning-centered translation, 2) natural translation, and 3) accurate translation.³⁶⁾

4. Leadership Training Ministry

(1) Types of Leadership Training

Korean missionaries trained local leaders in diverse ways: using different training programs, through seminars, small groups, one-on-one training, and on-the-job-training. Some training is designed for church workers such as

36) For details, see Isa Kim, "The Bible Translation in Kyrgyzstan and its prospects" The first Kyrgyz Mission Forum, Bishkek, May, 2010.

deacons or Sunday school teachers, and seminary training. There have been professional job trainings and professional leader trainings supervised by an organization of professional ministry. There have been various seminars for the church members: leadership training seminars, evangelism explosion seminars, cell ministry seminars, family ministry seminars, healing ministry seminars, and the Tres Dias. Additionally, there was on-the-job-training through practical training by involving church workers in evangelism, church services, and church planting. In addition to these training programs, there are worldview training seminars, job training, medical training, and community development training, which are performed by the professional ministry organizations.

(2) Leadership Training in the Seminary

Several seminaries have been established and managed by the Korean missionaries in Kyrgyzstan: Emmanuel Seminary, Bishkek Bible College, Kyrgyz United Seminary, Central Asian Reformed Seminary, etc. Each seminary had its own vision of establishment. Immanuel Seminary emphasized upgrading the educational proficiency of local ministers. Bishkek Bible College featured the nurturing of Christian leaders. The purpose of the United Seminary was to produce church leaders with healthy and balanced thoughts. Lastly, the Reformed Seminary of the Central Asia featured the “Presbyterian theology of Calvinism.”³⁷⁾

Since 2007, the number of seminarian students suddenly decreased. This phenomenon is closely related with the stagnation and decline of the church. Even though the number of churches was consistent, the attendance had reduced to 50 percent compared to 2002. Factors involved include the considerable number of Christians who left for foreign countries to work due to

37) Juhyoung Lee, “Introduction of Theological Training Institutions in Kyrgyzstan and United Seminary”, The second Kyrgyz Korean Missionary Forum, 2010, Bishkek, 2.

economic recession and the special laws of religion, which were established in January 2009, restricting evangelizing activities.³⁸⁾ The United Seminary was relinquished to a local principal thirteen years after its establishment. This was the result of the initiative principle of indigenization and faithful practicing of the definite plan of establishing local leaders.

V. Evaluation and Suggestion on the Ministries of Korean Missionaries

I have described the ministry of Korean missionaries in Kyrgyzstan by classifying them into church planting, NGO ministries, professional ministry, and leadership training. From this point on, I will analyze and evaluate the ministries of Korean missionaries according to the following viewpoints: church unity, mission theology, and Islamic mission.

(1) The viewpoint of Unity of Mission

Mission history shows that various missionary unities give power in mission. The body of Christ should always strive to achieve unity. If missionaries show disunity, especially in regions where other religions are present, it can cause a serious misunderstanding regarding the gospel. Korean missionaries in Kyrgyzstan continuously sought unity from the beginning of their ministry. Associated prayer meetings, the Korean Missionary Consultation, United Seminary, and Hope Academy are representative of the unity of Korean missionaries.

However, more organic and tactical unity is required among Korean missionaries. Most of the churches, NGOs, and leadership training institutions are small-scale, weak, and lack a specialty focus. Therefore, a need for organic cooperation exists among the workers of various fields such as church planters,

38) Ibid.

NGO workers, and leadership trainers and other specialists who work in this country. Through cooperation and networking, they can expect a synergetic effect, having a wider and deeper influence in the Kyrgyz society. For efficient cooperation and networking, a Christian Leadership Committee should be organized among the workers.

(2) Viewpoint of Theology of Mission

In modern theology of mission, the idea of *Missio Dei* has been influential for a long time. Lesslie Newbigin (1909-1998) is a promoter of the Trinitarian Model of mission. This concept asserts that mission is the holistic and harmonious work of the triune God: the Father, the Son, and the Holy Spirit. It is a fact that Korean missionaries used to give much focus on church planting, which is the work of the Son. However, missionaries should strive to realize the Kingdom of God in every sphere of Kyrgyz community. For this, the importance of the NGO, medical ministry, village development, and various kinds of ministries as well as church planting ministry should be recognized.

Fifteen hundred years ago, the Nestorian Christian missionaries who served in Central Asia founded significantly well-organized school systems in their Christian community. Not only did they teach the locals religious knowledge but also gave them practical techniques and knowledge such as agricultural technology, trading skill, medical knowledge, language and various other useful skills. Believers made valuable use of these obtained skills and knowledge for a versatile social advent of trade, translation, clerical services, and medicine. As a consequence, the Nestorian Christians could survive unpleasant circumstances and have a strong communal sense of belonging together.³⁹⁾ In Kyrgyzstan, we must encourage medical ministry, village development, and various kinds of ministries as well as church planting ministry for estab-

39) Hodong Kim, *Eastern Church and East-West Civilization* (Seoul: KachiGeulbang publication, 2002), 111-17.

lishing a strong Christian community.

(3) Viewpoint of Islamic Mission

The Muslim Ummah community contains not only the spiritual function, but also the social, economic, educational, constitutional, political, and even military functions. Even though the church contains partial functions of the Ummah community, it is quite restricted, mainly focusing on spiritual aspects. For this reason, Muslim converters experience a certain social and functional anomie after their conversion. For them, a holistic Christian community which contains more comprehensive functions needs to be settled.

Therefore, Korean missionaries need to establish a Christian community that contains both Christian spirituality and vision, and the functions of the Muslim Ummah community at the same time. It should include social, cultural, educational, political, and economic aspects as well as the spiritual facet. It is necessary to set a holistic mission model that will harmonize with the community rather than setting the goal of simply establishing churches. Mercy ministry, community development, medical ministry, founding of a good school system and various kinds of Christian NGO scan create a positive image of Christianity to the government and to the local people, which can be a factor in opening people's hearts to the Gospel.

Conclusion

In this paper, I have described the ministries of Korean missionaries in Kyrgyzstan by categorizing them into church planting, NGO ministries, professional ministry, and leadership training. Afterwards I analyzed their ministries according to several viewpoints: church unity, mission theology, and Islamic mission. On the basis of the above analysis, some suggestions for future improvement were made. First, more organic and tactical cooperation is required among Korean missionaries. For efficient cooperation, I suggested that a

Christian Leadership Committee should be organized. Second, Korean missionaries should strive to focus not only on church planting but also on establishing the Kingdom of God in every sphere and situation of Kyrgyz society. For this, we need to encourage medical ministry, village development, and various kinds of ministries for establishing a strong Christian community.

Lastly, for the Muslim converters, more wide-ranging and comprehensive Christian community should be formed, characterized by Christian spirituality and vision, and fulfilling the functions of the Muslim Ummah community at the same time. It should include social, cultural, educational, political, and economic aspects as well as the spiritual facet. It is necessary to set a holistic mission model that will harmonize with the community, rather than setting the goal of simply establishing churches. KMQ

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The Strategy for Long-Term, Sustainable Missions to Unreached Peoples

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I. Introduction

At the time God called Abraham and promised to bless all nations through him, He was already setting in motion the completion of His kingdom through Jesus Christ, Abraham's seed. Much gospel fruit has been seen among the many unreached people groups in the 23 years since the Second Lausanne International Conference (1989), at which mission to unreached people groups became a mainstream mission paradigm. Moreover, there have been myriad international mobilization conferences concerning unreached people groups, prayer movements, and mission strategy.

However, this difficult task raises the fundamental question: "How is mission to unreached people groups possible?" After witnessing the ministries of many other missionaries, churches, and organizations and also serving as a field missionary to unreached people groups myself, I have asked this same question.

Because Korea is already the second largest missionary-sending country, the argument has surfaced that there is a growing need for a Korean missions model. Some are of the opinion that we should research the church-planting model of underground churches in China and devise a strategy from it. However, because church growth in Korea has slowed, others are skeptical about the capacity of the Korean church to sustain overseas missionaries. Additionally, many have become resistant to sending missionaries and missions

groups to the Islamic world, where many of the world's unreached people groups reside. The concern is that missionaries make overseas projects their own, and there is also the difficulty of missionary retirement plans.

How, then, can we approach the task of ministering to unreached peoples? Can a Korean-style strategy be applied to church planting? What are our generation's difficulties in ministering to unreached people groups?

This article seeks to answer some of these questions. I will not address fundamental questions such as the limitations of the Church or what mission work is. Rather, I will examine the importance of sending people, appropriately equipped by God, to the mission field with clear vision, assignment, and talents.

If the church is devoted to missions, it is God who will perform the miracles in the churches planted amongst unreached people groups. The Korean church is an example of this, so isn't it natural that this church body should now take over the work of church planting amongst other unreached people groups? Why, then, are we avoiding the hard and dangerous Islamic world in favor of sending missionaries into regions easier for church planting?

Furthermore, in this time of globalization, the world is changing rapidly and entering the mission field is becoming more difficult. The cost of living for overseas missionaries is rising. With the young adult population increasing worldwide, we are facing an unemployment crisis. This crisis could result in the crash of social classes and religions, opening the door for religious fundamentalism to spread. Simultaneously, the rise of information technology and online social networks is completely restructuring societies previously built upon mass production. In this environment, is missions to unreached people groups possible in our generation?

The time and season in which we work is not for us to fully understand. The speed of missions will be decided according to the sovereignty of God, who promises the gospel will be preached in the whole world as a testimony to all nations. However, history shows that God uses humans to carry out His work.

The reason that the worldview in the Bible is not determinism or fatalism is because there is no forced interaction between God's invitation and man's response. The collision of God's freewill, man's freewill, and the power of spiritual entities is evident in history. According to the sovereignty of God, the end when the gospel has been preached in the whole world as a testimony to all nations will surely come, but this will only come to realization through the faith, obedience, and gifts of God's people who are elected and called by Him.

Thus, in this article, my aim is to determine the Korean church's role in bringing the gospel to unreached people groups. To accomplish this, I would like to evaluate the present mission strategy of the Korean church, which has stemmed from the history of the early Korean Church, and suggest the direction of the church's future missions policy.

II. Prerequisite

The ministry of church planting and raising disciples in religious cultures such as Islam and Judaism is not easy. First, in religions with dominating social structures such as family, school, business, and state, departing from tradition requires a great deal of sacrifice by an individual. In Islamic countries, apostasy is still a serious social crime worthy of the death sentence. This fundamentalist trend can also be found in Hindu, Chinese, and Russian civilizations.

Focusing on these circumstances and the difficulties they present to reaching unreached people groups could leave one quite discouraged. However, when considering the growth of the Korean church, one cannot claim that its growth depended on social and economic circumstances alone. If these circumstances were the only cause of Korean Church growth, the decline of the church would be left to circumstantial fate as well. If circumstances such as the Japanese reign, Korean War, and authoritarianism time of modernization are what caused Korean people to accept Christianity, then other social circumstances could just as easily be the cause of its decline.

In other words, if social circumstances are the independent variable causing or limiting church growth, then we can do nothing to reach the unreached because social circumstances are a variable beyond our control. Likewise, all theories which limit missions to unreached people groups based on circumstance are without any valuable meaning. When circumstances are used to determine acceptability, church growth strategies with potential positive impact can be formulated. However, this point of view also contains serious limitations, consequently placing ministries in shackles.

Where, then, can we find a missions framework that is effective even in the face of uncontrollable variables such as social circumstances? The answer is in the Bible.

The last book in the Bible, God's revelation, clearly shows the sovereignty of God as the supreme ruler of history. When the seals are broken and the trumpets are blown, a time of natural disasters, wars, poverty, and disease will ensue. However, people will continue worshipping idols and will not repent. When the sixth angel sounds his trumpet, a third of mankind will be killed and tortured, but it is written in the Bible: "The rest of mankind that was not killed by these plagues still did not repent of the work of their hands; they did not stop worshipping demons, and idols of gold, silver, bronze, stone and wood-idols that cannot see or hear or walk. Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts." (Rev. 9:20-21)

In other words, it cannot be assumed that missions to unreached people groups will become easier as social circumstances become worse. Just because various disasters are spreading over the world, openness to the gospel will not necessarily increase. On the contrary, circumstances do not determine acceptance of the gospel.

However, Revelation is neither hopeless nor pessimistic. Once the seventh trumpet is blown, "the kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever." (Rev. 11:15)

Notice what happens just before this event. The Bible tells us that "at that

very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven” (Rev. 11:13). According to Lee Pil-chan’s commentary on Amos 5:3, these “seven thousand” were the righteous remnant and “one tenth” of the population. This means that the survivors who repented represented the majority (nine tenths) of the population. (p499)

What happened just before the last trumpet was blown to cause the people who had not repented after the sixth trumpet’s disasters to change so dramatically? The change was brought about by the work of the two witnesses in Revelation chapter 11.

According to Richard Bauckham’s book, these two witnesses symbolize the church, faithfully witnessing to the world and performing prophetic ministry like Elijah and Moses. They represent the church community ministering ‘not by might nor by power, but by my Spirit.’ They are martyred witnesses whom “for three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.” (Rev. 3:9)

What changes people? It is not words, nor money, nor strategy; neither do circumstances contribute to raising the acceptability of the gospel. If what changes a person is simply the witness of one who believes wholeheartedly in the gospel, then we should proceed to witness without fear of death. In fact, in Jesus’ case, his disciples were changed through Jesus’ death and resurrection. In difficult times when the witnessing community faces death, the community should not avoid death if it truly believes that death is not the end and that the saints will be resurrected after all.

Even so, this is not an argument for an aggressive style of mission that deliberately promotes martyrdom. If no believers are left to minister faithfully in circumstances of poverty, deportation, and persecution, then mission to unreached people groups cannot be accomplished. The advancement of the gospel will halt if there are no devoted churches or determined missionaries willing to enter into persecution as those in the army of the Lamb. The Bible

clearly tells us that this kind of devotion is a prerequisite for the accomplishment of the mission to unreached people groups.

III. Strategic task

In his book “History of Strategy for World Mission” (2004), Professor Kim Sung-tae describes various mission strategies throughout history. Starting with the early church and continuing on to modern times, Professor Kim analyzes a wide spectrum of mission strategies used by God in the history of the world church.

These strategies include: urban mission (Apostle Paul), power encounter and localization strategy (Kelt Mission Movement), group conversion movement (mission strategy in English evangelization), importance of sound theological doctrine (mission of Eastern church), poor community mission (Franciscan Order), mission for specific social group (Jesuit), mission movement through raising leaders (reformists such as Calvin, etc.), small group faith mission (Moravian), mission-centered by mission base (Puritan), generation of small nurturing groups (Wesleyan), and Church growth theology (McGavran).

In my opinion, God has been working through missions long enough that ‘there is nothing new under the sun.’ However, I’d like to highlight one common factor found across each of the above mission strategies: team ministry.

Professor Kim’s research lays out different world mission strategies and stresses the importance of team ministry as the common foundation for each. However, his research does not deeply analyze how different team ministries are structured or formed in the history of the missions movement.

What, then, is team ministry? It is necessary to analyze the model of team ministry in the New Testament; however, in this article I’d like to focus on more practical and pragmatic questions.

The heart of team ministry is role allocation. When individual ministry ef-

forts cause overlapped investments and competition, it is hard to escape division and factionalism in the planted church. The basic structure of team ministry is to assign roles to each individual according to his or her gifts and abilities, and then to distribute and combine territories organically in order for members with complimentary skills to work together.

A large number of Korean missionaries are sent - the second highest number in the world, according to statistics. However, if the present ministry structure lasts, competition and conflict will be amplified and the fruit of our missions will be diminish. The Korean missions model will then be studied as an ineffective example of ministry rather than as a successful one.

If missionaries continue to be sent fragmentally as they are now, most will suffer without any significant harvest. This mission fatigue will eventually lead to the end of Korean missions altogether. Even if a single missionary is able to plant a large church community through his or her own abilities, this accomplishment will likely end up touted as a story of heroism because it is not possible for everyone. As I understand it, the Korean Mission Society has set a goal to send tens of thousands of missionaries. However, the Korean Mission Society itself might be the limitation to achieving this goal.

How, then, should we plan and execute team ministry? Can a Korean-style church-planting and growth movement be found? The answer is in the history of the Korean church.

In the record of missions strategy by Presbyterian councils in 1893, several special missionary jobs are listed: leaders, elders, deacons, helpers, Bible women, evangelists, pastors, and Bible distributors. Some of these special duties have since disappeared in the Korean church, specifically the jobs of leaders, helpers, and Bible women.

The role of helpers was to aid missionaries with their duties and ministries. Helpers followed missionaries during visiting evangelization, and helpers lived together with the missionaries under their instruction. According to Dr. Bak Nak-joon's book (pp. 303-304), because the impact of the helpers' min-

istries was greater than that of the missionaries, the helpers' role was greater than that of missionaries to take care of local churches that were built through visiting evangelization.

Leaders were un-ordained candidates selected to serve as elders in the local churches planted through visiting evangelization. According to Professor Kim's report, selected church leaders were those people who were well respected in the region and who could be role models in faith and in character. (p.238)

Here we see how the important structure of team ministries impacted the growth of the Korean church. In the early history of the Korean church, missionaries actively visited previously planted churches, similar to the way the Apostle Paul did. As soon as Paul entered a city, he preached the gospel in and out of the synagogue and then planted a church composed of leaders from the city. As he was planting new churches in different cities, he was simultaneously enhancing previously planted churches by visiting them. Paul's ministerial sincerity and devotion to his previously planted churches can be seen in how he provided the high cost of papyrus by making tents.

The Apostle Paul's ministry, and team ministry demonstrated in the early Korean church, both possess a double structure. Local leadership is selected to lead newly planted churches while a visiting ministry effort is also employed to support previously planted churches.

The visiting ministry to previously planted churches was not only for missionaries or helpers. According to need, local men and women could be selected by gifted evangelists to serve as helpers or Bible women. Moreover, various Bible study classes were offered according to ministries and gifts - there were special Bible study groups for leaders and helpers, other Bible study groups for evangelists and Bible women, etc. In the two years after Dok Presbytery sent Rev. Lee Ki-poong to Jeju Island, the Pyung-Yang woman evangelistic meeting sent Lee Kwan-Sun as a Bible woman and Sung-shil University middle school student association sent Brother Kim as

an evangelist to Jeju Island (Kim, 2004, p.245). In this fashion, the Korean church sent not only evangelists but also Bible women and Bible distributors. Their sending churches fully supported them, allowing for the maximum effectiveness of mission.

The early Korean church followed this team ministry model, assigning missionaries to their roles based on individual strengths and gifts. Why did the Korean church abandon this model in favor of the more competitive structure of individual church planting? Maybe weak dynamics in early team ministry caused the church to step away from this model. It is also possible that the team ministry structure was not adequately passed on to the Korean church. Perhaps church-planters felt called to remain stationary for one reason or another. Whatever the reason, what has this shift in ministry model meant for Korean missions?

Today, most missionaries are sent individually. Although many missionaries have fellowship in their cities, they are taking on church-planting ministry individually rather than sharing the ministry according to gifts as was done in the early Korean church.

It is probably difficult for many missionaries to plant a sustainable church with the capacity for mission work. Why? Because when missionaries do not share the range of tasks involved in church planting, then each is forced to conduct the whole process of the ministry alone. If one missionary is obliged to conduct the whole process from evangelization to Bible study to spiritual training, church planting would prove impossible for anyone less than all-powerful.

Similarly, parents would not need to send their children to school or to a private academy if they were capable of teaching all things. The reality is that the role of a parent is distinct and separate from the role of a school. The role of a school is to professionally educate children. Here we see the value of team ministry demonstrated in other spheres of life as well.

IV. Conclusion

According to Dr. Ralph Winter, the team-ministry approach to church planting allows for a double structure of sodality and modality. Sodality refers to specialized mission organizations that take a task-oriented approach to church-planting. Modality refers to the actual local church. Winter considers the Apostle Paul's mission team as sodality, and the Antioch church as modality. He considers the Catholic Church as sodality with each monastery standing on the front line of the missions movement as modality.

I see a strong presence of this double structure of sodality and modality in the history of Korean missions; however, its presence among modern Korean missions is weak. The absence of strategy and planning leaves the future of Korean missions to fate. If untrained missionaries continue to be sent randomly as is currently practiced, the future for Korean missions will be bleak.

How can we graft the history of the early Korean church onto current Korean missions strategies toward unreached people groups? A starting point would be for missions organizations to begin specializing missionary training according to strengths and gifts.

Some missionaries have the gift of visiting ministry. The Apostle Paul was eager to visit the Roman church. He wrote, "I long to see you so that I may impart to you some spiritual gift to make you strong." (Rom 1:11) In other words, the Apostle Paul fit the role of strengthening the faith of the Roman church.

Power encounter is necessary for ministry in the Islamic world. Deep change is only possible through the special grace of God. Individual church-planting missionaries could be greatly helped by the preaching and prayers of visiting ministers stopping in to the local community.

Some missionaries have the talent of diligent evangelism; however, they could simultaneously be weak in nurturing. Some ministers are strong in Biblical explanation, but weak in evangelism.

While on the mission field, missionaries must serve according to individual gifts and strengths. Active ministry teams should work dynamically. In order to strengthen the capabilities of new disciples on the mission field, some missionaries should set up special training programs such as discipleship or evangelism schools. As with the early Korean church, others such as Bible women and evangelists should work as helpers serving in visiting ministries.

In order to prepare for their roles on the mission field, missionaries should be enrolled in specialized training programs according to their gifts. Following training, mission organizations should arrange teams of missionaries with various complimentary ministry gifts and then send those teams to the mission field. All missionaries should not be trained in the same manner; rather, each missionary's gifts and strength should be identified and then they should receive specialized training. Sending should be based on the needs and context of each organization and region.

Churches and seminaries should also be involved in training missionaries for the field. For example, missionary candidates from training schools could be allocated to local churches to serve for a certain period, gaining practical evangelism experience in the service of the church. Professors from each seminary could prepare specialized lectures for the theological education of certain teams. Ministers in special fields such as business, education, and non-governmental organizations (NGOs) could be sent to the mission field to strengthen the ministry of local churches to local people. Moreover, they could actively participate in the network of churches in the field.

Even though local church plants are often weak, we must cooperate with them if we find they could be strengthened by our help. Field missionaries and communities should utilize the ministerial influence of local churches, creating a culture of alliance rather than competition.

It is time for the Korean missions effort to include better global communication and networking. Individual missions organizations run the risk of becoming modalities if they don't network closely with other mission

organizations and local churches. If all that remains are individual modalities alone, then sodality will disappear and church planting will vanish. The history of the Korean church has taught us to operate differently. KMQ

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The Trend and Direction of Literature Mission in Korea

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Introduction

This year marks the 130th anniversary of missionary John Ross' translation of the Bible into Korean. There are still many countries which do not have Bibles in their own language, and United Bible Societies have reported that as of December, 2011, there are translations (whole or partial) for 2,538 languages of the known 6,600 languages in the world.¹⁾ This means that less than half of the languages in the world have Bibles in their own language,²⁾ and more than 2,000 language groups do not.

Thankfully, Bible translation work began in the early stages of missionary work in Korea. Christianity was introduced to Korea in the late 19th century. Prior to Ross' translation of the Bible into Korean, people were introduced to "Chun Ju Sil Ui," a Christian apologetics book imported from China, and a dogmatics book published by the Roman Catholic missionary Marie N. A. Daveluy. The Korean literature mission movement thus began concurrently with the establishment of the Korean Church and contributed significantly to the modern era of the nation.³⁾

1) http://www.bskorea.or.kr/bskorea/pr/news_read.aspx?idx=152&category=&keyword=&page=1, cited from the Korean Bible Society.

2) Kim Young-jae, *Korean Church History* (Seoul: Ihre Book, 2004).

3) *Christian Encyclopedia*, edited by Han Young-jae (Seoul: Kyomoon-sa. 1994), 1118.

1. History of Literature Mission in Korea

1) Bible Translation

Karl A.F. Gutzlaff, a German Presbyterian pastor, was the first missionary to Korea. He read Hendrick Hamel's "Account of the Shipwreck of a Dutch Vessel" and arrived on a Korean island in July 1832. During his 40 day stay he translated the Lord's Prayer into Korean and was asked by another missionary, Robert Morrison, to distribute these to residents along with the Chinese Bible. While short, Karl A.F. Gutzlaff's stay in Korea sowed the seed for the spread of the gospel through the distribution of the Bible and the Lord's Prayer. His contribution is noteworthy.⁴⁾

Rev. Robert J. Thomas first heard about Korea at the age of 27 while living in Shandong Province, China. A son of a pastor in Scotland, he had studied theology at London College and been ordained as a pastor at Hanover Chapel in Wales in 1863. He had been sent to China by the London Mission Society, along with his wife who sadly died soon after. He arrived at Bakryung Island, Korea, in September 1865 and stayed for around five months, learning Korean and distributing the Bible.

In July 1866, Thomas heard from a Catholic priest about the persecution of Christians in Korea where thousands had been executed. He headed to Korea as a translator on a U.S. commercial ship, the "General Sherman." That August, they sailed up to Suk Island via the Daedong River ship. There, they tried to negotiate a transaction with the governor of the region but it did not go well. Thomas was killed by the sword of Mr. Park Choon-kwon after swimming ashore and while trying to hand over a Bible. The ship was also attacked by the governor's troop, with the loss of all 24 crew (five American, 19 Asian). Thomas' body was burnt there. However, Park kept the Bible that Thomas

4) Ko Hyun-bong, A Brief Korean Church History (Seoul: Christian Literature Crusade, 2002), p.181.

gave him and later became a believer in Christ and an elder.

In the letter he wrote to the London Mission Society while heading to Korea, Robert wrote:

“A few days ago, someone named Mr. Park told me that he had read a Christian book he received from Pyongyang and that he really appreciated it. So I leave today for Korea with many Christian books and Bibles. I am hoping that I will be well received by Koreans.”⁵⁾

The Scottish missionaries Rev. John Ross and Rev. John McIntyre traveled to Manchuria, China in 1871 to explore a mission opportunity. They were not well received by Korean people there because they suspected to be Western spies. The next year, on their second trip, Ross met a Korean businessman named Mr. Lee Eung-chan. Lee taught him Korean and became a Christian in the process. Lee then participated in translating the Gospel of Luke and in 1876 became the first Korean to be baptized. Mr. Lee Sung-ha, Mr. Baek Hong-joon, Mr. Kim Jin-ki, and Mr. Lee Ik-se of Ui Joo, Korea, were also baptized and returned to Korea as evangelists. Sung Ha Lee later served at Ui Ju Church and its Sunday School.⁶⁾ In 1878, Mr. Sung Sang-ryun went to Manchuria to sell ginseng. He became ill but was saved by Ross. Suh was baptized by Ross and returned to Bongchun, Korea. There, he helped in Bible translation and publication.⁷⁾

Ross's completed translation into Korean of the Gospels of Luke and John in 1882, the Gospel of Matthew and Mark in 1884, and in 1887 the translation of the New Testament, published as the “Jesus Christian Book.” He also published the “Korean-English Language Book.” Many of Ross' disciples participated in the evangelization work; noteworthy is Mr. Baek Hong-joon who

5) Chae Ki-eun, *Korean Church History* (Seoul: Christian Literature Crusade, 2006), pp.33–34.

6) Sung Gap-sik, *Korean Christian Newspaper and Magazine One Hundred Year: 1885–1945* (Seoul, Daehan Kidoksuhi, 1984), p.22.

7) Chae Ki-eun, *Korean Church History*, pp. 36–37.

distributed Bibles in Ui Ju, Wi Won, and Kang Kye in 1883.⁸⁾ In less than six months, 10 people became Christians and they met and worshipped every Sunday.⁹⁾

Ross' translation of the Bible was based on a Chinese version. Many on his translation team were from the Kwansuh region and dialect issues contributed to inaccuracies in the translation. For example, the Korean translation of Matthew 1:1, Matthew 5:3, John 15:1, and Revelation 22:20-21 deviated from the official Korean language.¹⁰⁾

Around the same time, Western missionaries in Japan also collaborated on translation with Koreans such as Mr. Lee So-jung. The Gospel of Mark was published in 1884, and brought to Korea from Japan by missionary Horace G. Underwood.

In October 1887, the translation committee set to work on a new version, spear-headed by Reynolds, Kim Jung-sang, and Lee Seung-doo. Matthew, Mark, Luke, John, and Acts were translated by 1895, and the entire New Testament by 1900. In 1900, the British Bible Society, American Bible Society, and Scottish Bible Society came to Korea to partner in mission work. They later merged and are now known as the Korean Bible Society. They published their New Testament translation in April 1900 and the Old Testament in 1910. In 1935 they published the "Reformed Bible" which has been in widespread use ever since.¹¹⁾ The reason that the Bible spread quickly in Korea was that it was translated in a conversational style. In contrast to the literal approaches of the Chinese and Japanese translations, Korean translations made much use of the common vernacular.¹²⁾ For instance, "In the beginning was the Word" (John 1:1) was translated as "In the beginning was the way." In any case, the

8) Kim Young-jae, *Korean Church History* (Seoul: Ire Books, 2004), p105.

9) Chae Ki-eun, *Korean Church History*, pp. 37.

10) Chae Ki-eun, *Korean Church History*, pp. 48.

11) Chae Ki-eun, *Korean Church History*, pp. 48.

12) Choi, Soo-il, *A Shortened Christian Mission History* (Seoul: Ye Young, 2011).

translation of the Bible had a great influence on both the growth of Christianity in Korea and the strength of its faith. At that time, the translated Bible was delivered to Manchuria by people from the Kwansuh region.

In the fall of 1888, the Methodist missionary H.G. Appenzeller established Sammun Publishing which printed magazines, newspapers, and textbooks in Korean, Chinese, and English. The company produced cleaner books at lower prices than its competitors and was able to provide employment to students at Paichai Hakdang School, in which it was located. The primary purpose of the company was to publish Christian texts for Korean and foreign residents alike. They translated and published the *Pilgrim's Progress* written by John Bunyan, and edited and published the "The Independent" newspaper founded by Mr. Seo Jae-pil. Between May 1899 and May 1900, Sammun Publisher printed more than one million pages.¹³⁾

In the late 1960s, Korean scholars who were well versed in Greek published a new version of the New Testament (Korean Bible Society, 1967), and Catholic and Protestant scholars collaborated to translate and publish their own version of the Bible. In the decades since, a number of other publishers have produced further translations; noteworthy are the Modern Bible (1977/85, Life Word Publisher), Modern Language Bible (1971/91 Bible Textbook Publisher), and Easy Bible (2011, Agape).

2) The compilation of the Christian hymnal

The very first Korean hymnal was translated in 1893. Those who became Christians in Manchuria came back to Korea and no doubt felt an urgent need for Korean Bibles and hymnals. Presbyterian and Methodist missionaries agreed on publishing a hymnal and formed a committee. Methodist Pastor Jones and Presbyterian Pastor Underwood were chosen as members of the committee. After Jones returned home, Underwood continued these efforts,

13) Chae Ki Eun, *Korean Church History*, pp. 65–66.

translating English hymns into Korean and publishing them in Japan.

Subsequently, denominational hymnals were published by the Methodist Church in 1897, the American Northern Presbyterian Church in 1900, the Baptist Church in 1911, the Holiness Church in 1911, and the Salvation Army in 1912. The Presbyterian and Methodist denominations published a joint hymnal in 1928 but it did not enter common usage. A new Presbyterian hymnal followed in 1935.

On August 15, 1945, with independence from Japanese colonial occupation secured, the Presbyterian, Methodist, and Holiness churches moved to a joint edition. Furthermore, in 1962, Yejang Hapdong and Koryo, two conservative Presbyterian denominations, published a joint version of the hymnal for use in their services. Apart from these, the “Revised Hymnal,” “Combined Hymnal,” and “Catholic Hymnal” were also in widespread usage. This multiplicity was addressed in 1981 with the establishment of the Korean Hymn Society and Korean churches have used a unified version of the hymnal, irrespective of denomination, since November 20, 1983.¹⁴⁾ This unified version was the product commemorative efforts for the 100th anniversary of mission work in Korea. However, as an official hymnal, it was found to have editing and translation errors as well as incorrect attributions. To rectify these issues, the “21st Century Hymnal” was published in 2007 to universal adoption.

3) Newspaper, magazine, and periodical publications

(1) *Newspapers*: “Chosun Christian News” was first published on February 2, 1897, and the “Christian Newspaper” on April 1, 1910. They were followed by “Jesus Christian News” in 1910, “Christ News” in 1911, and “Christian News Report” in 1915. While these papers are no longer in circulation the modern “Korean Christian Public Newspaper,” which started publication on July 16, 1946, was built on the foundations of the “Christian News.” The mod-

14) Chae Ki Eun, *Korean Church History*, pp. 66–67.

ern “Christian Newspaper,” started on July 9, 1960, as merger of several other newspapers of the time.

(2) *Magazines*: The first monthly magazine, “Church,” was founded in 1889 and was in publication for 10 years. “Children’s Life” was published as a children’s magazine from 1926 to 1944 and “Children’s Friend” was published separately from 1933 to 1955s. Many other Christian magazines followed, such as “New Life,” “Real Life,” “The Beginning,” “Bible Study,” “Christian World-view,” “New Family,” “Church and World,” “Modern Religion,” and “Life.”

(3) *Theological magazines*: “Sin Hak Ji Nam” has been published since March 20, 1938, by the Chosun Christian Protestant Denomination. In the Methodist church, “Theology Report” was published by Jones. The other Christian denominations and theological colleges periodically publish their own theological research volumes.

(4) *Pastoral Magazines*: “Monthly Pastoring” (from 1976) and “Pastoring and Theology” (from 1989) were published to offer important information to ministries and seminary students. In addition, “Life and Salt,” which has been in print since 1985, provides important information to ministries, seminary students, and general Christians.

(5) *Mission Magazines*: In 1901, a missionary named Benton of the Protestant Mission published “Korea Field.” Jones later published the “Korea Methodist” and these two magazines merged as “Korea Mission Field” in 1905. Since the 1980s, a large number of missionary organizations and professional missionary organizations have been established to publish missionary newsletters and prayer guidebooks.

(6) “*The Korea Review*”: This ran from 1901 to 1906 under the leadership of Mr. Hulbert, the editor-in-chief. This was an especially significant publication as it evaluated the social situation of the time.¹⁵⁾

15) Kim Bon-ki, History of Korean Journalism (The Korea Information Service Inc. 1965), p. 108.

2. The current condition of Korean Literature Mission.

In the past, Korea's Literary Mission served a very important role as missionaries were limited in their ability to reach every corner of Korea due to language barriers and difficulties in traveling. However, today's literature mission in Korea has diversified into many unique roles.

Today, in Korea, there are approximately 150 Christian publishing companies and 300 Christian bookstores. The Christian publishing market has expanded tremendously, and organizations like the Korea Christian Publication Association and the Evangelical Christian Publisher Association have been very active. However, there are only approximately 30 financially stable Christian publishing companies; most other Christian publishers are struggling because of financial difficulties caused by steep competition and lack of expertise.

Some critics argue that Christian publishers are entrenched in the small market of the Christian World and hence are unable to communicate and correspond with the general public. In responding to such criticism, however, some are now losing their identities as Christian publishers and hence even their original readership. Put simply, the difficulties faced by many Christian publishers are the difficulties of walking the line between popular Christian culture and the fundamentals of Christian Publishing.

This is demonstrated by the fact that difficult and theological books do not sell well. This has fueled the desires of many Christian publishers to publish titles that appeal to the general public while lacking in foundational Christian theology. This is in the context of the recent economic downturn in Korea which has depressed the publishing market. Bookstores are struggling.

Modern people are used to the fast-food mentality whereby anything fast and quick is valued. This trend affects where people choose to buy books; more and more small bookstores are going out of business because people find "mega-bookstores" more convenient and helpful in finding what they

need quickly. Furthermore, more than 30% of book sales in Korea occur through online “mega-booksellers.” So Christian publishers now need to focus not only on offline sales but also on online marketing schemes. Most people in Korea have access to portable electronic devices, such as smart phones, and the development of e-book platforms is also of utmost importance. There will be more and more e-book and mobile contents coming out in the near future. Christian publishers need to pay more attention to these trends and use e-book and mobile technology to do missionary work.

3. Direction in which Korean Literature Mission needs to go

The question those involved in literature must consider is the following: Amidst Korea’s rapidly changing, diversified, and increasingly multicultural market, which direction must we take? We ought to carefully consider the mission statement and ultimate goal of literature mission and devise its strategy accordingly.

The main goal of literature mission is to convey and preserve truth through the medium of books. This must not be forgotten. Putting truth in written form makes communities solid and facilitates its participate in the common consciousness. We must train professional intellectuals in a solid Christian worldview and this can be done through literature mission.

The transformative power of literature mission must also not be forgotten. It is capable of transforming lives by leading people to a knowledge of God and of truth. While the spoken word is very effective in conveying message, spoken words are easily forgotten over time. On the other hand, people can repeatedly refer to written documents and preserve them without change. Even when authors pass away, their writing remains for mission work.

As Korea becomes increasingly multi-cultural, literature mission must also serve to break down glass ceilings in catering to neglected society groups. In order to accomplish this, literature mission must consider how to go beyond

generational gaps and how to cope with ever quickly changing technology.

On January 22, 2012, several Christian books were on the bestseller list of The New York Times. These books included “The Five Love Languages,” “Real Marriage,” “Heaven is for Real,” “Do you Kill 11 Million People?,” “The Harbinger? A warning of God’s judgment to America.”¹⁶⁾ This fact demonstrates that Americans are increasingly searching for spiritual comfort and love in the midst of economic uncertainty and demands for truth and justice in society and politics.

In 2011, quite a few Christian books were on the national bestseller lists, including “Bible and Five Empires,” “From Intellectuality to Spirituality,” and “Timing of God.” The Christian list included “God’s Ambassador,” “Laying Down Everything,” “Walking Together,” and “That Young Man, a Naive Doctor.”¹⁷⁾ In 2007, Doorano Book Review awarded “Power of Positive Thinking,” and “Confidence” places on their list of best domestic books.¹⁸⁾ In 2005, Christian titles focusing on career success and keeping one’s faith despite persecution were wildly successful; such titles included “The Heavenly Man,” “Those Poor in Spirit are Blessed,” “Man of Bible, King of Department Store, Warner Maker” and “Gal Dae Sang Ja.”¹⁹⁾

Harvard Professor Michael Sandel’s “Justice” found widespread readership in Korea in 2012. According to a June 2012 Wall Street Journal report, “South Koreans, like people elsewhere, have coped with an uneven recovery from the 2008 economic crisis and, as the perception grew that the rich have fared better, started to wrestle with big questions about fairness and opportunity.” It was also noted that while about 38% of Americans surveyed felt their society was unfair, 74% of Koreans surveyed felt Korean society.²⁰⁾

16) http://www.christiantoday.us/sub_read.html?uid=19680§ion=sc73§ion2=2012-01-26.

17) http://www.cts.tv/news/news_view.asp?PID=P368&DPID=130125 2011-12-29.

18) <http://blog.naver.com/postview.nhn?blogID=rlxkrxk&logNo=150037314556>.

19) <http://www.newsjoy.or.kr/news/articleView.html?idxno=12575/> 2005-07-25.

This explains why Korean people are also desperately seeking hope and care during the prolonged economic downturn. One Korean movie, “Kwanghae,” drew an audience of over a million with a story about the sacrifices of a national leader ; this demonstrates what Koreans are hoping for - someone who can care for them and help them out of troubled circumstances. Christian publishers and literature missionaries ought to recognize this reality and be able to offer a vision for the public. After all, literature mission is called spread the message of hope just as the Prophets did regarding the present and future. Christian publishers should have a strategy adapt and correspond to the present circumstances and to lead the public based on the gospel. For this purpose, publishers must be well equipped to publish both theological and devotional titles.

In addition, literature mission must maintain its ability to go where missionaries physically cannot.²¹⁾ That is, irrespective of physical inability to get into a certain country or lack of expertise in the native language, literature can reach those very areas without difficulty. Also, Christian communities should find encouragement in books not face the physical constraints of time and space. They can survive where people cannot.

Despite floods of print materials both online and offline, it is my hope that more people will meet Jesus Christ through literature mission. Our work can embody the heart of God. While sermons from the pulpit are very important, those pastors must also deliver quality Christian books. That is, books must also be used to promote Christians’ spiritual well-being. Christian writing is the 67th book of the Bible. KMQ

20) <http://online.wsj.com/article/SB10001424052702303506404577445841573895570.html?mod>

21) Kim Sung-tae, *Mission and Culture* (Seoul: Ihre Suhwon, 2003), p. 78.

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The Characteristics of Internationalizing Korean Mission organizations

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Introduction

Many faith mission organizations such as OMF, WEC, SIM, and Interserve have become multi-national, multi-cultural, and multi-linguistic organizations. They all started as small mono-lingual and cultural organizations. However, as their ministry grew, they attracted and accepted members from other cultural and linguistic backgrounds.

In this present era of the Global South in the Christian church, some Majority World mission agencies have been in the process of internationalization. At least three Korean mission organizations have experienced internationalization. They became multi-national, multi-cultural, and multi-linguistic by having non-Korean members. This displays the shift of the gravity center of the church and yet it has not been adequately studied.

To study this phenomenon, I chose Grounded theory after considering the nature of the problem of this study and all the characteristics and strengths of the theory. I chose nineteen participants for interviewing. Besides interviewing, I used observation and written documents for data. I achieved the validity of this study by triangularization, member check, provision of rich, thick description, provision of negative and discrepant information.

In this study I will first demonstrate how internationalization was a leader-initiated process. Second, I will discuss the absence of a comprehensive plan. Third, I will show how internationalization is in the “majority world phase.”

Finally, I will discuss the three pressing issues facing internationalizing missions: finance, language, and organizational culture.

Leader-Initiated Change

The internationalization of GP, GMP, and PMI was conceived and carried out by leaders, especially senior level leadership. For PMI, it was the founder and the international director who first introduced internationalization to members, and regional leaders pushed forward sending local missionaries to other countries. For GP, the founder of KIM, Dongjin Cho, was a mission leader who promoted partnership among Asian Christians and the senior leaders under his leadership at KIM embraced the spirit of internationalization. Also, the US board played a significant role in sharing the vision of internationalization. In the case of GMP, leaders did not seek internationalization as actively as those of other two organizations, even though they were open to international partnership with other organizations, as evidenced in the relationship between leaders and followers and the visions that senior leaders casted from the humble beginning of their organizations.

Leadership and Followership on Internationalization

The leadership in all three organizations desired internationalization and became the force driving the internationalization of their organizations. The members respected and followed the vision and direction of their organizations in regards to internationalization.

The word “change” summed up the perceptions of the participants from GP. John¹⁾ said that senior leaders had a seminar in 2009 when they met for business and that they understood the need for change. John also remarked that the US board members, 1.5 generation Korean Americans who were bicultural, en-

1) All the names of the participants are pseudonyms.

couraged the Korean board members to move forward. The awareness of the need for change among leaders was passed down from leaders to members.

The participants from GMP thought that the leadership would have a great influence on the internationalization of the organization. Andrew, a Caucasian, recalled the leader of a GMP team in a closed-access country without whom he might not have been able to work with GMP. “I didn’t know the language [Korean], but I could serve in other ways. And [the leader] was very gracious in letting me be a part of the team.” Andrew was able to work with the team members due to the involvement of the leader, even though such an arrangement was without precedence.

In the case of PMI, leaders delivered the direction of the organization and members followed it. Leaders like Donghwee Lee and Dosu Han played a critical role in spreading the vision of internationalization on the macro level. Their teaching on internationalization provided the vision, and organizational members put it into action. According to Paul, Dosu Han’s challenge opened the eyes of members in Brazil to the idea of sending local missionaries. Following the leaders’ vision of internationalization, Samuel said that he, with other members, changed the goal of ministry from making believers in the field to sending missionaries from their field. Jonathan said that all the members were absolutely submitting to the policy of the organization. A couple of participants specifically mentioned the influence of Donghwee Lee.

A. A Korean Beginning with an International Vision

All three organizations began as Korean organizations but they all had an international vision from the beginning. While their beginnings were rather small, their sights were set high. Two organizations had only two missionaries, a husband and wife team, in their beginning. One organization came into existence through a merger of two organizations whose members used to work together under the banner of KIM before they left this organization at two different times.

When PMI was founded in 1986, the organization had only one family to send in the same year. However, they had a full-blown vision that covered overseas mission as well as domestic mission and medical mission. It also included a strategy for reaching areas where Koreans could not enter. The first issue of Baul Sunkyo revealed that the mission strategy of PMI involved bringing to Korea for training believers from the countries that Koreans could not enter, then sending them back to their countries as missionaries. (Han, 2006a, p.38) Article four of the constitution of the organization in its first edition stated that the organization was an interdenominational, international and evangelical organization for missions, collaborating with Korean and international mission associations and partnering with other organizations.

Sunny believed that the internationalization of PMI began as early as 1987, when the founder and first missionary of the organization began praying that way. He thought that the founder had an international vision as early as 1987 but it was much later when PMI members caught this vision. Samuel and Jonathan seemed to think that the vision of the internationalization of PMI began around year 2000. Jonathan said that, in the field, he received his missionary visa through an international mission organization, which shows international cooperation. It seemed to me that the vision of internationalization was there from the beginning and was communicated with members, but for the lack of actions for many years and for other urgent agendas to respond, this vision was not obvious to many in the organization.

GMP was established as a sending body for Korean missionaries. There were, however, two other sending organizations within the umbrella organization, GMF. Those two organizations worked closely with two international organizations - SIL and OMF. There was, however, a felt need for “a frontier pioneering organization that would have both international experience and Korean characteristics.” (GMP, 2009b) The website of the organization explained that “they would work with international mission organizations with long history and expertise and yet they would maintain the strengths and iden-

tities of the Korean church.” (GMP, 2009b) Three participants from GMP used the words, “Korean” and “International” when they explained their organization. They did not see these as conflicting values. Many of the participants shared their experiences of working with other organizations or members from other organizations, which at least indicates their openness to partnership and cooperation with those of different cultural, linguistic, and racial background. At the least, we can be certain that GMP does not have a lone ranger mentality.

GP sought international cooperation from its beginning. A quarter of its founding statement was devoted to the subject of cooperation and networking, local leadership development, and mobilizing the Majority World and the rest for missions. (GP, 2009) In fact, GP had membership and sending offices in both Korea and the U.S. from the beginning of its history because one of the precedent organizations had members and an office in the U.S.

While two nationalities were present in GP from the beginning, the dominant culture and language of the organization was Korean. Members from the U.S. were either first-generation Korean Americans, who did not need any major cultural or linguistic adjustments, or one-and-half-generation Korean Americans, whose culture was somewhat different from that of the Korean members but who spoke Korean and were aware of their differences. GP was international on the skin and, yet, Korean by blood.

B. Communication Needed Improvement

Senior leaders of the three organizations seemed to communicate with their members on the internationalization of their organizations. Members of the organizations were aware of this development in their organization. However, the concerns and questions about internationalization that members had were not properly addressed. Some participants were not sure if internationalization was good for the organization. Some asked why they should be internationalized.

According to Patrick Kim and Jen Park, the leaders of GMP knew and em-

braced the idea of the internationalization of GMP. Jen also said that letters from GMP's executive director, GMF's director, and chairman of the GMF board helped her learn the possibility of the internationalization of GMP. Patrick Kim acknowledged that it was still in the beginning phase and implied that members in the field might not have the same understanding as the leaders.

In PMI, Sunny Kang, Samuel Yi, and Jonathan Park said it was Donghwee Lee and Dosu Han who enthusiastically introduced their members to the idea of internationalization. The members, however, expressed mixed feelings on the subject. Jonathan voiced his concerns that Korean members might not accept non-Korean members because of the language issue and that Koreans and non-Koreans would not be equal partners because of the financial inequality.

I found that the channels of communication were there and communication took place in these organizations. But what I did not find was cohesive and empowered actions from leaders that would earn the ears of members who would, in turn, embrace internationalization with open hearts. However, GMP's newly installed international office and GP's newly created research and development center would fill in the gap. The international office of PMI does not seem to have enough resources to adequately address various issues of internationalization. In the meantime, the general missionary conference that PMI holds every two years and GP every three years may serve as a venue for promoting internationalization within their organizations.

I. No Comprehensive Plan

The internationalizing process of three Korean mission organizations stemmed from the vision of leaders resulting in various actions. The leaders' vision of internationalization was the driving force in all organizations. However, this process was not based on a comprehensive plan that took into consideration various aspects and consequences of internationalization.

I did not come across any extensive research on how other organizations have

dealt with internationalization, or a strategy that would involve and implement a series of changes in the organization, train members, and restructure the organization. The reasons for the absence of a comprehensive internationalization plan in all organizations were the following: (a) the vision of internationalization gradually became clearer, (b) the process of internationalization evolved in time, and (c) members had mixed feelings about internationalization.

Each organization introduced some changes at different times in their history and some leaders probed how other organizations handled some issues. But there was no comprehensive plan for internationalization. PMI restructured itself in 2000, including creating the position of international mission director. Other than this, there was no other intentional and/or planned policy and/or study on its internationalizing personnel. The policy on non-Korean members was introduced after its first group of Brazilian members joined the organization.

GMP did not have a policy on non-Korean members when it accepted its first non-Korean member. Until 2009, the structure of GMP was a national mission organization and the Korean office oversaw and supported all the ministries of its members, even though non-Koreans were members in the organization. This organization changed its structure and introduced an international office, which would coordinate two sending offices and fields. GMP did not organize any institutional study on this subject, even though it began to accept non-Korean members in 2007.

GP was international from the beginning, yet no research was done on the internationalization of its personnel. While the organization enthusiastically envisioned sending bases in ten countries, it did not have a policy on how this would take place.

A. A Vision That Gradually Became Clearer

Participants expressed that their organizations had internationalism as part of their ethos. All of them had different ideas on internationalism and took different approaches. PMI's initial idea of internationalism was mainly training

and sending local missionaries to their countries where Korean missionaries could not enter. GMP's thought was to work alongside international organizations as equal partners in the field. GP understood that it was equipping local leadership to do mission in their land as well as overseas.

All three organizations, either on the personal or the organizational level, sent local Christians overseas for missions and helped them with finance and prayer in the late 1990s and/or the early 2000s. However, they did not include them as part of their members. Florence Park recalled the Korean office prayed for them at their prayer meeting. Baul Sunkyo reported those Filipinos who went to India and Cambodia. Then they suddenly disappeared from the scene for some time.

Furthermore, non-Koreans who married Korean members appeared in all three organizations but they were considered rather exceptional. This was not something the organization controlled and it never occurred in large volume. For PMI, there was a continuation of an influx of such cases from 2001 to 2006. But these spouses were from diverse cultural and linguistic backgrounds and they spread out in all over Asia. They were insignificant in number and hidden in the field from the majority of the members and the senior leadership.

In this context, all the organizations began to see the potential of the people to whom they ministered and of Diaspora Koreans. They made changes on the macro level. PMI and GMP made major structural changes. PMI created a policy for local missionaries. GP USA shifted their focus from second generation Korean Americans to multi-ethnic groups. Participants said that they would need more changes. However, changes on the micro level still seemed lacking, which I consider as an indicator that the vision of internationalization was still becoming clearer.

B. The Evolution of Internationalization

Sunny Kang traced the beginning of the internationalization of PMI back as early as 1987 when PMI founded a missionary training institute in the

Philippines. He recalled that Donghwee Lee announced his vision for the internationalization of PMI in 1987 and that later, PMI members, themselves part of a missionary force from the Majority World, began to see the potential of the people to whom they ministered for world mission. Samuel Yi recalled that the thought of the internationalization of PMI began to appear around the year 2000. According to him, PMI saw the possibility that local people might go overseas as missionaries; until then, the founder's vision for the internationalization of PMI was not widely shared by the general public of PMI.

Sunny went further in explaining the atmosphere at the beginning of the new millennium. First of all, PMI missionaries witnessed the growth of the Brazilian church and the Filipino church and they felt that these churches should not remain status quo but become missionary churches. Secondly, PMI felt that the Korean church, the Filipino church, and the Brazilian church belonged to the Majority World and shared much in common. Lastly, out of those who were involved in PMI missionaries' ministries and/or observed their ministries in their own countries, there were some people who desired to take part in world mission.

Sunny also thought that Donghwee Lee and Dosu Han prayed for this since 1987 and wrote on this subject when they saw the church situation in Brazil and the Philippines. When Samuel was asked if the instances in which some PMI missionaries personally helped their trainees go to India and Tanzania would have influenced PMI members on this subject, he agreed that it had some effect on them, although it did not play out as a major turning point. Samuel and Sunny seemed to think that the realization of the internationalization of PMI was rather gradual, conceived by the founder from the beginning and influenced by the growth of the Filipino and Brazil church.

GMP has shown gradual changes in internationalization. Peter Lee recalled that since 2000 leaders talked about member recruitment and the internationalization of GMP and that they understood that GMP should accept non-Koreans as members. He said they decided to set up sending offices in other

countries and that they thought that Diaspora Koreans could be bridgeheads. Peter explained that GMP opened a regional chapter in April 2007 to start ministry in North America and that the chapter became a legal corporation in the United States within five months. He said that GMP USA came into existence to facilitate the internationalization of GMP.

A number of the participants mentioned that a structural change occurred in GMP. Patrick said that there was an understanding among leaders for the need for an international office which would deal with non-Korean members and sending offices, and would lead to the internationalization in the organization. At the leader's meeting in October 2009, it was decided that the organization would establish an international office. When I asked if the director was elected, Peter answered that the title of the head of international office was coordinator, not director, because it was a new structure for the organization. He then projected that Canada, Australia, and New Zealand would have sending offices like the U.S. and the GMP international office would grow. Patrick also mentioned that this would bring some concrete changes.

Florence foresaw that, at some point in the future, the international office would have to coordinate training. She added that since GMP candidate members would receive their training at GMTC, the training would involve orientation to the organization for both Korean and U.S. members, training which had been done separately in the past.

GMP set up a U.S. office to recruit for the organization. In the last two years, GMP USA recruited only first-generation Korean Americans. Peter Lee expressed that they would reach out to other minority ethnic groups as well as to the Caucasian population. According to him, GMP USA used to be considered a regional chapter but that it would be considered a sending office equal to GMP Korea. Peter explained that local missionaries from the Philippines, Singapore, and Malaysia would be sent to the countries where GMP members were, as members of GMP.

GP's commitment to internationalization was quite obvious from its begin-

ning, while the organization was rooted in the Korean culture. Contrast to PMI and GMP, GP had two sending bases from the beginning of its history. According to John Kim, as of November 2009, 67 out of 247 members in GP were either U.S. citizens or green card holders and they were sent by GP USA. They made up a little more than a quarter of the membership of GP. John remarked that an increase of Korean American members has been steady since the beginning.

John also said that since 2006, GP began focusing on recruiting people from other ethnic backgrounds. Such a shift was based on the following principles: First, few second generation Korean Americans joined the organization despite its effort to recruit them. Second, churches in North America have become multi-ethnic. Third, Indonesian Americans asked GP USA for mission training for Indonesian American churches. He hoped that GP USA would appeal to non-Koreans as well as to second generation Korean Americans.

In 2007, GP decided to set up sending offices in ten countries. Gary Shin said that Filipino missionaries would be sent to South East Asian countries as GP members, not to mention that a Brazilian became a member of GP. Such a plan was a big change from the past when no local was accepted as a member in his field, which Simon Chae recalled.

I believe more important changes for the internationalization in GP took place in the minds of its members. John Kim remarked that GP USA shifted its focus from second-generation Korean Americans to multi-ethnic groups. The staff at the Korean office began to use English for their daily devotions, which appeared a practical and concrete sign that showed their desire for change.

However, there is discrepancy and inconsistency in the development of internationalization. PMI members in Brazil sent PMI's first non-Korean members to Africa and South America before a policy on local missionaries was installed in 2005. The following year, PMI members in the Philippines began to train and send Filipino missionaries to serve overseas as short-term mis-

sionaries. Local missionaries from Brazil continued their ministry in the field with PMI as members even when they did not receive their financial support from the Brazilian church. However, those from the Philippines were asked to raise their finances from the Filipino church if they wanted to continue working with PMI.

Regarding local missionaries in PMI, Paul expressed that local missionaries should continue to remain in the organization. However, Jonathan seemed to think the three-year term was good enough for now. Sunny Kang thought that the short-term system for Filipino missionaries was “a good incubating system.” According to Samuel, the international strategy council made a decision that would narrow the gap between policy and practice, which is pending the Board’s approval.

GMP’s first non-Korean member was Andrew Smith who married Jane Kim. Andrew said that when he was courting Jane, her team leader let him stay at their office and that he worked with a GMP team. But he was not a member of the team or of the organization. When he and his fiancée were married and going to a different country, his wife recalled that it was nearly impossible for her to stay in the organization as a full member. A decade later, another international couple was accepted into the organization. There were some differences between them in the details, but overall these two cases were similar in many ways. In the earlier case, the interracial couple could not remain members of the organization, but the interracial couple that joined GMP a decade later was enthusiastically received into membership. I think it was a positive sign of how much the organization has changed in the last ten years.

C. Mixed Feelings About Internationalization

Some participants in this study expressed their emotion on the issue of internationalization. Some felt positively, optimistically, and enthusiastically.

Some raised concerns and revealed discomfort. Their emotion was based on a lack of information on the issue, a lack of understanding of the need for

internationalization, uncertain ramifications of this change, and even a question about the need to be international.

I found it interesting that some participants asked why GMP should be globalized. Ruth and Jane, both in the field, asked this question. In principle, both of them liked the idea of accepting non-Koreans into the organization. Ruth seemed to have some concerns about how this would affect administration, while Jane had not thought about this before. On the other hand, Andrew did not think GMP should be international.

Such mixed emotion and ambivalence is found in the direction of an organization. While the organization had a plan to establish GP Philippines as a sending office in the future, a number of participants expressed that the organization was not ready for this for the following reasons: trust, money, culture, and language. GP planned to open ten sending countries and recruit local missionaries in those countries on the statement level, yet not all members in the field sought to recruit local missionaries. The organization still needed to install policies and systems for financing local missionaries and for organizational culture and language.

II. The Majority World Phase of Internationalization

The majority of members in all three organizations were Korean. The leadership of each organization on every level was Korean and Koreans made macro and micro decisions. The dominant language and culture were Korean. Korean was spoken at formal and informal meetings. The Korean work ethic and style was highly valued and expected. The Korean hierarchical social system was practiced. The involvement of the Korean church in finance was almost exclusive. Non-Korean members without the Korean ethnic background were treated differently. In PMI, non-Korean members had to start with a three-year term and had to raise half of their support from the churches of their origin. In GMP, the Korean office asked the field team with which a non-Ko-

rean member would work about having the non-Korean as a member. None of these procedures were usual for Koreans in either organization.

In the meantime, the number of non-Korean members was on the rise and the growth rate of non-Korean members was increasing as well. The internationalizing experience of each organization was unique. PMI's global members came from their ministry. As their ministry became mature, they incorporated those to whom they ministered in the field into their global enterprise. GP's internationalizing experience began at its birth. Their internationalizing process took place mainly with Korean Americans. GMP's internationalization was the most recent among the three organizations, with the exception of one isolated case in 2000. They sought to recruit members from their ministry in the field as well as from the Korean Diaspora.

Three types of non-Korean members emerged in this study: Diaspora Koreans, local missionaries, and those who married Koreans. There were some differences between organizations in the details. For instance, the non-Korean members at PMI were local missionaries and those who married Koreans. GMP had Diaspora Koreans and those who married Koreans. GP had all three types of non-Korean members. I did not, however, find any other types besides the three mentioned above.

A. Local Missionaries

The local missionaries of PMI are mostly Filipinos, Africans, and Brazilians. Since 2006, PMI has sent 29 Filipino missionaries to Asia, Africa and South America. Sunny Kang said that out of those who observed the ministries of Korean PMI missionaries, some wanted to join the ministry of PMI. According to Sunny and Samuel, the requirements for a Filipino missionary are the same as those for a Korean missionary, except two things: (a) he/she should be able to communicate in English, which is based on the general assumption that Filipinos speak English better than Koreans, who would have a eight-month English training in the Philippines; and (b) he/she should have at least a three-year

record of a relationship with a Korean PMI member. The Filipino candidates are interviewed and screened by PMI in the Philippines. According to Sunny, the majority of the Filipino members serve in Asia and some have gone to Africa and South America. They all work under PMI missionaries. Many of them teach English in the field.

The members from the Philippines, Africa, and Brazil have many things in common. First of all, they are from areas where Korean PMI members carried out their ministries and they were ministered to by Korean PMI members for at least three years prior to their acceptance into PMI for the overseas work.

Secondly, for their overseas ministry, they were trained by Korean PMI members, with minor differences in details. For instance, the differences among them were whether they had to go to a third country for training, which was the case for Africans, and whether they had Korean cultural exposure as part of their missionary training. This was not the case for Brazilians.

Thirdly, local missionaries were financially supported by PMI Korea. With the three-year policy that PMI would assist half of the minimum allowance of a local missionary, they all had to raise their financial support for the following term. In raising their support, local missionaries were in different contexts. Paul Lim witnessed that some Brazilians had a significant increase in their support from the Brazilian church. Almost all participants, however, expressed that it was quite hard to raise financial support in the Filipino church. Another difference was that among those Brazilians who finished their three-year service, some continued as long termers, but most Filipinos did not extend their overseas ministry after three years. I observed two concerns about Filipino missionaries: trust and finance. A number of participants expressed concerns about whether the effort to recruit them might end up harming the organization and its members in any way and whether Filipino members would ever become financially independent.

Patrick Kim saw that there would be two types of international membership in GMP: international membership and local membership. By local member-

ship, Kim explained that local Christians whom GMP members trained could become GMP members whether they would serve in their homeland or in a foreign country, just as Koreans became members of international mission organizations when Korea was a mission field in the 1970s. By international membership, he meant Westerners.

When I asked why he differentiated the two types, he answered that it might not be necessary or it might sound discriminatory. He reasoned that in practice some differences would exist between international and local members, though they would be the same in the big picture. In details, they are not identical. Florence Park defined a local missionary as “a missionary who come from the fields of GMP, regardless of whether he/she will stay in his/her homeland or go to a foreign country.”

The participants thought that local missionaries would be drawn from those whom Korean GMP members trained and that they should go to locations that GMP had already established, for ministry efficiency and member care.

As of November 2009 GMP had no local missionaries. A number of participants expressed concern that the organization would have to assist local missionaries with finances and, at the same time, they firmly believed that they should seek financial independence.

Billy Choi thought that when a GP member's ministry became mature in the field, he or she would hand the leadership of the ministry over to locals and/or that local people would go to other people by crossing borders and/or cultures. He added that although it was not mentioned on the mission statement of GP, it was their goal that local people would eventually go to other places with the gospel, crossing borders and/or cultures.

Billy Choi said that a local missionary from the Philippines would only go to fields where GP members were already located because they found it difficult to raise financial support. As a partial solution, the organization created a receiving body to assist them financially. Billy explained that this was just a beginning stage and this policy might need to change in the future. The pur-

pose of this policy was more to accept, protect and help them, than to control them.

Simon Chae observed that in his field, members did not recruit their trainees to GP. He said that local Christians could go to other places as missionaries. However, he thought that GP's vision was to help local Christians become independent but not to send them to other places as members of GP. He saw local missionaries working with other organizations in the country where he ministered. He believed that once people were accepted into his organization through the proper process, they should be treated the same as other members regardless of their ethnicity and nationality and that, if this did not happen, the effort to become globalized would fail.

The number of local missionaries in GP was two. They were working with other GP members in the field, which was the same as the local missionaries in PMI and GMP.

However, clear signs of internationalization in GP's personnel are taking place in the Philippines and Brazil. Gary Shin revealed that in early 2010, Filipino missionaries would be sent to South East Asian countries as GP members. He said GP Philippines would be their sending office and that they would work in the field with GP members. Mark Lee said that a Brazilian missionary went to Mozambique as a member of GP and that he did not speak Korean. Sean informed that GP Brazil, with its own board, was added to the structure of GP in April 2010 and that it supports all Brazilian missionaries independently. GP Brazilian members have the same rights and responsibilities as members from GP Korea and GP USA.

B. Joined Through Marriage

From 2001 to 2006, there were some single PMI members who married non-Koreans. Presently, there are six non-Korean members who joined PMI through marriage. They are mostly women who married Korean men, except one South Asian man. They are from Bangladesh, Russia, Japan, Mongolia,

Bolivia, and Azerbaijan. According to Sunny, they met their spouses in the country where they served. The spouses of the PMI members undertook missionary training in Korea for six months, but they were exempt from the eight-month training in the Philippines. They were accepted to PMI as long-termers.

Two members of GMP were accepted into the organization by means of marriage. In both cases non-Korean men married Korean women. Andrew married a member of GMP and they both became associate members after marriage. In a more recent case, the husband was indigenous to the host country where they worked and this couple joined GMP together. These cases contrast sharply with each other and show how much the organization changed in regards to internationalization.

GP, too, had members who married Korean spouses and two of the participants of this study, both female, were such a case. One was a descendant of Korean people displaced by Stalin in the 1930s. The other was Asian American who married a Korean who later became a naturalized citizen of the U.S. Both married Korean husbands before joining GP. They felt welcomed and well taken care of.

Those who became members through marriage were found in all organizations. But due to the relatively insignificant proportion of non-Koreans in their organizations, they did not seem to receive as much attention as they would like. Those who did not speak Korean had to rely on their spouses for communication, formal and non-formal, with others in the organization. However, other than the language barrier, they seemed to be well received by other members.

C. Diaspora Korean Members

PMI did not have any Diaspora Koreans. In its organizational structure, it has had an office in the U.S. to recruit U.S. missionaries since 2004. However, it has not been successful so far and, as a result, there were no Diaspora Koreans in this organization.

In GMP, there was a European and an Australian whose ethnic identity was Korean. Both immigrated to their new home countries in their late teens. Since 2007, 12 members who were U.S. citizens or permanent residents of the U.S. joined GMP through its U.S. office. While all of them were citizens of Western countries, all were first generation Korean Western citizens. Their culture was very similar to Korean culture and they did not have the language barrier.

GP has had Korean American members from the previous organization. As of November 2009, they constituted a little more than a quarter of the whole GP population and were mostly first and one-and-half generation Korean Americans. They were culturally either close to or familiar with Korean culture and they could communicate in English even if they did not have native-like fluency in English. As John shared, they would purposely reach out to the multi-ethnic population in the U.S for recruitment.

It is notable that each organization had a different proportion of the three types of non-Korean members. That is, the number of local missionaries in PMI was exceptionally higher than other types of non-Korean members in the organization but also higher than the number of local missionaries in GMP and GP. The number of Diaspora Korean members in GP and GMP was much higher than that of local missionaries and those who married to Koreans in their organizations. Non-Korean members who married Koreans were present in all organizations, yet their number was insignificantly small. GMP had the smallest number of non-Korean members among the three organizations that this study looked at.

It also came to my attention that the three organizations recruited their non-Korean members from among those who had some common factors with them. It was a common experience in training and ministry that local missionaries and Korean members shared. All organizations have recruited local missionaries among those whom Korean members of the organizations trained for ministry and worked with the organizations for some time in their own country. The organizations did not consider accepting and sending local Chris-

tians for cross-cultural ministry if they were new to them. For Korean American members, it was a commonly held cultural heritage and language. The three organizations promoted their ministry and recruited new members in Korean American churches. So far, they did not seek to recruit members who were not ethnically Korean in North America and Europe. The Korean spouse of those who became members through marriage was obviously the bridge between the organization and them. In other words, the recruitment of non-Korean personnel was selective and conservative in its nature. In fact, no organization had concrete plan and action for recruiting North Americans and Europeans.

III. Three Pressing Issues

Language, culture, and finance were the three things that would determine the success of internationalization in three Korean mission organizations. They did not find a simple and straight answer for these issues. And I think there is no such solution. However, these issues will inevitably influence the efficiency and shape of these organizations.

The three organizations, whose language is almost solely spoken by Koreans and whose culture is very distinctive, that sprang from a small country which used to be closed to the rest of the world until 1950 when the Korean war broke out, face far more complicated issues than West-originated international organizations. The answers for the finance, language, and culture issues might not be the same as that of other Western international organizations.

A rule of thumb might be to listen to some comments that participants made about why they joined their current organizations rather Western international organizations. Some participants considered joining international organizations which were started in Europe or North America. John thought that one leader discriminated against him. Simon and Julie thought that, among other things, Simon would have more opportunities to serve as a leader in GP than in a

Westerner dominant international organization.

A. Financial Policy

For Korean members, the three organizations offer a very similar financial policy: each member is responsible to raise his or her own financial support and is entitled to the funds that come in under his or her name. However, some slight differences exist. One, GMP members pool surplus income beyond their monthly expenses and lend this fund to those whose support temporarily falls short; PMI's and GP's members do not. Two, in the case of temporal dropping in financial support, PMI members usually receive funds from Antioch Church, while GMP members borrow money from the organization's communal fund.

All organizations have different policies for different types of non-Korean members. Diaspora Koreans in GMP and GP, including Korean Americans, raise their own support from their own countries. Members by marriage raise financial support in Korea. Both types of non-Korean members follow the same financial policy as Korean members.

For local missionaries, GP and PMI have had different approaches, while both agencies partially support local missionaries initially. For PMI's local missionaries, there are those (Brazilians) who may become financially independent after a period of time and those (Filipinos and Africans) who would not be able to do so. For local missionaries from the Philippines, the sending office and the receiving body are financially responsible for them, whereas members of GP Brazil are currently supported by the Brazilian church. All organizations face the challenge of financing local missionaries; it is not an easy and simple issue.

B. The Language Issue

The participants suggested three language options for their internationalizing organizations: Korean, English, or local languages for the teams. Some desired

Korean to be the communicative medium of their organization, even though they knew this would not likely happen. Most believed that English was the most viable language option for their organization. Some expressed that local languages should be used by teams in the fields because it was the least exclusive. Some participants mentioned culture as a more important hurdle to overcome than language for an internationalized organization.

The perceptions of the participants from PMI on language and culture seemed to be very diverse. Jonathan thought that non-Koreans should be Koreanized because Koreans would have problems with English, and using interpreters all the time was not possible. He never thought about the bilingual option. However, he said that a local language could be used in a given region. Paul Lim, however, thought that the language issue was the biggest obstacle for the internationalizing PMI and English should become the language of PMI.

The Participants from GMP did not explicitly say which language should be the language for the internationalizing GMP, although some of them seemed to have an underlying assumption that English would be the medium of communication in their organization. Ruth Chung thought her members' English proficiency was better than it used to be. Jen Park rated her members' English as three on a scale of one to five. Patrick acknowledged that it was an important element in internationalization. He thought the local language in the field and interpretation for a small group were answers.

Andrew said something that would apply to many Koreans, not just GMP members. He said that Koreans would not speak in English until they were fluent. Jen Park also mentioned that members became nervous when they spoke English. Ruth thought that the culture barrier was higher than the language barrier for Koreans. She seemed to believe that without cross-cultural understanding of others, the ability to speak English might cause more misunderstandings. Jen Park thought Korean members would need better communication skills such as presentation skills. No participants from GMP chose Korean as the language of the internationalizing GMP.

Regarding the use of English within GP USA, Julie Fung said that almost everyone in GP USA speaks English fluently and that the director of GP USA understands both Korean and Western cultures very well. She said that she visits the GP Korea office with her husband as courtesy and to build relationships.

The written language of each organization was still largely Korean. PMI had an English version of the mission policy for Filipino missionaries. Simon said that GP was translating their manual in 2007 and yet he and Julie did not see it. GMP did not have an English version of their manual. Many official documents of these organizations were not translated. Even when there was an English version of some documents such as financial report, Julie had to use the Korean form as well as the English form. She created a financial report in English for the US office and one in Korean for the field.

C. The Cultural Issue

The study participants commented on two unique aspects of Korean culture which may affect the internationalizing process of their organizations: (a) the familial organizational culture and (b) the differential treatment for Korean pastors. Koreans and non-Koreans and members in all three organizations discussed the familial aspect of culture. Their comments on the familial culture in their organizations included both positive and negative elements. Four participants brought light to the differential treatment for Korean pastors in their organization, which is not far different from the general context of the Korean church.

When I asked what being an affiliate member of GMP meant for him, Andrew talked about being part of a family. He said that the organization was “centralized, so strongly Korean, it has a much stronger sense of family than what is in YWAM.” He was certain that he and his family were “prayed for on a regular basis” through GMP’s top down communication. He said, “That gives us a real sense of belonging and security and assurance that we are cared for in

that kind of way... So, I'm a child of GMP whereas in YWAM I'm a brother... Kim Sedo is much more of a father figure than the national director of YWAM."

Jane articulated that generally in Korean organizations single female members are treated as though they are like children. She recalled one incident in which she wanted to visit the country where her fiancé lived, and when she submitted the travel application, the leadership did not pass it initially, commenting on how a single woman should not visit her fiancé by herself. Andrew Smith also recalled that during his courtship, there was a big concern that a single member was courting a foreigner.

However, Jane listed the sense of belonging and the financial policy as characteristics of GMP. She remembered that members shared their support with those whose support was low for some time and that members helped and shared what they had with one another.

Andrew's comment on Koreans was enlightening. He compared the Korean with the Borg²⁾ in Star Trek. He said as follows:

My wife one day commented that the Koreans were like the Borg. And it's true. I find it astounding that when I was in Korea... they did a campaign to get people to properly enter in the underground subway... Within three months almost everyone in Seoul got the game plan, they understood it... Koreans have this sense of corporate identity.

All GP members meet every fourth year. Somewhere between 70 and 80 percent of the membership of GP comes for this big conference. In the past, some people chose not to come for personal or financial reasons.

Simon Chae felt that the team members accepted his non-Korean wife as part of the family and they made extra effort to make her feel welcome. When I asked him to tell me a GP story, he told me that they visited a city this year

2) In the show Star Trek, they all copy each other.

and met a family in the same organization who welcomed them as if they were family. He added that wherever they went, all the missionary wives were good to his wife. According to him, his wife often said about Koreans, “Not all pastors are good, but every pastor’s wife is good.”

Julie thought that members were friendly to her. “So, everyone made an effort to introduce themselves. Even the ones who could speak English just a little bit. And the ones who spoke English or Chinese fluently, we would have long conversations.” She felt that GP was like a family and that leaders were very fatherly. She sensed that members considered each other as brothers and sisters.

Heather Lee said that GP was like a family and that people looked after each other. She thought that she could ask for help anytime. She never felt discrimination against her. Instead they gave her affirmation.

Participants across all the organizations, both non-Koreans and Koreans, mentioned a family feeling. It had several characteristics. First, there was a sense of hierarchy, either elder brother and younger brother or father and son. Jason Marcos, Paul Lim, and Andrew Smith made comments that supported this. Andrew said that his organization was centralized, which I considered as another aspect of hierarchy. Secondly, there was a sense of belonging and protection. Andrew felt that he was sure that someone in Korea prayed for them regularly and that it has a much stronger sense of family. Jen Park felt that members shared their financial resources with each other, which gave her a strong sense of belonging. Thirdly, there was a sense of warmth and care. Simon Chae and Julie Fung felt that other members made an effort to make Julie feel welcome. Heather Lee also felt the same thing in her organization and she could ask for help anytime. Fourthly, there was an effort to embrace non-Koreans. Samuel said that his organization took actions to include them as part of the PMI family. Julie said that members came to her wanted to know her. Fifthly, two organizations held a conference where all members came on a regular basis.

Some, however, pointed to a couple of negative aspects of the family feelings. A number of participants who were not ordained said that some members who were ordained ministers seemed to expect others to respect them because they were ordained ministers. Jason thought that Korean members were the boss. Another aspect expressed by a number of female participants was that they felt lesser and treated like someone under age.

As I interviewed the participants from GMP, the relationship between pastors and laypeople was mentioned repeatedly. I checked if participants from other organizations also mentioned this relationship, but I did not find this same theme. I should, however, mention that the participants from other organizations were primarily pastors, whereas most participants from GMP were female members who were not pastors. I am inclined to think that the perceptions on the relationships between pastors and laypersons were not unique to GMP. Instead this is more likely a cultural issue for Korean Christians.

“Missionaries from other countries said that you wouldn’t be treated well in a Korean church if you were not a pastor,” said Jane Kim. “Some members of *an international organization*³⁾ jokingly talked to each other that they should introduce themselves as a pastor missionary, especially if they happened to lecture.” Although based on her experience ten years ago, she recalled that while she was in an Asian country a decade ago, single female lay members were called sisters, a pastor was called a pastor, and a pastor’s wife was called a pastor’s wife, not a brother and a sister.

IV. Summary

This study attempted to understand the new phenomenon of the internationalization of Korean mission organizations. For this purpose, I used grounded theory because it helps discover theory from data. The grounded

3) I did not disclose the name of the organization mentioned by the participants.

theory for the internationalization of Korean mission agencies is the following: It is a leader-initiated process without a comprehensive plan. It is currently moving to the Majority World phase and faces three pressing issues.

Internationalization has begun in all three organizations. Each organization has taken different steps in internationalization. However, senior leaders initiated it and under their leadership, all organizations began the internationalizing process.

Even though three Korean mission agencies had a vision for internationalization, their actions did not show that they had a comprehensive plan for it. Their decisions and practices on internationalization were generally reactionary, partial, and conservative. A comprehensive plan for internationalization will help them to prepare for it more effectively and to avoid undesired consequences. Members of all three organizations were from the Majority World with one exception. These Majority World's international mission organizations have to seriously engage with the three pressing issues: language, culture, and finance. *KMQ*



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Survey on Korean Missionaries Sent as of End of 2013: 25,745 Missionaries in 169 Countries

Myungsoon CHO

Research and Development Center, KWMA

The KWMA conducts annual surveys on Korean missionary numbers with the cooperation of both member and nonmember organizations. The yearly figure sare meaningful in that they show that “Korean mission” is performing consistently despite the difficulties of Korean churches. There is a consistent annual increase of approximately 1,000 missionaries in spite of the seedbed of the church turning into barren soil.

The survey of December 2013 shows that 25,745 missionaries have been sent out to 169 countries, 1,003 more than in 2012. (The survey includes many non-member organizations and takes into account double-registrations). It is critical to acknowledge that this survey underreports the actual number of Korean missionaries as there are organizations outside of the survey range and Korean churches are unique in not reporting the number of missionaries sent by individual churches or presbyteries to the mission department of the KWMA General Assembly.¹⁾

While the number of missionaries sent by religious bodies is increasing, it remains lower than that of mission organizations.

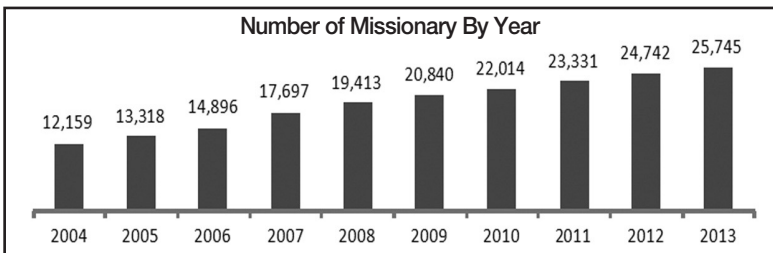
Annual Increase of Missionaries

The following figure shows the number of missionaries sent by year.

1) Number of Missionaries by Year

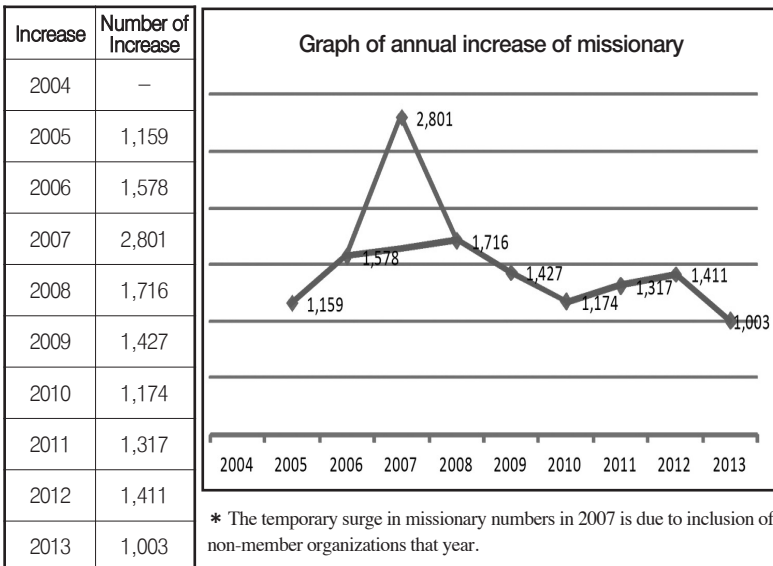
Number of missionaries by year (2004-2013)

| | 2004 | 2005 | 2006 | 2007 | 2008 | 2009 | 2010 | 2011 | 2012 | 2013 |
|-------------------------------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
| Total number of missionaries | 12,159 | 14,086 | 16,616 | 18,625 | 20,503 | 22,130 | 22,685 | 24,001 | 25,665 | 26,703 |
| Double-registrations | — | 1,536 | 1,984 | 1,856 | 2,180 | 2,579 | 1,341 | 1,341 | 1,847 | 1,916 |
| Actual number of missionaries | 12,159 | 13,318 | 14,896 | 17,697 | 19,413 | 20,840 | 22,014 | 23,331 | 24,742 | 25,745 |



2) Annual Missionary Increase by Year

Annual increase by year



3. Number of Missionaries Sent by Denominations and Mission Agencies

The total increase in missionaries year on year was not substantial but the large departments (1000+) of the Global Mission Society (Hap-dong), the Presbyterian Church of Korea (Tong-hap), and the Methodist Church sent fifty more missionaries than in 2012. Large mission organizations sent similar numbers to usual. Tyrannus International Mission, for example, added 56 missionaries in 2013 for a total of 436 (compared to 380 in 2012). INTERCP added 34 in 2013 for a total of 796. Paul Mission International added thirteen missionaries, for a total of 411.

4. Number of Missionaries by Field through the Vision of TARGET 2030

The following table shows the number of Korean missionaries in 2013 in relation to the number of Korean missionaries needed by 2030. The number of missionaries in regions G1 and G2 (General missions) is 11,102, accounting for 42% of total missionaries; the number in regions F1, F2 and F3 (Frontier missions) is 15,601, or 58%. Thus, Frontier regions have more Korean missionaries than General regions. Taking into account the required numbers of Korean missionaries, the G2 region is already overpopulated and a missionary relocation will be necessary. It is also clear that Korea needs to further prioritize Frontier missions.

1) This is recognized in the 2013 KWMA General Assembly Report in the section titled "Current Situation of Korean Missionaries sent as of 2012": mission fields themselves reported 10,000 more missionaries than did the KWMA.

| | Total number of countries | Dis-patched countries in 2012 | Korean missionar-ies required by 2030 | Korean missionar-ies sent as of 2013 | New Korean missionaries required by 2030 | Dispatch ratio based on 2030 requirement | Global missionaries required by 2030 |
|-------|---------------------------|-------------------------------|---------------------------------------|--------------------------------------|--|--|--------------------------------------|
| F1 | 11 | 10 | 22,316 | 4,564 | 17,752 | 20.5% | 102,840 |
| F2 | 41 | 40 | 9,911 | 6,034 | 3,877 | 60.9% | 45,694 |
| F3 | 43 | 39 | 58,890 | 5,003 | 53,887 | 8.5% | 271,433 |
| G1 | 74 | 42 | 4,733 | 3,455 | 1,278 | 73.0% | 21,811 |
| G2 | 53 | 40 | 4,150 | 7,647 | -3,497 | 184.3% | 19,124 |
| Total | 222 | 171 | 100,000 | 26,703 | 73,297 | 26.7% | 460,902 |

*Reference: ‘G’ and ‘F’ are abbreviations for General Missions and Frontier Missions. ‘G2’ represents > 15.5% evangelicals; ‘G1’ represents 10–15.5% evangelicals; ‘F1’ represents 5–10% with no oppression; ‘F3’ represents < 5% with oppression.

5. Mission Fields with the Most Missionaries

There has been little change recently to the list of fields with most Korean missionaries: country X in Northeast Asia, America, the Philippines, Japan, India, Thailand, Indonesia, Russia, Cambodia, and Germany. These ten countries attract more than 50% of total missionaries and the KWMA acknowledges Country X, Japan, India, Thailand, Indonesia and Cambodia as having strategic importance. Traditional mission focus in America, the Philippines, Russia and Germany has shifted from native or immigrant minorities to unreached people groups.

Top 10 countries

| Rank | Country | Classi-fication | Region | Number of mission organizations | Total number of missionaries |
|------|-------------|-----------------|----------------|---------------------------------|------------------------------|
| 1 | Country X | F1 | Northeast Asia | 150 | 4,169 |
| 2 | America | G2 | North America | 76 | 2,614 |
| 3 | Philippines | G2 | Southeast Asia | 89 | 1,602 |
| 4 | Japan | F2 | Northeast Asia | 88 | 1,480 |
| 5 | India | F3 | South Asia | 80 | 963 |
| 6 | Thailand | F2 | Southeast Asia | 61 | 781 |

| | | | | | |
|--|-------------------------------------|----|----------------|---------------|-----|
| 7 | Indonesia | F3 | Southeast Asia | 52 | 682 |
| 8 | Russia/Maritime Province of Siberia | F2 | Eastern Europe | 59 | 618 |
| 9 | Cambodia | F2 | Southeast Asia | 74 | 603 |
| 10 | Germany | G1 | Western Europe | 29 | 572 |
| Total Korean missionaries in top 10 countries (incl. double-registrations) (percentage of total worldwide) | | | | 14,084/52.74% | |
| Total Korean missionaries worldwide (incl. double-registrations) | | | | 26,703 | |

6. Major Mission Work of Korean Missionaries

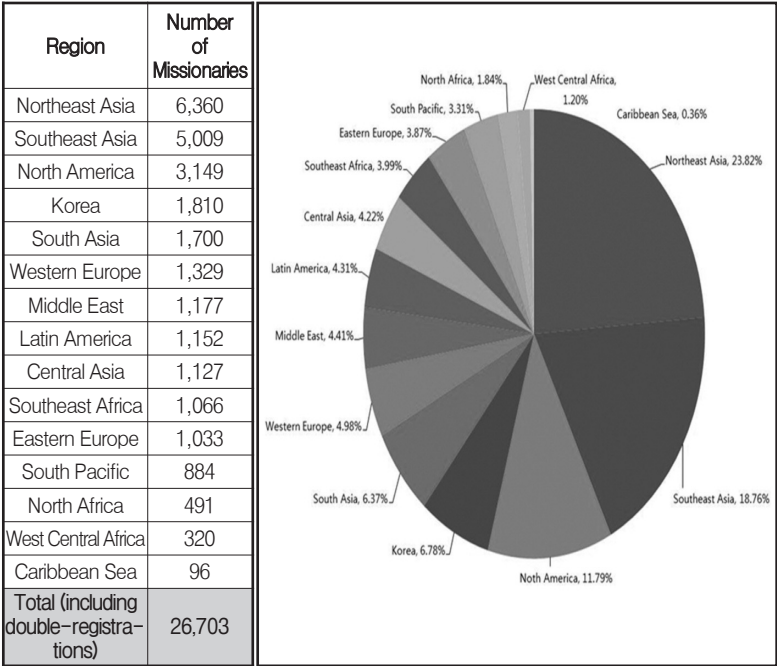
All mission activity data is useful. However, it is difficult to compile fully representative data as mission organizations typically do not submit complete records of their activities. Furthermore, work is often split very unevenly among an organization's missionaries. Knowing how many workers there are and for what they are responsible is a project for the future. The 2013 findings are in line with previous reports, with a clear focus seen for church planting, discipleship training, campus mission and education. The following figure shows mission activity categories that account for more than 500 Korean missionaries.

The research also shows that mission activities such as culture/sport, children/youth, Bible translation and business account for more than 300 missionaries.

| Major Mission Activities | Number of countries | Number of Missionaries |
|--------------------------|---------------------|------------------------|
| Church planting | 136 | 10,693 |
| Discipleship training | 140 | 8,612 |
| Campus | 73 | 2,499 |
| Education | 75 | 1,361 |
| Welfare/Development | 70 | 819 |
| Medical service | 50 | 515 |
| Total | | 24,499 |

7. Current Missionary Dispatch by Region

The Asia region attracts the most Korean missionaries. There are 6,360 in Northeast Asia and 5,009 in Southeast Asia, representing nearly half of the total number of Korean missionaries (11,369). North America is ranked at third and Korea at fourth for mission administration, mobilization, and non-residential tours.



8. Missionary Kids

Annual numbers for Missionary Kids (MKs)

| | Year 2004 | Year 2005 | Year 2006 | Year 2007 | Year 2008 | Year 2009 | Year 2010 | Year 2011 | Year 2012 | Year 2013 |
|---------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| Number of MKs | 5,961 | 7,380 | 10,433 | 11,885 | 12,674 | 13,868 | 14,200 | 15,913 | 16,586 | 17,618 |

(The 2010 number is an estimate)

9. Long Term Task of Korean Mission

1) Expansion of dispatch to Frontier Mission regions

NCOWE-IV 2006 (4th National Consultation on World Evangelization) recommended target missionary numbers for Frontier regions. These recommendations remain a useful tool in assessing the balance of Korean missionary distribution. The following table represents the number of missionaries sent to Frontier and General regions in 2009, 2012 and 2013. While it is clear that Frontier numbers are rising, General numbers are also rising, most markedly G2 which just saw the largest year-on-year increase of 331 missionaries. This shows that Korean missionaries are still being sent disproportionately and that more study and work is needed to correct the balance.

1-1) Number of missionaries by degree of evangelization

| | Year 2009 | Year 2012 | Year 2013 | Increase between 2012 and 2013 (percentage of total increase) |
|-------|-----------|-----------|-----------|---|
| F1 | 4,062 | 4,424 | 4,564 | 140 (13.49%) |
| F2 | 5,075 | 5,834 | 6,034 | 200 (19.27%) |
| F3 | 4,189 | 4,737 | 5,003 | 266 (25.62%) |
| G1 | 2,878 | 3,354 | 3,455 | 101 (9.73%) |
| G2 | 5,926 | 7,316 | 7,647 | 331 (31.89%) |
| Total | 22,130 | 25,665 | 26,703 | 1,038 (100%) |

(Values include double-registrations)

2) Understanding Missionary Statistics is Essential for Korean Mission Growth

The KWMA has continually revised its statistics system since its inception

in 2011 for the sake of efficiency and accuracy. After three years, however, it has become clear to the KWMA that the key to successful statistical research lies in how many organizations contribute data: a perfect system alone does not make for perfect research. The KWMA makes consistent efforts to enlarge the range of statistics covering member and non-member organizations. However there are still excluded ‘spheres’ and last year the reported number of field missionaries relied on estimates.

The KWMA is saddened by the difficulties the Korean Church is facing and is making every effort to take a humble and self-examining attitude in its analysis of Korean missions. Our current findings point to encouraging quantitative growth and we hope that our ongoing research will help build further qualitative growth. I give my thanks once again to the organizations that cooperated in our research toward the firm foundation of balanced development in Korean mission. *KMQ*



Myungsoon CHO worked in Japan as an OMF missionary and returned to Korea in 1993. She helped the Unreached People Missions Alliance for 17 years while serving at a mission department of Hap-shin Presbyterian Church for four years. She worked for the Korea World Missions Association as Director of Research and Development (2010–2013) and currently works for the Institute for Korean Aspect Mission Development. She is also responsible for the Development Center of Future Missions at the KWMA.

The First Korean Missionaries

Park Tae-roh, Kim Young-hoon, and Sa Byeong-soon



Story

In 1912, after the formation of the first Korean Presbyterian Church General Assembly, missionaries Park Tae-roh, Kim Young-hoon, and Sa Byeong-soon were sent out to evangelize and minister in Shandong Province, China, the home of Confucius. They were Korea's first non-diaspora missionaries. Earlier missionaries had been sent to the Korean diaspora in Jeju Island (1907), Russia and Japan (1909), and China (1910).

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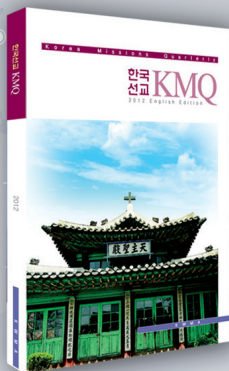
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