

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
2012 English Edition



K W M A

KWMA The Korea World Missions Association

The purpose of KWMA is to achieve effective partnerships with member missions in Korea through a reciprocal cooperative and unified efforts in all mission-related activities such as missions information sharing, missionary training and education, development of mission strategies, MK education, and to mobilize whole local churches and diaspora churches for the fulfilment of the Great Commission of the Lord.

▶ KWMA VISION

KWMA contributes to the spread the gospel in the world, having effective partnerships with member missions in Korea through a reciprocal cooperative and unified efforts in all mission-related activities for the fulfillment of the Great Commission of the Lord.

▶ KWMA MINISTRIES

- * Mission Mobilization and Activation
- * Mission Resources · Human Resources of Cooperation and Strategy
- * Network of Strategic Information-oriented Mission
- * The Korea Missions Credit Assessment Service
- * Missionary Total Care System
- * Mission Education Program Development
- * Mission Unification · Network
- * The Korea Missions Credit Assessment Service
- * Mission Publishing
- * Mission Conference
- * Mission Information
- * Missionary Total Care
- * Mission Cooperation Strategy
- * Mission Education
- * Cultural Work

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神化周流固旌物同胞之樂

三位一體天主萬之真原

宣仁宣義孝昭切大權術

K W M A

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Preface

N. Yong SUNG
KMQ Editor

The Korea Missions quarterly (KMQ) is proud to present selected articles to our worldwide mission partners with this inaugural English edition. KMQ, as a periodical mission journal, was first launched in 2001 by the Korea World Missions Association (KWMA) and has been published quarterly. During the last 12 years we have introduced 359 mission writers and 791 articles in our 43 editions to mission leaders and churches in and out of the country. Whenever significant mission related issues arose, we held mission symposiums and introduced 14 of them through the journal, one of which is in this book. And one memorandum of the Korea Mission Leaders Forum (KMLF) was also inserted in this book.

The first question of the Westminster Catechism, the religious principles and doctrines of our Reformed churches, is “What is the chief end of man?” and its answer is, “Man’s chief end is to glorify God, and to enjoy him forever.” Glorifying God means that we show people how our wonderful God is glorious. KMQ has been trying to let Korean churches and mission leaders know who God is, and how our God is full of grace and truth, for the sake of world missions. We feel a sense of responsibility to churches and mission leaders in Korea in the area of directing right paths for world missions. However, we haven’t had a chance to share our precious writings with the worldwide mission community. Thus, we decided to introduce some of our selected articles in English so that our worldwide

mission partners can understand what is happening in Korea. But this book unfortunately contains just a very limited few of our 791 articles. We will try hard to introduce more articles in English in the future if God allows.

We strongly believe that the missions mandate endowed to us cannot be achieved unless we, regardless of our differences in nationalities and languages, are united for the sake of evangelization and missions in the world. If this book contributes towards that goal in any way, we would be grateful.

To God be the glory! KMQ



N. Yong SUNG formerly served as a missionary in Nigeria and is currently serving as the senior pastor at Samkwang Presbyterian Church, as a Missions Professor at Chongshin University Graduate School of Pastoral Theology, and is editor-in-chief of the KMQ.

Analysis of God's Mission Footprints Through 125 Years of Korean Church History: Research process of the 5th National Consultation of World Evangelization

Bo-Ae JUNG

Representative of UPMA/ NCOWE IV Wide-Range Research Team

Analysis of the World Missionary Conference at Edinburgh, 1910 and the last 100 years

While I prepared for and served at NCOWE V¹⁾, I had a chance to evaluate the World Missionary Conference at Edinburgh, 1910 in the light of missiology. The sum of the evaluation is as follows:

- 1) At the time of the conference, World War I and II could not have been predicted.
- 2) The outcomes of the conference were vulnerable to the post-war criticism and pessimism, which spread across Europe, and resulted in the church playing a passive role in the theoretical and practical dimension.
- 3) America arose as a new leader in world mission after World War II.

1) NCOWE stands for the National Consultation on World Evangelization. It was a quadrennial world mission strategy conference and was changed to quinquennial in 2010. The themes of the past conferences are as follows:

- NCOWE I in 1990: "National and World Evangelization Conference"
- NCOWE II in 1995: Korean Mission Group's Response to "Evangelization of Unreached People Groups and the Adopt-A-People Strategy" of GCOWE (Global Consultation on World Evangelization)
- NCOWE III in 2000: Strategic Placement of Korean Missionaries Through Surveying the Shape of Current Korean Missions.
- NCOWE IV in 2006 : "Analysis on the Korean mission 25 years past and the future: TARGET 2030"

- 4) The characteristics of American missions are “the paradigm of peoples” of Cameron Townsend and Donald McGavran, and the grafting of mission onto church growth.
- 5) Evangelical groups emerged before and after the Lausanne Conference in 1974.
- 6) A result of these conferences was the AD 2000 Movement and the acceleration of the evangelical mission movement.
- 7) The Asian, Latin American, and African churches grew.
- 8) The biggest problem is the predominance of the western church and its missiological methods in spite of the center of gravity of the global church having been moved to the 2nd and 3rd world.
- 9) Christianity is perceived as the Western religion.
- 10) The fundamental reasons for these problems are westernization and the failure of the two-thirds world churches to self-reflect.
- 11) Efforts have been made to overcome western predominance in the world mission councils. Yet the simultaneous interpretation system (as used in the United Nations Council) needs to be adopted. This would enable representatives of the nations to speak in their mother tongue in order to make the council not “their league” but “the global church’s league”.
- 12) Unilateral understandings of missions are limiting. There has been a misunderstanding of evangelization as the Christian conquest of the non-Christian world.

Reflections and Expectations for NCOWE V

We have discussed what should be dealt with preferentially when we consider NCOWE V as a modern edition of the Edinburgh Mission Council. Global partnership, delegation of leadership, duties and member care were discussed at the council. The discussion was focused on the duty of the Korean church in the 21st century. It is time for the Korean church to share their experience of explosive growth with the global church. Undoubtedly the growth has its pros and cons. One hundred twenty five years ago Korea was one of the poorest and unreached countries. But now, by the grace of God, it reaches out to the 2nd and 3rd world. However the negative aspects include centralization, segmentation, imperialistic mission, and isolation of the gospel from culture and society.

NCOWE V is built on the self-perception of the Korean church. The Korean church has been through unique historic experiences such as Japanese rule, the Korean War, industrialization, democratization, and globalization. Due to these experiences, the Korean church did not have as

much time for introspection as the western church. For the last decade self-perception has been strongly requested. It can be said that NCOWE V is the fruit of the hope that the Korean church keeps growing and fulfills its calling. In this manner, it is a great honor for me to serve NCOWE V as the Wide-Range Research Team chair, and it would be my pleasure if this article contributes to the gathering of diverse opinions.

NCOWE V: Korean Version of Edinburgh

The purpose of NCOWE V is to exemplify and categorize the Korean mission history of the last 125 years. To conceptualize it, we invented the term “Korean mission”. It is neither to boast about its uniqueness nor to show its nationalistic view, but, rather, to achieve the vocation and the world mission through building up partnerships and reconciliation between western and non-western churches. At the Iguassu WEA (World Evangelical Alliance) Assembly the reconciliation between western and non-western missiology was requested.²⁾ It must be the part of the struggle to find a new biblical model and paradigm for mission. The theme of NCOWE V, “Searching for God’s Mission Work: 125 years of the Korean Church and Mission” was chosen for this reason.

Currently, Christianity is growing rapidly in the Global South (Asia, Latin-America and Africa) while the church in the Global North (Europe and North-America) is increasingly secularized. Further, Christianity is being devaluated as a western religion because of the negative effects of globalization, challenges from Islam, and the experience of colonial imperialism.

Sharing the Korean church’s experience of expansion would contribute to Christianity by establishing its identity. It provides hope and encourages national churches in the world in spite of their state of affairs.

The Korean church, as the fruit of the western missions, has the ability to theorize about mission and its own 125 years of expansion, and present broad perspectives to the global church.

2) In 1999, 160 missiologists, missionaries and church leaders gathered at Iguassu, Brazil to discuss missions of the past and the future. The Iguassu Assembly particularly dealt with the mission movement in the 2nd and 3rd world. The declaration states that “missions reflects cultural diversity and the voices from all over the world.” This is a call for non-western missiology and missions. William D. Taylor, “The Iguassu Affirmation,” *Global Missiology for the 21st Century*, ed. by William Taylor (Grand Rapids: Baker, 2000).

Characteristics of NCOWE V

1. Improving the self-understanding of the Korean church, which bears both continuity and discontinuity simultaneously in terms of the growth of the church and its mission.
2. Deepening academic research to carry out the agreement among the Korean church and mission leaders.
3. Gathering data to theorize and synthesize the unique experience of the Korean church and missions.
4. Presenting the future tasks of the Korean church and the missions.
5. Defining the Korean church's role in reconciliation between western and non-western churches.

The Wide-Range Research Team was formed to investigate the history of the Korean church. The research includes Korea, dispatched missionaries, and even the Diaspora Korean churches in foreign cultures. It mainly deals with historical research of the Korean church and its applicability to other cultural environments as a model. In detail, it introduces practical examples of domestic growing churches, overseas Korean churches, and even Christian entrepreneurialism (e.g. E-land). We expect other examples will come to the fore.

KWMA (Korea World Missions Association), which supervises NCOWE V, was established on 6 October in 2009, organized with 48 staff members in January 2009, and has had regular meetings since then. After they had four meetings NCOWE V installed agencies, such as the Wide-Range Research Team, the Program Planning Committee and the Preparatory Committee. The Wide-Range Research Team is planning to publish the result of the meetings of the Program Planning Committee, the Preparatory Committee, and the 1st (Korean Mission Leader Forum in Kang-hwa, November 2009) and 2nd (Eun-phung church, 20 April 2010) preparatory meetings.

Field research took 13 months (1 April 2009 through 31 May 2010) and document research took a year (May 2009 through May 2010). Collecting the opinions of the missionary organizations and field councils by mail and e-mail took three months (July 2009 through September 2009). Finally, selected writings from the 54 sub-committees will be published and are due to be released at NCOWE V.

Expected Achievements of NCOWE V

Approximately 20,000 Korean missionaries have been sent out to 168 nations. It cannot be denied that most of them are working in the western manner because they were trained

with the western theologies and methodologies.

Our expectation on NCOWE V is not to make fundamental changes to Korean missions, because we cannot and should not attempt to uproot our historical foundation, but, rather, to find unique Korean mission methodologies that the global church can share. We hope that this mission strategy committee will be a great joy to God as we approach the field of world mission, which seem invincible, not with the armor of King Saul, but with the staff and stones of David. KMQ

Appendix 1. NCOWE V Overview

- **Slogan:** Searching for God's Mission Work
- **Topic:** 125 Years of the Korean Church and Mission: Making a Model of it
- **Purpose:** To share mission insights that the Korean church has learned throughout its 125 years of history and to propose future directions as a contribution to world mission.
- **Goals:**
 - ① Theorize about the mission and the expansion of it in last 125 years, and present broad perspectives to the global church
 - ② Develop a Korean mission strategy
 - ③ Develop new approaches to strategy for global reconciliation of world mission

- **Date:** 30 June 2010 - 3 July 2010
- **Place:** Hallelujah Church (Rev. Sang-Bok Kim)
- **Target audience:** Missionaries, mission leaders, pastors (approximately 1,000)
- **Host organizations:** KWMA (Korean World Missions Association) and KWMF (Korean World Missionary Fellowship)
- **Supervisors:** NCOWE V Preparatory Committee
- **Sponsors:** CCK (Christian council of Korea), NCKC (National Council of Churches in Korea) and KWMC (Korean World Mission Council)

NCOWE V Organization List:

- Chair: Sang-Bok Kim
- Co-Chairs: Keukbum Lee, Daeheung Kang, Kwangkew Choi, Sungil Kang (KWMF Chairmen Group) and Sukhee Ko (KWMC)
- Preparatory Committee Chairs: Dosu Han and Paul J.k. Han
- Preparatory Committee: Program Committee and Steering Committee

- Program Committee Chairs: Banghyun Shin and Luke Joo
- Steering Committee: Seungho Kim, Yongsoo Lee, Whaphyung Ha, Minha Park, Sueyong Kim, Mark Kim, Matthew Jung, Taegon Kim and Seunghak Seo
- Program Committee Chairs: Jaekyung Lee and Kinam You
- Program Committee: Ilhwan Ok, Kookil Han, Hakjin Jun, Sangcheol Moon, Cheolho Han, Heeyeul Ahn and Namyong Seo
- Head Office General Affairs Group: Seungmin Yang, Taeyeoun Hwang, Seungtaek Cho and Jungho Seo
- Wide - Range Research Team Chair: Bo-Ae Jung

Appendix 2. NCOWE V Program

hour \ date	30 June	1 July	2 July	3 July
6:00~7:00	Registration	QT		
7:00~8:30		Breakfast		
9:00~9:50		Developing Korean Mission Theology	Korean Church Contextualization Case Study and Application	Introduce World Mission Network
9:55~11:05		From Edinburgh to Hallelujah Church, Bun-Dang	Korean Mission Case Study	NCOWE V Declaration
11:10~12:00	Opening Service	Partnership Mission: Western to Global	Korean Moravian Mission	Closing Service
12:00~13:00	Lunch			
13:20~14:30	Wide-Range Research Report	Diaspora Korean Church and Mission	Forum: 125 Years of Korean Church History	
14:30~45	Break			
14:45~16:15	Sector Strategy Committee ①	Sector Strategy Committee ③	Sector Strategy Committee ⑤	
16:15~30	Break			

16:30~18:00	Sector Strategy Committee ②	Sector Strategy Committee ④	Strategy Committee Public Hearing
18:00~19:20	Dinner		
19:30~21:30	"Mission Impact" Assembly		

Appendix 3. NCOWE V Strategy Committee Sectors

Strategy Committee Sectors	Strategy Committee① 30 June 14:30~16:15	Strategy Committee② 30 June 16:30~18:00	Strategy Committee③ 1 July 14:30~16:15	Strategy Committee④ 1 July 16:30~18:00	Strategy Committee⑤ 2 July 14:30~16:15
System i	Mission Theory, Mission Research	Mission Administration, Mobilization	Mission Discipline	Caring Members, Risk-Manager	Mission Strategy, Mission Transfer
System ii	Mass-Media, Intercessory Prayer	Missionary Ethics And Duty	Leadership, God's Man Mission	Strategic Placement, Team Ministry	IT
Range i	Vision Trips, Mission Trend	NGO, Culture And Art	Tent-Making Business, Professionals	Literature, Medical Care	Re-Evangelization In Europe
Range II	MK, Children	Teenagers, 20s	Woman, Innovation	Diasporas, Foreigners	North Korea
RangeIII	Buddhism, Hinduism	China, CIS, Eastern Europe Communism	Persian Window Association, Arabia Peninsula Network	Islam, Unreached People	Animism, Frontier
RangeIV	Mission Theology, Korean Mission Theology	Korean Model	Korean Insider Movement	Local Church (Mission Church), Establishing Church	International Mission Network, Diaspora Korean Church Mission Network



Missionary Bo-Ae JUNG holds a B.A. in Chinese Language from Korean Foreign Language University, an M.A. in Missiology from ACTS (Asian Center for Theological Studies and Mission) and a Ph. D in Religious Study from Beijing Central Ethnic College. She has served as a missionary to the 'T' tribe in East Asia and serves UPMA as a representative while teaching at Han-dong University as an associate professor.

The Initial Purpose and Real Intention of Target 2030

Paul HAN
Secretary General of KWMA

Target 2030 outlines the future direction of Korean Missions. Its purpose is making sure that Korean Missions develops into a biblical and healthy system. This system must bring growth, have a low cost, be field focused, include task allocation, engender cooperation, and demonstrate a Korean mission's model.

1. Analysis of Korean Mission in 2005 as Bifurcation

According to Professor Nelson of ACTS, there were about 100 Korean missionaries in January 1980. With this reliable data, we set that date as the starting point for significant growth in Korean missions. At the end of December 2004 the number of Korean Missionaries had expanded to 13,400. Therefore, in 2005 we created a research team to evaluate the past 25 years of rapid increase in Korean missions and also to plan for the next 25. Ultimately- Target 2030 was the outcome of this research.

The idea to analyze the Korean church's role in world missions came after the 2002 Global Network of Mission Structure (GMNS) Conference in Amsterdam and gained momentum through continued debates on strategic reallocation of the Korean church from 2000, at NCOWE III, to 2003.

During this time KWMA co-hosted the Korean Mission Leaders Forum with the US Center for World Mission and the International Frontier Mission Network in November 2004. At that forum the direction of Korean world missions was confirmed to be frontier missions focused and KWMA determined to devote its resources to finish the frontier mission tasks. With this denominational goal it was necessary to develop a concrete plan. This was the original purpose of Target 2030.

The starting point of Target 2030 was to provide guidance to Korean Missions and to encourage

the Korean church to contribute to the world church. The eventual goal of sending 100,000 missionaries was never the main purpose of this project. We began with a survey to understand the present state of missions and missionaries, rather than focusing first on the supply side (missionaries, sending churches or agencies). Separating world missions from evangelism we narrowed the 2030 goal to missions alone. We then further classified the target into five categories, with two large categories: general missions and frontier missions. The final work included estimating the number of missionaries for each category. Finally, a goal of 460,902 missionaries committed to world mission by 2030 was set.

This number was then broken down to determine how many missionaries the Korean church (including the South and North Korean church and the Pan Korean Diaspora church) should send. In 2004, the number of Korean missionaries represented 13.2% of total world missionaries, and Korean missions were growing (the average growth was estimated to be an additional 1000 missionaries annually from 1998-2003). During the same period, missions in the American church declined and Europe faced a considerable decline in church membership. So, the Pan Korean church's role in 2030 was considered to be 20% of total world missions, up from the 13.2% of 2004. Extending these numbers, we calculated 20% of 460,902, the world mission goal, and set 100,000 missionaries as the visionary number for the Korean church.

In the 21st Century, even before this planning by the KWMA, groups like CCC and UBF already talked of sending 100,000 or 400,000 missionaries by themselves. Of course, their methods of calculating varied from ours. However, including the Pan Korean church at large, KWMA set the number of missionaries at 100,000. In spite of our careful procedures and good intentions, I am sorry that the number 100,000 was perceived as overwhelming and that the original intention of Target 2030 was not properly communicated.

The 100,000-missionaries goal was a byproduct of the research process of Target 2030. The basic purpose and intention was to promote the advancement of Korean missions and to maximize the Korean church's potential for finishing the remaining tasks of world missions together with the world church.

2. Korean Mission Five-Year Plan

Target 2030 contains concrete plans to reach its 25-year goal.

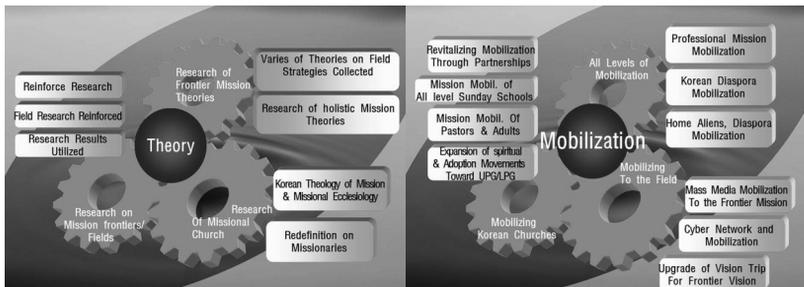
Korean Mission 5+5yrs Planning

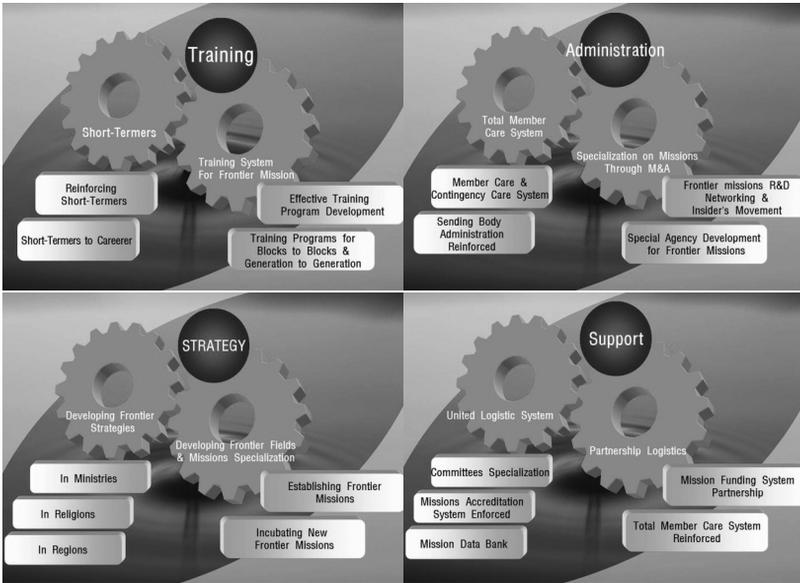


As the above timeline shows, Target 2030 is composed of specific steps for Korean missions from 2006 to 2030. Moreover, depending on the mission field situation, the transferring of partnerships could be done very quickly at the beginning. However, if the focus is frontier missions, the whole structure would be designed to start ministries and bring growth toward the end of the timeframe. It is important to note that this figure represents bringing a missional application to a frontier mission field rather than to an existing mission field.

To accomplish this mission, we decided on the promotion of the following areas: the spread of a frontier missions movement, specialization of mission agencies, development of various mission capabilities, and greater realization of the Korean church's potential in missions. Furthermore, KWMA outlined five mission areas: mission theory development, mission mobilization, mission training, mission administration and mission strategy. In addition, they illustrated practical action plans for each area plus support areas. Those plans are shown in the following figures:

Finally, we created Quick Reference pictures for participants, which includes the five-year plan and the five areas for missions.





3. Agreement for finishing the remaining tasks in NCOWE IV

After completing eighteen months of research and participating in three consultations, our research team suggested the following tasks to be completed before 2006 NCOWE IV. The tasks adopted for NCOWE IV were:

- 1) Continue research of frontier missions and the development of appropriate training and a Korean-type mission mode
- 2) Research for applications of church planting through insider movement, adaptation of cell church principles and Korean-type church growth,
- 3) Develop a contextualization strategy and field-oriented mission administration, and construct a member care system
- 4) Insure the mutual support and cooperation of the commission in each sector. Mobilize Diaspora missions and foreign laborer missions
- 5) Spread the concept that every Christian is a missionary, and mobilize and train seniors as missionaries.

A Missionary Welfare and Crisis Management System was proposed and passed by Target 2030. This agreement might be called a historic decision. After that KWMA received agreements from the Societies of World Mission through the Target 2030 presentations. They all responded

by saying that it sounds like a reasonable and acceptable challenge. At the end of November 2011, at the time of this writing, KWMA was in the process of evaluating the first five years of the plan (January 2006—December 2010) and preparing the second five-year plan. This report is expected to be released at the Korean Mission Leaders Forum, December 2010. We hope that by the publication of this article the next five-year plan will be in place.

4. Conclusion

Target 2030 is a treasure conceived five years ago by the people who envisioned a bright future for the Korean church. They did not make their plan hastily or over a short time period.

This is not the work of a single man, but the result of thorough research, testimonies of missions experts, three pre-consultations, and a resolution held up by 850 Korean mission leaders after four days of debate. Of course, we don't want to hide the holy vision of 100,000 missionaries. We want to eradicate the concept that "Christianity is a Western religion," which works as a strong block to global missions. The moment that the number of Korean missionaries surpasses the number of American missionaries (we expected that will happen between 2025-2030 or as early as 2020) it will help people to view Christianity as a world religion, not as a Western religion. We want the image of Christianity as a world religion to be impressed on the people in the mission field.

I liked baseball and was on a team as a selected player in Junior high school. Even now sometimes, I visit the batting cages to hit balls. When I am ready to bat, I lift up my eyes to the outfield fence (about 98-110m away). I swing my bat intending to hit a homerun. The wish to send 100,000 missionaries is the same. A homerun, like sending 100,000 missionaries, is a challenge and a lofty goal. In the end, who will be disappointed in a Korean mission that wants to hit a homerun (100,000 missionaries) but only hits a double (50,000 missionaries)? Whether or not we hit a homerun, Korean missions want to play to the honor of God Almighty and the world church. KMQ



Missionary Paul HAN graduated from Seoul National University Graduate School of Management (MA), Hapdong Theological Seminary (M.Div) and ITS/Chongshin Graduate School of Mission (Ph.D). He served in Indonesia for 13 years as an OMF missionary. He also worked as chief manager of ACTI in Singapore, President of OMF Korea, Director of PMS, and a representative of UPMA. He served as director of KWMA for nine years and was elected as General Secretary in Jan. 2010.

Analysis of the First 5 Years of Target 2030 and Proposals for the Second 5 Years¹⁾

Myung Soon CHO

Institute for Korean Aspect Mission Development/KWMA

1. Introduction

2010 was a meaningful year for Korea and the world. Globally various conferences were held to celebrate the centennial anniversary of the Edinburgh Missionary Conference. The year 2010 was also meaningful for Korea because it was the wrap up of visions for the first five years of Target 2030. These five year incremental resolves were set in place for the next generation of Korean mission, commemorating 120 years since the country was first introduced to the Gospel.

Target 2030 is a future-oriented master plan for Korean missions founded at NCOWE IV in 2006 in order to pursue and carry out the vision of NCOWE IV. In terms of vision, it suggested a numerical goal²⁾ by estimating the number of missionaries needed. On the side of carrying out the vision, it constructed two pillars of core areas and supportive areas in Korean missions and put definite plans for the development of five focus areas. Target 2030 looks forward 25 years, starting in 2006, and divides it into five-year periods. Through the efforts of Target 2030 a ‘Summary Table of Development Plans for the Next 25 Years of Korean Mission’

1) This article is an abridged edition of one presented at the 10th Korea Mission Leaders’ Forum, 8th December, 2010.

2) Sending off 100,000 full-time missionaries was suggested. The number showed the overall need for missionaries of organizations around the world. Missionary organizations had the following vision for demands of missionaries dispatched at the time:

① INTERCP has ‘World Mission’ services with the vision of 100,000 missionaries and 1,000,000 followers, setting a goal to dispatch 100,000 missionaries within 15 years of 2010.

② UBF has the vision to send off 100,000 professional tentmakers by 2041.

③ CCC has the vision for 100,000 missionaries and CM2007 has the vision to evangelize 6,000 unreached campuses around the world.

④ YWAM’s Target 2020 vision is to plant churches in 50 countries in the 10/40 Window by 2020.

was produced. Providing action goals for the first five-years was very much inspiring.

I place high value on NCOWE IV as it was a turning point in the 120 history of Korean mission, putting its ill fame of ‘thoughtless Korean mission’ into the shade. There are various opinions about Target 2030 and evaluation is still under way. It is a very strategic suggestion, as it covers the desires for Korean missions to have greater focus on frontier pioneering missions and the accomplishment of the fulfillment of the Kingdom of God. It is also meaningful to review how much progress has been made in the plans of Target 2030 at the completion of the first five years in terms of shaping its directions for the future of Korean missions.

2. Analysis Purpose and Its Process

Estimating and analyzing Target 2030’s first five years is intended for the purpose of gathering basic data and developing a concrete shape for the second five-year plan. Such basic data will be analyzed at the 10th Korea Mission Leaders’ Forum for use in a keynote discussion intended to modify and complement the second five-year plan. Analysis is based on a survey that targeted missionary professionals and organizations and was conducted in the second half of 2010, when the first five-year plan had finished. This survey asked how they thought the execution of the six focus areas of Target 2030 was going. The analysis also refers to an interview with the KWMA staff who were members of the research team when the Target 2030 vision was announced in 2006, and to evaluation of the data³⁾ from the first five-year literature report.

The survey was executed from 5 October 2010 to 9 November 2010. Questionnaires were distributed to 25 professionals from the focus areas. Twenty-three participants completed the survey, giving us a 92% completion rate. The return rate for missionary organizations was 64% with 16 out of 25 answered. Analysis was done using a five-point scale (1: No Execution

⑤ Full Gospel Church has a vision to send 100,000 tentmakers

⑥ Campus Missions International has a vision of 100,000 missionaries

⑦ Korean Church Coalition has a vision of 100,000 missionaries

⑧ MyungSung Presbyterian Church has a vision of 10,000 missionaries

⑨ Onuri Church has a vision to send 10,000 missionaries

⑩ Sooyongro Presbyterian Church has a vision of 5,000 missionaries

3) Journal of Frontier Mission (Vol. no. 13, 12th November)

at all, 3: Average Execution, 5: Thorough Execution) for six areas of theory study: training & dispatch, mission administration, strategy, PR & mobilization, and Support. The 23 respondents are, on average, 46 years old and have an average of 17 years to their mission career. Respondents consisted of 13 missionaries, five professors, four pastors with mission work experience, and a mission correspondent. Survey questions for missionary organizations asked whether specific plans were executed with answer choices of “Yes”, “No”, and “Don’t know”. Respondent organizations were selected using certain qualification conditions. In order to qualify, they needed to be mission institutes with more than 30 dispatched missionaries or mission departments with more than 200 members. The Korean Mission Directory 2010, published by KWMA (the Korea World Missions Association), was used to choose respondents. It was a numerical evaluation to figure out how many of the 35 activity plans in the suggested six focus areas were executed during the first 5 years. The results are limited in that the survey and analysis didn’t include socio-scientific methods, advanced professional interviews, profound documentary surveys, or case studies.

3. Summary Review on Activities of the 1st Five-Year Target 2030

1) Year 2004

In 2004 Korean churches began a new era wrapping up a meaningful previous period of 25 years (from early 1981 to the end of 2004) in their mission. They expressed thanks for the surprising quantitative increase of missionaries dispatched, and in 2005 they made a plan for the next 25 years by considering the good and bad things they found from the past. They defined this new era as the second stage and suggested a “Futuristic Korea Mission Project”. After the research was completed, the project was handed over at NCOWE IV 2006. The proposals were approved and ‘Target 2030’ was born.⁴⁾

2) Year 2006

At NCOWE IV, held from 7th to 10th June 2006, the Extensive Research Team wrote a

4) Handbook of Korean Mission Leaders’ Forum International 2007, p.10

paper entitled the ‘Futuristic Report on Strategy for the Next 25 Years of Korean Missions’. This paper evaluated the past of Korean missions and recommended a focus on frontier missions as a strategy for the future.⁵⁾ This report had five key elements. First, it suggested a specific and strategic study to determine the main direction to take for the next 25 years of Korean missions, for the purpose of executing tasks in the six focus areas. Second, it suggested a strategic study to help draw up an agreement for Korean mission leaders through NCOWE IV. Third, it suggested a research plan for Korean missions that might serve as a challenge to take up frontier missions as a follow-up plan to unreached peoples missions. Fourth, it contained a master plan for the next 25 years of Korean missions. Finally, it laid out a plan of execution, based on the data collected, to drive the first five years of Target 2030.

NCOWE IV separated the next 25 years into five periods and suggested a target for each five-year plan,⁶⁾ especially for the first stage defined as the ‘Frontier Emphasis Period’. Detailed tasks were suggested in the six focus areas aiming for growth leading to mature mission institutes by focusing on frontier mission efforts and by awakening a Korean missions movement.

3) Year 2007

At the Korea Mission Leaders’ Forum, held in November after several Korean missionaries were kidnapped and two of them killed in Afghanistan in 2007, an interim check was taken for Target 2030. The importance of Target 2030 was confirmed, as well as the focus on frontier mission efforts, and the intensified need for a uniquely Korean missions model. On the other hand, it pointed out that frontier mission efforts are dangerous as the tragic incident in Afghanistan showed. It revealed that a new paradigm is needed and that various mission areas are necessary along with the spread of the CAS movement⁷⁾ for frontier missions. (For detailed information, refer to the Source book of the 7th Korean Mission Leaders’ Forum International 2007, p. 10-15)

5) Target 2030 is not an opinion of individual or organization in this sense.

6) 1st stage (2006–2010): Frontier Emphasis Period, 2nd Stage (2011–2015): Mission Revival Period, 3rd Stage (2016–2020): All-in Period, 4th Stage (2021–2025): High Growth Period, 5th Stage (2026–2030): Maturity & Ready for Coming Decades.

7) CAS is an agreement out of the 10th Anniversary Conference of Unreached Peoples Missions in 2003 for cooperation of Korean missions. It stands for Comity, Adoption, and Specialization.

4) Year 2008-2009

There were a lot of discussions and debates about the suggested six focus areas of Target 2030 at the annual Korea Mission Leaders' Forum.

5) Year 2010

At the 10th Korea Mission Leaders' Forum, in 2010, efforts were made to analyze the first five years of the 'Frontier Emphasis Period'. It gave leaders an opportunity to discuss and establish a new execution plan for the next five-year period. A free consultation prior to the 10th Korea Mission Leaders' Forum gathered opinions for the second period. While future plans might be just 'plans', the details of execution can be revised to intensify their performance through regular evaluations. This shows that Target 2030 is a futuristic Korean Mission Project with flexibility.

4. Evaluation of the 1st 5 Years of Target 2030 (2006-2010)

4-1. Comprehensive evaluation of the six focus areas

The evaluation of mission professionals and mission institutes (including church mission departments) in the six focus areas is shown in the following figure.

〈Figure 1〉 Comprehensive Evaluation in the Six Focus Areas Based on Responses of the Mission Professionals and Institutes

Area	Professional Evaluation (Five point scale)	Institutional Evaluation (Yes/No to execution)	Average score by area (Five point scale)
1. Theory Study	3.0	Execution of 40%	2.5
2. Training & Dispatch	2.6	Execution of 51%	2.6
3. Mission Administration	2.7	Execution of 66%	3.0
4. Strategy	2.7	Execution of 56%	2.8
5. PR & Mobilization	2.8	Execution of 48%	2.6
6. Support	2.9	Execution of 53%	2.8
Areas in total	2.8	Execution of 52%	2.7

- As an example, the result of the institutional evaluation is interpreted as follows: if four institutes out of 16 replied ‘yes’ to execution, it is given a score of 40% which is converted into 2 points, based on the five point scale.

A comprehensive evaluation of each focus area of Target 2030 concluded the execution was not high, as the above figure shows. Mission professionals gave a point under ‘Average’ (2.8), mission institutes (including Church mission departments) 52.3% (2.6) showing that their evaluation on six areas in total is lower than average. The area that institutes regarded as executed best is Training & Dispatch followed by Mission Administration, Strategy, PR & Mobilization, Support, and Theory Study. On the other hand, mission professionals indicated a result order of Theory Study followed by Strategy, Support, Mission Administration, Training & Dispatch, and PR & Mobilization. A wide gap between field workers and the academic world is shown by drastic difference in the order of Theory Study, which is first in the evaluation of mission professionals, while it is last for mission institutes. The free consultation on 19th November 2010 explained that it is a result of time delay for a theory to be put into practice. It is, however, important to narrow the gap, because a study on theory without understanding from those executing it is of no use no matter how well the mission professionals understand it.

4-2. Conclusion of the above evaluation

Target 2030 is a future-oriented master plan established and implemented by Korean missions. Activities suggested for the first five years are tasks that Korean missions have never tried or have tried but have not systemized. Execution of the six focus areas in general was weaker than average, but specific activities progressed relatively well, and, in some cases, quite smoothly. The evaluation also shows that some of the actions started with a good plan but ended poorly. Analysis on each focus area is not covered here.⁸⁾ The purpose of this analysis is to invigorate the Target 2030 vision that the Korean mission community agreed to come up with as a master plan for the future. The results of the first period are to be used in various forms to develop activities for the second five years that are important but performed poorly. Experience from the first period will be useful to make the second period more fruitful and to nurture Korean missions toward cooperation and development.

8) It is presented in the source book of 10th Korea Mission Leaders’ Forum.

5. Establishment of Direction and Action Plans for the 2nd Five Years of Target 2030

5-1. Content summary of visions for the 2nd five years of Target 2030

Target 2030 has set the second five years to be from 2011 to 2015. This stage is called the 'Mission Revival Period' and proposes to increase core capabilities of dispatch capacity, increase mobilization speed, emphasize a training and dispatch emphasis, establish a missions system, and build a foundation for a missions infrastructure. Key contents of the second period are 17 directions proposed for the six focus areas of Theory Study, Training & dispatch, Mission Administration, Strategy, PR & Mobilization, and Support. Specific and detailed activities are not proposed but were left as homework for the coming Korea Mission Leaders' Forum.

1) Directions of the proposed six focus areas for the 2nd five year plan

- (1) Theory Study: Integration of various theories, establishment of a Korean missions theory, and 4S application for locals.
- (2) Training & dispatch: Develop various training systems by generation and class and begin multiplication of missionary dispatch.
- (3) Mission Administration: Develop effective mission systems, accelerate investment to mission infrastructure, improve member care methods, and reinforce MK care efforts.
- (4) Strategy: Activate frontier mission study and mission strategy laboratory, and develop localized mission strategy.
- (5) PR & Mobilization: Develop missionary resources development by generation, develop a global system that includes missionaries excluded in official statistics and begin fostering mobilization experts.
- (6) Support: Apply the of inverse of Gresham's law in mission, encourage creative criticism, and accelerate support for missionaries.

5-2. Details for the establishment of the second five-year plan

The free consultation was held in order to gather various opinions before plans for the second five years of Target 2030 were presented by the Korea World Mission Association (KWMA)

on 19 November 2010. The consensus of the participants was that the world environment is changing much faster than expected and that concomitant adjustment is needed. Because some of the things suggested for the five sequential five-year periods have multiple simultaneous attributes, short-term plans are to be accomplished while middle or long-term views are maintained in the process.

Some of the ideas suggested were as follows:

- To notify changes of world mission environment
- To perform annual evaluation of the five-year plan
- To inform field missionaries of active promotion
- To associate with others in the world in order that we may overcome our Korea-centered attitude
- To keep a list of suggestions
- To evaluate fields
- To emphasize prayer

At the free consultation session there was a simple survey asking participants to prioritize the six focus areas for establishment of the second five-year plan. Most answered with the order of theory, strategy, and administration being the top three priorities. Discussions on directions for the second period should refer to these findings. And for things that turn out to be important but unexecuted in the six focus areas based on the analysis of the first five year period and that are to be activated in the second five year plan, detailed action plans are to be made after examination.

6. Conclusion

With this brief analysis, I would like to close this writing with the proposals below for continued development and vitalization of the Target 2030 Vision. They are suggestions as follow-up activities. The environments of missions and the world are changing drastically. When there are, in response to changes forecasted, aggregated opinions for the direction and execution of the plan for the coming five years among mission leaders at the Korea Mission Leaders' Forum, a team or a structure is required to realize them. In other words, a task force team for the Target 2030

Vision should be formed with a coordinator for each of the six focus areas (theory study, training & dispatch, mission administration, strategy, PR & mobilization, and support). KWMA can designate a coordinator for the focus areas. Their job would be to communicate with participant organizations, to encourage the execution process, to collect factors causing obstacles, to perform annual or biannual evaluations for the interim checks, and to prepare the third five-years plan through regular meetings. A head of the TF team can be outsourced and appointed by KWMA.

We need a person in charge for work to be done. Target 2030 will be a driving force for Korean missions to grow without losing its direction if the task examines and amends itself with lasting follow-up. As the old saying goes: actions speak louder than words. Good visions and plans can be fruitful only if the planning individuals/ organizations and executing individuals / organizations cooperate to realize them. When Korean mission leaders are equipped with plans for the future, discarding the ‘thoughtless Korean mission’ attitude of the past, the Target 2030 Vision built by Korean missions as a whole will be achieved with fruitful results. KMQ



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An Assessment of the Target 2030 for World Mission

Daniel Shinjong BAEQ
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INTRODUCTION

The Target 2030 Movement¹⁾, developed by the 4th NCOWE (National Conference of World Evangelization) in 2006, is a God given vision to the Korean Church and her leaders who have a burning passion for world missions. This vision was distilled by quantitative and qualitative analysis of the Korean missionary movement of the past three decades. It is also an expression of the serious commitment of Korean mission leaders to the missionary calling of the Korean Church to completing the remaining task of God's Mission through the mobilization of every resource for sending out 100,000 missionaries by the year 2030.

Rev. Dr. Sang-Bok Kim, the current chairman of the WEA International Council and the

1) The Korean church has experienced explosive missionary growth in 1990s. In the early 2000s, many mission leaders reflected missionary practices of Korean missionaries and began to discuss for the improvement of ministry quality and maturity. Target 2030 has initially discussed to resolve those problems constructively. As the discussion has ripened, futuristic visions have emerged by responding all the present issues of Korean mission. Five "5-year development" plans were set up for the next 25 years. The first "5 year development plan" (2006-2010) focuses on the frontier mission and specialized mission practices. During these years, mission mobilization of Korean church and specialization of agencies will be researched. The Second "5-year development plan" (2011-2015) aims the leap of Korean mission by maximizing missionary recruiting, training, and sending. The third "5-year development plan" (2016-2020) is the period of integration that Korean church utilizes every possible resources for mission. The fourth "5-year development plan" (2021-2025) pursues the maturation of international leadership of Korean mission. Self-theologizing of Korean mission will influence on mission fields to do the same theologization. The last "5-year development plan" (2026-2030) is the period of assessment and preparation of post-Target 2030 mission of Korean church (Anon. 2011).

former chair of the board in KWMA, stated his vision for Target 2030 during the 4th NCOWE in 2006 as follows:

“In 1988, when the first Korean World Mission Conference was held at Wheaton chapel, the Korean church was first in Church growth, along with Guatemala. However, she was 54th in missionary sending with only 550 missionaries serving overseas. At that same conference, Korean church leaders began to pray to send 10,000 missionaries by the year 2000. This was accomplished (even before the end of 1998)! In 2006, according to the reported source, the Korean church had sent 14,086 missionaries. If we calculate the missionaries not reported to Korean World Mission Association the estimated number would increased to at least 15,000 to 20,000. The Strategic Council of the National Conference of World Evangelization (NCOWE) declared a vision called ‘Target 2030’ that aims to delegate 100,000 missionaries by 2030, and ‘MT2020’ which seeks to mobilize one million mission volunteers by 2020. There are critiques on this vision calling it as cock-and-bull story. However, it is better to have a vision than nothing at all.” (Kim 2006, 14–15).

This vision cannot be attained, however, without a paradigm shift in mission! The fulfillment and the genuine effectiveness of the vision will depend on the rediscovery of the missionary calling and the missionary nature of the Korean church. It will require a serious commitment to lay a transformative foundation of mission, as expressed by Christopher Wright in *The Mission of God* (2006) and Johannes Blauw in *The Missionary Nature of the Church* (1962), that God will use the passion and the vision of the Korean Church and her believers to complete the remaining tasks of God’s mission in an unprecedented way.

While the most contemporary mission movements in Korea are largely given initiative by the mission agencies and bolstered through regional conferences to highlight new issues and boost the need for missions, the denominational mission objectives of Korean churches have undeniable influences on Korean missionaries who are already serving on the mission field. What then are some of the recent changes in the Korean mission movement that the Korean missionaries have noticed from their field? The degree to which the Korean missionaries feel these changes depending on the geographical location they serve in and the various social, religious, or political climates that dominate that region.

During my mission service in Southern Asia from 2004–2010 I had many opportunities to participate in and observe the effects of the first five years of Target 2030. In addition, I had numerous opportunities to converse with field missionaries and hear their thoughts on how the shift in the Korean missions movement was having rippling effects in field ministries. I will, therefore, present my assessment of the Target 2030 movement, as I have been asked to write from my personal experiences and understandings working in a small village of a South Asian country.

1. Increased Understanding about Frontier Missions

One of the most noticeable changes during the first five-year plan of Target 2030 was the increased awareness of the strategic importance of the frontier missions.²⁾ Even though the discussion on the frontier missions had begun among Korean missionaries in the early 2000s, it became the axiom of the first five-year plan of Target 2030. As a result, Korean mission leaders, as well as field missionaries, deliberately advocated re-deployment of urban city-dwelling Korean missionaries into rural, frontier areas. Senior missionaries often encouraged new missionaries to look for ministries in rural areas where Korean missionaries were sparse.³⁾

In my five years of working in a small city with a local population of 30,000, I reflected in depth about what hinders missionaries from serving in frontier areas. If frontier missions is something Target 2030 wants to promote, the Korean church needs to understand several key issues that their missionaries will face working in frontier areas.

The first is the issue of missionary kids (MKs). When missionaries arrive on the field, they are already trained to be prepared to cope with the cultural, linguistic, and environmental changes. By comparison, their children's cultural competence is usually overlooked as many

2) The concept of frontier missions, suggested by Dr. Ralph D. Winter, is a broad term including not only the missionary field but also almost everything that Christianity encounters in this world (Winter 2005, 33 - 46). I, however, only imply the partial meaning of the FM concept with its focus on unreached and unchurched people groups.

3) Some mission leaders insist that the senior missionaries who mastered the local language and culture need to show examples of living and working in the frontier areas. Although there was no consensus, the importance and urgency of frontier missions has been widely shared and recognized by mission leaders, pastors, and missionaries alike.

assume children will adapt quickly. While the younger children may adapt well, it is well known that the older the children, especially those entering their teen years, have greater difficulty adjusting to new surroundings. More pressing, however, is the need to provide school education for children of the frontier missionaries. Doing frontier missions often puts them at a great disadvantage.

More experienced mission agencies often establish boarding schools or organize home-stay houses or hostels for MKs whose parents work in frontier areas. Other agencies, however, cannot provide similar levels of support. Even if the missionaries are able to arrange for their children to study at a remote place, making sure their emotional, social, and spiritual needs are met adequately is a difficult task if the family is separated.

If a family decides to keep the children with them, it is difficult for frontier missionary families to tend to their education. Finding homeschool materials from Korea is difficult since the idea of homeschooling is a novel development. Furthermore, parents must decide whether they will educate them in Korean or in English. While many prefer the American educational system, often the language competency of the parents in English is lacking. This can limit their ability to teach and manage the homeschool curriculum. Homeschool has been a solution for my four children, but this has necessitated considerable sacrifice from my wife since her involvement in schooling has delayed her language acquisition and limited her to minimal involvement in ministry. Creative support for these parents needs to be considered and implemented quickly.

Second, there needs to be more systemized and specialized training for missionaries to aid them with language acquisition and cultural adaptations. (Baeq 2008a, 56–73) While some agencies, such as the Bible translators, provide professional training in those areas, a large majority of agencies do not have the resources to do the same. Typically a mission agency provides the foundational training but is unable to provide the more tailored and differentiated training which characterizes the mission agency. Furthermore, due to the time restraint, many mission agencies are unable to cover the basics of the language acquisition and cultural adaptation training before the missionaries are flown to the mission field. Thus, missionaries are often inadequately equipped for cultural adaptation and, as a result, competently misevaluate and misunderstand the local culture and religion.

In response to this need KWMA has proposed the establishment of a training institute. This institute would draw upon the cooperative efforts of various mission agencies and denominational mission boards in order to provide a basic training that will cover the basic content for most

agencies. If such a training institute can teach the contents that overlap between agencies, each agency can then train their missionary candidates additionally and provide supplemental training that is tailored to reflect the specific goals of their particular mission agency. This will ensure that all missionaries receive a quality training that meets a certain set of objectives and expectations. As the Korean mission leaders continue their dialogue in setting standardized curriculum, it is hoped that a cooperative effort such as this will be realized soon.

Third, new missionaries in frontier contexts need to be structurally and organizationally supported by the sending churches and agencies so that they are released from the obligations of “doing” ministry and writing ministry reports. When missionaries first arrive to the field their level of awareness is heightened due to the changed living context. During this critical time, the acquisition of language and culture happens intuitively through meaningful contacts with people they meet. Therefore, new missionaries should have as many opportunities as possible to have direct encounters with nationals and become immersed in the language and culture without interpreted information from senior missionaries. (T. Brewster and Brewster 1984)

Language experts advise that new missionaries spend a minimum of two years for language and cultural acquisition. Thus, missionaries should be encouraged and supported by the sending body to wholly dedicate the first two years to language acquisition by giving them exemptions from reporting on their ministry and by discouraging premature visits from short-term mission teams. An occasional visit, however, to encourage them in language learning and cultural adaptation, could stimulate and challenge missionaries to work towards linguistic and cultural proficiency. After two years of successful language and cultural acquisition short-term mission teams can be sent to support emerging ministries. (Baeq 2007, 82–97; Baeq 2008b) This kind of pastoral support for missionaries will foster better ministries.

Fourth, team ministry and partnership for frontier missions is an important area for further development. In addition to increased partnerships between the long-term missionaries and short-term mission teams, diverse models of team ministries can accommodate the various types of ongoing ministries and the nature of the short-term mission teams.

Similarly, team ministry and partnership among long-term missionaries should be developed. Due to the increase in the number of Korean missionaries, Korean Missionary Associations have sprung up in many mission fields. These gatherings unite Korean missionaries in spite of the various denominations and sending agencies they come from. Such field organizations

promote fellowship among Korean missionaries and help to spiritually nurture missionaries. This kind of regional organizations can become an effective organization for regional research and strategic coordination and development of long-term team ministries.

Fifth, mission work in frontier regions must always be founded on the biblical theology of contextualization. While a broad, over-arching theology does exist, implications and practices need to be tailored and customized for each religion. Thus, missionaries in these areas need not only a deeper understanding of the culture, but of Scripture as well. (Kraft 2005) Then, on this foundation, they should help local believers to express the gospel of Christ with cultural and biblical appropriateness.

Although a missionary is normally trained in theology and cultural studies, a proper understanding on theory of contextualization is also needed. This knowledge will be like “unthreaded jewels” that cannot properly be appreciated for their value. Thus, the element of the biblical theology of contextualization needs to be added to the “three-self church” to form the “four-self local church”: a self-supporting, self-propagating, self-governing, and self-theologizing church.

When missionaries work in the mission field with their own theology and ecclesiology, they unconsciously carry and apply the ‘ideal’ construction and management methods of their past experiences and thereby create a ‘foreign’ Christianity. On the other hand, if the contextualization process is conscientiously followed it can provide a methodological tool for establishing a culturally appropriate church by adopting cultural patterns of the mission field while boldly correcting or abolishing unbiblical local customs. The historical stance of Korean missionaries is at better place than the Western missionaries who carry the historical baggage of colonialism.

2. Growths and Concentration of Short-term Mission Teams

Another visible change in the Korean mission movement is the growth of short-term missionaries and short-term (summer) mission teams. The frequency of Korean short-term mission teams showed a gradual increase beginning in the early 90s but showed exponential growth during the 2000’s. According to my previous study in 1998, about 2.5~4% of overseas travelers were involved in various types of mission trips. When the same rate was applied to the numbers traveling overseas in 2009, an estimated number of over 300,000 people traveled with mission related purposes. One Korean mission leader estimated that there might even be over 750,000

short termers visiting the mission field each year. While this estimate may be on the high end, the probable number lies somewhere in between the 300,000 and 750,000. This phenomenon would have been unfathomable for the opponents of the short-term mission, who predicted in the late 90's that it would fade out.

In contrast, the number of short-term missionaries who support long-term missionaries for three months to one year has shown notable increase only in the past five years. These short-term missionaries not only help resident missionaries but also, sometimes, extend the duration of their service to initiate other independent ministries that help to expand the ministry of the long-term missionaries. They can also play a key role in guiding the numerous summer short-term teams.

While the increase in Korean short-term mission teams has been able to share the social, economic, and spiritual capitals with the national churches, missiologists, mission mobilizers, and resident missionaries have voiced concerns that other numerous, unexpected side effects have surfaced because of the swarming nature of Korean short-term missions. For example, in the early 90's most of the summer mission teams from Korea were concentrated in the Philippines. But in the late 90's this concentration shifted to China and then moved to Mongolia in the early 2000's. From the mid 2000s to early 2010 Cambodia became the primary beneficiary of large numbers of Korean short-term mission teams.⁴⁾ This phenomenon was also felt from where I served. During the mid-2000 two to three short-term mission teams visited my village each year. But in the late 2000's, more than five short-term mission teams visited each year.

Short-term missionaries and teams are in a unique position to help and challenge the receiving church members as well as the community. Since the 90's, short-term mission teams have come a long way and no longer participate in a crusade style short-term mission, with a great fervor of saving the lost souls without having a long-term outlook on the impact that they have. Instead, through the years, more churches have learned to work cooperatively with specialized mission agencies and experienced missionaries in the field to do ministry with more foresight. In fact, the participants of short-term missions can benefit greatly through the renewing of their faith and experiencing the joy of joining God's mission if they have proper pre-mission

4) According to the report from the Statistics Korea, there were 3,148 Koreans visited Cambodia in 2003. In 2004, the number of visitors was increased to 658,970. Amazingly enough, this figure doubled the next year reaching 1,462,136. Logged on December 3, 2011.
<http://kostatat.go.kr/portal/index/statistics.action>.

training and post-mission follow up. Thus, if the Korean church is to promote and encourage effective short-term missions, the mission agencies and denominational mission boards need to recruit and train more short-term mission specialists who can train local church teams, develop mission strategies, and link visiting teams with appropriate ministries in the field. This would greatly assist long-term missionaries to help build focused ministries with the resources and manpower that the short-term mission teams can bring.

In conjunction with denominational efforts, long-term missionaries in the field need to realize that the most important partners of short-term missionaries are long-term missionaries. Consequently, long-term missionaries on the field need to initiate the research and develop creative ways that short-term missions can cooperate with them to produce a synergistic effect. Therefore, there needs to be an increased effort by each denomination and agency to train their missionaries to be better equipped and to prepare them to work with short-term mission partners. Training for new missionaries should include a short-term missions course for ecclesiological understanding and strategic practices. If the Korean church is to maximize the benefits of the growth of the short-term missions movement, cooperative organizations need to emerge and effective strategies with an extended perspective for short-term missions need to be developed. In this way short-term missions can be established as a type of mission with a unique role and function that works in conjunction with the long-term missionaries.

3. Silver Mission Movement

Another change which has surfaced in the past five years has been the increase in the number of silver missionaries.⁵⁾ The Silver Missionary Training Center (SMTC) began in 1999 to train lay missionaries who were willing to retire early and serve God full time in missions. In

5) Silver missionaries, by definition, are missionaries who go to the mission field after (early) retirement from their full time vocation. Rev. WoonKil Jung, who is the founding director of the Silver Mission Training Center, defines silver missionaries as anyone who goes to the mission field after the age of 55. SMTC was established in 1999 at Alliance Fellowship Church in Chicago. The third director, Rev. Jung, was a missionary to Thailand who himself was a silver missionary. After he took charge of this ministry SMTC extended to major US cities and provides missionary training programs mostly based in Korean-American churches. Currently there are eight extensions, including one in Seoul, Korea.

Korea the Senior Mission Korea conference,⁶⁾ which began in 2007, is held every two years to mobilize and recruit retired laypeople for missions. Since then, the Korean church has delegated more retired lay missionaries to mission field.

While silver missions has enabled a large mission force to be injected into the mission field, silver missionaries have also created challenging situations for long-term missionaries. Silver missionaries are often sent by local churches to work alongside long-term missionaries, frequently without supervision from any agencies or denominations. While silver missionaries come to work with long-term missionaries with the best of intentions, often small conflicts arise which sometimes cause them to oppose the younger missionaries and part ways from them. Factors that contribute to the strife include the vast difference in the amount and quality of missions training and a different set of worldview, due largely to the generation gap. Often the cultural and linguistic incompetencies of silver missionaries spur them to make decisions based on past mission errors which lead to dependency rather than on sound missiological principles.

One missionary in my organization had a conflict with a silver missionary from Korea. The silver missionary first came to the Philippines to help the long-term Korean missionary. However, due to differing opinions about the financial support of local employees, the silver missionary began his own ministry, very similar to that of the long-term missionary, and took most of the local staff with him.

There are many other similar cases where problems arise due to the cultural differences between the generations. Views on how the ministry should be carried out differ. In many cases the younger, long-term missionaries base their decisions on what they were taught during missionary training sessions, mission textbooks, and field experiences. The silver missionaries often operate according to their beliefs and insights gained through past life experiences as well as the hard-set cultural orientations of the silver missionary.

Like the short-term missions movement, the silver missions movement is a valuable resource for the Korean Church that will continue to have an undeniable presence and contribution to

6) The Senior Mission Korea was started as a parallel to Mission Korea, which targets the college and young adult age groups. Mission Korea is a student mission movement which has held a missions conference every two years since 1988. About five thousands students gather biannually and many of the participants dedicate themselves to God's mission in various ways: long-term missionary service, short-term missionary service, financial and prayer support, serving mission organizations etc. Cf. <http://www.missionkorea.org>.

the mission field. It is paramount that missiological research, strategic supervision, and adequate training accompany the silver mission movement so that it can become an effective extension of the traditional mission.

4. Discussions and Research on Korean Mission Strategy

Since the last half of the 2000's Korean missiologists and leaders have begun to show great interest in discovering a model of mission that is uniquely Korean with an Asian approach. Instead of borrowing and copying from the west, as has been the case historically, there is now a drive to create strategies that will maximize the strengths of Korean missionaries and take Korean cultural tendencies into consideration.

Various approaches have been introduced at Korean missions conferences and meetings by Korean missiologists. These ideas, however, tend to circulate within the circle of the mission leaders and researchers and the contents of the discussions are not widely propagated to field missionaries who may actually benefit from them. Further, because these discussions are generated by the missiologists in Korea who have had very little or no field experience, there is a disconnection between the strategies generated by the missiologists and the applicability of these strategies to the mission field.

Thus, if a credible Korean mission strategy is to emerge, more descriptive data from case studies need to be submitted by field missionaries who have first hand experience with certain issues. Since there are over twenty four thousand Korean missionaries, if a large collection of case studies can be compiled and analyzed, a poignant strategy can emerge that best fits the Korean or Asian missionary culture. In other words, descriptive research must precede prescriptive research.

A place to begin may be by illuminating the work and ministries of the first generation missionaries who are now retiring. Appropriate evaluations can be made to build appropriate models of Korean mission strategy⁷⁾ so that they can be passed on to the next generation of

7) Good exemplary works of this kind of research are "Biography of Korean Missionaries" by Timothy Kiho Park, a professor at Fuller Theological Seminary; and "Missionary Case Studies" by Samuel Sungsam Kang, the former president of the Korean World Mission Association. Both of these have been published in the Korean Mission Quarterly. The first generation missionaries is still an under researched area that could receive more focus on those still on the mission field.

Korean missionaries. By doing so, the mistakes of trial-and-error that past missionaries made can be avoided.

A surge of interest in mission strategies has influenced field missionaries to discuss practical issues of Korean missionaries as well. Unlike the previous decades, the number of Korean missionaries has reached a threshold, so some sort of cooperation is necessary to build peaceful ministries. They have also realized that a concerted effort between missionaries can have a huge impact in the mission field. These changes have encouraged missionaries to meet together, not only for fellowships, but to share ideas and mentor new missionaries entering the mission field. For example, the Korean Missionary Association in the Mekong region holds an annual research meeting to propagate and discuss the three-self church planting theory,⁸⁾ church leadership transitions, and other practical topics relevant to that region.

With continued discussions at such meetings, as well as the compilation of the descriptive studies, a prescriptive research can be conducted by missiologists, in cooperation with field missionaries, to develop mission strategies that will maximize the strengths of Korean missionaries. The descriptive studies of field missionaries should be cautious about making evaluations solely from the perspective of the missionaries and their accomplishments. The perspectives of the receiving body and the local people, including the perspective of the domestic co-workers as well as the other missionaries, need to be taken into consideration in order to construct a complete picture and bring objectivity to the evaluations.

Once the research generates a particular strategy, it needs to be implemented on the mission field. As of yet, there is no clear roadmap as to how the strategies from the annual Korean Mission Leadership Forum and NCOWE will trickle down to the mission field. Since the majority of the field missionaries do not have access to the mission journals or news to keep them up-to-date with the most current trends, it may take years before certain ideas become known and practiced on the mission field. Thus, an effective method of propagation needs to

8) One thing the majority Korean missionaries have not thought about deeply is the fourth self-principle that Paul G. Hiebert called “self-theologizing” (Hiebert 1985). It is because the Korean church herself does not have a theoretically constructed contextualized theology. The Korean church has merely received the theology that missionaries and later domestic theologians who studied from the Western Christianity translated and taught. Indigenous theologies, such as Minjung theology, have been regarded as liberal or even heretical by the majority reformed theologians.

be developed in order to help missionaries to understand the value of these strategies and receive appropriate training to implement them on the mission field. Various approaches that are effective and edify all parties involved will contribute to the fine-tuning of the Korean missions strategy. These strategies, however, will remain nothing more than a theory until they are utilized in relevant situations.

5. Missionary Education by Extension

Inarguably, Koreans have a great zeal for education. Naturally, Korean missionaries are also highly motivated to pursue higher education in missions. Before arriving on the field, Korean missionaries often take various mission training courses and seminars and retain a growing level of understanding on Scripture and culture. As time passes, however, the lack of exposure to new understandings and knowledge of missiological concepts stunt their missiological growth and creativity in ministry applications. Even though most professionals, such as teachers and medical doctors, are required to receive continuing professional development in order to renew their license, most field missionaries do not have such a requirement and do not receive adequate support in order for them to deliver the gospel message with both cultural and biblical appropriateness. (Kraft 2005:3-14)⁹⁾

Korea is second only to the US in mission sending. Both the historic and current statuses of Korean missions have need of a specialized “Graduate School of World Mission.” Through the establishment of such institution a Korean theology of mission could be developed and could contribute to global missiology by bringing an Asian perspective to the table. As a greater number of missionaries will be delegated through the Target 2030 project, the importance of the missionary education will increase. Korean missionaries who have rich intercultural ministry experience are potential resources for forming a Korean theology of mission.

9) Theological seminaries that offer graduate level missiology courses in the United States are also open to Korean language programs to provide formal missiological training. Fuller Theological Seminary, Reformed Theological Seminary, Grace Theological Seminary, and Midwest University offer a mix of on-site and extension degree programs to help Korean missionaries to start various degree programs, including MA, ThM, DMin, DMiss. Most of the course work is completed on the mission field, leaving only a few courses that needs to be completed on the main campus in the US. The World Mission University and William Carey University offer the most flexible programs based on tutoring and online courses.

Since not all missionaries are able to study during their furlough, extension programs for on-field missionaries should provide frames of missiological thinking from which they can continue to reflect on their ministries. Since the mid 90s graduate schools of world mission have been established in various denominational seminaries in Korea. Schools in Korea primarily accommodate pre-field missionaries or pastors with only a small portion of on-field missionaries who take courses during their furlough. Furthermore, the graduate schools of world mission in Korea are predominantly denominational. Missiology should overcome the boundaries of denominations and cooperate to form a united Korean theology of missions that transcends denominations.

The Korean theology of mission also needs a global perspective. In Western seminaries there are experienced, leading scholars of missiology who have retired. These eminent scholars could be good mentors and partners in the development of a Korean missiology. If they, along with Korean missionaries, conduct research on the Korean church and mission, the research could provide a solid foundation for the theological development of a Korean and a global Christianity.

As the number of Korean missionaries increase, the non-formal missions education needs to be developed so that Korean missionaries on the field can have greater educational opportunities to apply missiological knowledge to their ministries. Field-oriented education that provides opportunities for missionaries to study while on the field will help to provide missionaries with continuing education.

6. Reconsideration of Missionary Accountability & Ethics

During the first of the five-year plan of T2030 serious ethical issues arose among Korean missionaries in various countries. The media was quick to broadcast news about sexual abuse, embezzlement of supported finance, and competition and conflicts amongst missionaries. These ethical trespasses on the mission field not only added to the already injured image of the Korean Christians, but also affect Korean missions as well. Negative attitudes and mistrust toward missionaries can propagate among Christians resulting in diminished enthusiasm for missions and creating a stumbling block that hinder partnering through prayer and financial support.

If the Korean church and mission agencies are sluggish in responding to these issues and finding ways to prevent them from happening in the future, the Enemy will find a stronghold

to hinder God's mission. Without proper training to deal with various ethical issues, these types of problems will become even more prevalent as the number of missionaries continue to increase. A passive response to missionary misconduct will result in an unhealthy growth of the missions movement of the Korean church. Preventative training and education on cross-cultural ethics and missionary accountability is necessary to alert the missionaries to such dangers.

The ethics and accountability training should cover various issues, not just issues related to sexual or financial misconduct. Instead, it should be broadened to include other areas of missionary life that need some form of supervision as well. Some of these areas include time management, ministry ethics, and relationships (with family members, local community, other missionaries, and the supporting churches).

The need for accountability has been felt by both mission leaders and the missionaries themselves. Thus, in 2005, at the second annual Bangkok Mission Forum, a group of missionaries met under the theme of "Mission and Accountability" to bring greater awareness about its need. During the three-day forum case studies involving financial and ministry accountability of Korean missionaries were discussed. A book was later published. Another meeting on Korean missions and accountability was held at the Overseas Ministries Study Center in New Haven, Connecticut in 2011. (Bonk 2011) This Korean-Global Mission Leadership Forum, attended by both Korean and Western mission leaders, presented research papers on accountability of not only field missionaries but covered a broad base of responsibilities of mission agencies, sending churches, denominations, etc. A book was also published from these meetings and a missionary training manual and resource materials were also developed. Another such forum is scheduled to meet at OMSC in 2013 where the accountability of missionary family life will be presented and discussed. It should be noted that the planning and the implementation of the findings from such a forum will be the next step for Korean mission agencies and denominational mission boards. (Anno. 2006)

Continued interest and awareness of cross-cultural ethics and missionary accountability will enable the continuation of further forums and help develop practical guidelines and teaching manuals for training purposes. While many Korean missionaries may not embrace being under supervision or belonging to an accountability group, if the agencies and mission leaders continue to put emphasis in its importance, it will ultimately help to protect Korean missionaries from uncontrolled mismanaged freedom.

7. Missions Movement of Korean Diaspora Church

Another change that missionaries have experienced from the mission field is the increased involvement of overseas Korean churches in mission. Efforts to create a network for cooperation can be seen by the many conferences and forums taking place. One of the very first networks between the overseas Korean Diaspora churches commenced with the first meeting of the Baltimore Forum in 2004.¹⁰⁾ Then, in 2010, the Korean Diaspora Forum, organized by the Torch Mission Center in Seoul, Korea, was established with the purpose of mobilizing overseas Korean churches for mission by engaging in discussions on Diaspora missiology. In that same year, during the 3rd Lausanne Congress at Cape Town, the Diaspora was highlighted as the next significant missions movement working toward finishing the task. Also in 2011, the Korean Diaspora Conference for World Missions was organized by the Torch Mission Center (by Mrs. Hyung Ja Lee) in Seoul. According to the hosting agency, more than 1,000 overseas Christians and church leaders attended the conference and joined the strategic partnership for world missions.

Although not much research or reports on mission involvement of Korean-American churches are available, the numbers of long-term missionaries, as well as the short-term mission teams from Korean-American churches, have increased as has her Korean counterpart. According to some recent research, about 43 percent of Korean-American church sent out short-term mission teams in 2009.¹¹⁾

The short-term mission teams from the Korean-American church have changed the roles and functions of short-term mission on the field. Unlike STM teams from Korean churches, teams from North America practice focused short-term missions where repetitive visits enable better

10) The Baltimore Forum was initiated by Bethel Korean Presbyterian Church (BKPC), Ellicott City, Maryland, to mobilize over 5,000 Korean Diaspora churches throughout the globe to become missional churches. The following meetings of the Baltimore Forum were held in New York (2005), Beijing (2006), Tokyo (2007), Kuala Lumpur (2008), and Bangkok (2008). Through the forum, discussions on Diaspora Missiology have been expanded among overseas Korean pastors and missionaries.

11) This research was conducted by Robert J. Priest, Sokpyo Hong, and Daniel S. Baeq in 2010. Part of the research was reported in Hong's dissertation (2011) and in Baeq's article (2011), but the more comprehensive analysis will be co-published in IBMR.

partnerships with the long-term missionaries for various sustainable projects. If the Korean-American church works together with the Korean church, which has greater resources and connections with the long-term missionaries, she will be able to produce an augmented synergic effect in short-term missions.¹²⁾

International mission agencies in North America are beginning to consider the Korean-American church as a potential resource for world missions. Many agencies have opened departments to mobilize Asian Americans or Korean Americans for missions. The Korean Desk of World Vision, OM-KAM, and Korean American Food for the Hungry International (FAFHI) are a few examples. For the past decade, the Korean-American church has been connected to the Korean Church in many areas. If the Korean church can make a greater effort to transmit their spiritual assets to the second and third generation of Koreans and help them to become the second and the third Paul and Timothy who will work with Korean missionaries, many problems and hindrances in the mission field can easily be overcome by synergic partnerships.

The mission frontier is no longer a geographical concept. The mission frontier is present both in rural and far off places in the mission field as well as in the minority communities that border our neighborhoods. In fact, in the 21st century, the frontier of Christian missions is indeed everywhere. Unless the Korean church embraces the role of 'salt and light' (Matt 5:13-16) in Korean society, and reforms herself, the vision of Target 2030 will dissipate under the surface of missionary passion.

During the Lausanne Congress, Christopher J. Wright declared that, "the biggest obstacles in God's mission are not the injustices of the world nor the pagan religions, but Christianity itself." Modern Christianity has embraced idols of success, materialism, and secularism so that she cannot obey the missionary calling from God. With these idols the bride cannot be

12) In order for this to happen the focus of the short-term mission needs to shift from the agendas of the individual churches to the needs of the mission field. The mission team would not be recruited from one specific church but rather the long-term missionary from the mission field would recruit individual short-term missionaries that are needed for the ministry at hand. The role of the local churches would then be to mobilize, supply, situate, and train and support them. Once in the mission field, it would be ideal to use the time of the short-term missionaries for a continued, on-site training so that training and ministry has the ratio of importance of 1:1. In my experience, when I had the short term mission team learn the language from the nationals, a stronger relationship was formed and this ultimately led to a greater harvest.

kept pure. The Korean church should heed the warning and give up the idols that are so prevalent within the church. When the Korean church regains her prophetic voice and the passion to save souls by realizing her missionary nature, Korean Christianity and her world mission will grow in a healthy manner.

The Korean church has experienced much suffering and hardships from early persecutions, the Japanese regime, the Korean War, a military dictatorship, and political and economic turmoil etc. But, due to recent national prosperity, previous sufferings and hardships have been forgotten. She needs to rediscover the theology of suffering, the way of the cross that Jesus Christ tread. As a Diaspora Korean Christian, I hope and pray that the Target 2030 movement will become a movement to transform the Korean Church and complete the task of the remaining mission. Maranatha! KMQ

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Pursuing Korean Missiology: In Search of Commonality between Two Missiologies

Kyung Kyu SHIN
Kosin Univ. missiology

I. Introduction

There are many streams of missiology in the theology of the churches around the world. In Korea, however, there are two main streams that are set up in opposition for the sake of the consensus of the Korean church; the evangelical missiology and the ecumenical missiology.

In a bigger trend of thought, these two streams are related to the former evangelicalism¹⁾ and liberalism, and in the sense of viewing the society, it can also be related to conservatism and progressivism. Therefore, pursuing agreement between the two theologies and finding points of unity are essential tasks in seeking commonality between evangelicalism and liberalism, and conservatism and progressivism.

At the three Lausanne Conferences (1974, 1989, 2010) and also in the following congregations of evangelicals, the critical opinions that ecumenicals had advocated for a long time, such as social participation, were progressively reflected in evangelicalism. Now the two theological streams have the best conditions for finding a way toward consolidation. Constructing consensus within theological perspectives is very important because specific actions can be made when there are the conditions of agreements.

This article is an attempt to find commonality between the theology of evangelicalism and ecumenicalism, which currently have discord in their missiologies. It also is an attempt to try to search for a Korean missiology through the concurrence of mission theologies.

1) cf. Ian Murray. (2000). *Evangelicalism divided*. (Edinburgh: The Banner of the Truth).

II. The Premise of Searching for a Korean Mission Theology

The most basic premise in pursuing Korean theology, or Korean missiology, is to see if the theology is biblical. Paul Hiebert presented “self-theologizing” as an addition to the traditional three-self principles, and he recently began to emphasize “self-missiology.”²⁾ Although missiology has its own academic peculiarity, it also has theological characteristics. Therefore, in terms of theology, self-missiology is strictly linked to self-theology. Hiebert points out that the former self-theology has a strong inclination of local theology, and is losing its generality. He also claims that it needs the propensity of trans-cultural theology as the requirement to be a theology of generality. Hence, to establish a Korean missiology, the theology should be equipped with two conditions: first, it needs to be biblical; and second, it needs to be trans-cultural. In addition, the fields that can be included in the category of Korean missiology are as follows:

(1) Originating New Theories - Creating and systemizing biblical missiological ideas and establishing them into a theory that Western missiologists couldn't design will become a precious Korean missiology that will contribute to missiological theory in general.

(2) Revising and Expanding previously developed theories - When it comes to already developed Western missiological theories containing misguided content, making corrections will be a valuable legacy for Korean missiology.

(3) Organizing and Synthesizing - Categorizing or classifying discursively developed western missiology will contribute to the foundation of Korean missiology as well. Especially when the opposing issues in former western missiology do not contradict the Bible, putting the contents together and suggesting an alternative would become a Korean missiology and also contribute to missiology in general.

Among the three categories, this article will focus on the third, attempting to combine the parts that are not being resolved in Western missiology, and contributing to the establishment of Korean missiology.

2) Paul Hiebert. *Anthropological insights for missionaries* (Grand Rapids, MI: Baker, 1985), 193ff.

III. The Changes in Viewing Mission Theology

1. The Complementary Theme and the Exclusive Theme: AND or OR?

When there are two or more opinions on one topic, and two (or more) parties are trying to find a solution for it, they come to a point when they need to decide if both opinions are acceptable (AND), or if they have to choose one of the opinions (OR). The former is called the complementary theme, and the latter is called the exclusive theme. Complementation and exclusiveness are determined by (1) the characteristic of the topic, and (2) the contents of each opinion.

On the controversy of the divinity of Jesus Christ, for instance, the statements i) Jesus Christ is human, and ii) Jesus Christ is God can both be correct. But the ultimate biblical answer suggests a thesis that refers to both the divinity and humanity of Jesus Christ. Therefore, combining the two theses will produce a perfect thesis. This is a topic that demands AND, the complementary theme. However, on the controversy of how Jesus Christ can be truly human if he is truly God, one of the following two statements, i) He is half human and half God, and ii) He is perfectly human if he is perfectly God, needs to be chosen.³⁾ This is a topic demanding OR, the exclusive theme.

There are many controversies such as these in missiological theory as well. The following topics are a few examples to consider: ‘What is the subject and the essence of missions: the mission of God or the mission of the church?’; ‘If the essence of mission is the mission of God, what kind of characteristics does it have?’; ‘Should evangelism or social participation be the main content of missions?’; ‘How does God work in the world, through redemptive mission theology or the covenantal mission theology?’; ‘Is redemption or shalom the purpose of mission?’. These are some examples of missiological controversy between evangelical mission theology and ecumenical mission theology.

Adherers to both Evangelical missiology and Ecumenical missiology make many mistakes when they view the others’ theology as contradictory.

3) cf. Williston Walker et. al. *A history of the Christian church*. (Edinburgh: T. & T., 1989); B. A. Lohse. *A short history of Christian doctrine*. Trans. F. E. Stoeffler. (Philadelphia, 1966).

2. The Subject and Essence of Mission: The Mission of God (Missio Dei)

In theological academia, ‘the mission of God’ (Missio Dei) is considered to be a very crucial concept and is widely used. Even though the same term is used, the concept of Missio Dei and the theology interpreted from it varies depending on one’s particular theological bent.

Dongjoo Lee, who clearly divides evangelical theology and liberal theology, mentions how the two blocs define Missio Dei and the differences between the two theologies.⁴⁾ Those who claim to stand for theological conservatism use this concept to show that God is the subject of missions, and those claim to be theologically liberal use this concept in their own expanded, transubstantiated way. However, Missio Dei has become a proper concept that represents liberal missiology in Korean theological academia.

Karl Hartenstein is known as being the first to use the term ‘Missio Dei’ in relationship to missiology.⁵⁾ He first used this term in his paper entitled “Theological Reflection”, published in the German report on the IMC Willingen Conference.⁶⁾ However, the meaning of the concept has been corrupted as it has been combined with the theology of Johannes C. Hoekendijk (1950)⁷⁾ whose article was written two years before the Conference. The corrupted concept has been the mainstream theology in the World Council of Churches (WCC) until today.⁸⁾ Before the IMC Willingen Conference, most Protestant churches, mission organizations, and missionaries considered redemption of the soul through the Gospel, disciple making, and church planting as the most critical ministries. Since the conception of the mission of God began being advocated and Hoekendijk’s argument began being presented, the mission field has faced a new reality.

As the Missio Dei concept has changed the meaning of missions from the ‘mission of the

4) Dong Joo Lee. (1990). The evangelical Concept of Mission and Missio Dei. *Bible and theology Vol. 9* (Seoul: Korean evangelical Theological Society).

5) Kyung Kyu Shin. (2007). Two streams of mission theologies in view of the concept of Missio Dei. *Bible and theology Vol. 43* (Seoul: Korean Evangelical Theological Society), 167–214.

6) Karl Hartenstein. “Theologische Besinnung,” In Walter Freytag ed. *Mission zwischen Gestern und Morgen* (Stuttgart: Evang. MissionsVerlag, 1952), 54.

7) Johannes C. Hoekendijk. “The call to evangelism,” *International Review of Mission (IRM)*. Vol. 39. N. 154(1950): 162–175.

8) Kyung Kyu Shin. A study of the original meaning and its changes in meaning of Missio Dei, *Kosin Journal Missiology. Vol. 4*. (Busan: Institute of Mission of Kosin Univ., 2007), 35.

church', as stated at the Tambaram Conference (1938), to the 'mission of God' brought forth at the Willingen Conference (1952), it has brought an important change to the mentality of the ecumenicals of IMC and WCC.⁹ At the Willingen Conference the 'mission of the Trinity' was emphasized as the opposing concept to the 'mission of the church'.¹⁰ However, John McIntosh claims there are two reasons why this concept has been used as a social evangelistic idea since the Willingen Conference.¹¹ The first reason is because there was a theological mistake of not separating general grace and special-redemptive grace, which brings about reconciliation with God, in the history of redemption. The second is because the concept *Missio Dei* has been corrupted by the ideas of the Dutch theologian Hoekendijk and his theological tendencies.¹²

Hoekendijk saw the objective of missions as 'shalom'. This meant fulfilling the Kingdom of God in the secular world. The *Missio Dei* of Hoekendijk has changed and expanded as many theologians discussed the concept at WCC conferences. Changes to the concept reached a climax at the Uppsala Conference (1989). At the San Antonio Conference (1989) there were adjustments through the emphasis on evangelism. As a result, the interpretation of *Missio Dei* turned in a holistic direction.¹³ There are some doubts about the authenticity of *Missio Dei* in the ecumenical bloc, and they are searching for a new connection between the church and mission.

John Stott, who was in the leader of the Lausanne Conference (1974), which is a representative missionary conference of the evangelicals, defined 'mission' as the 'activity of God that comes from His nature,' defined God a 'missionary God,' and contributed in clarifying 'Missio Dei' in the evangelical stance. He states that the living God is a sending God (*Missio Dei*). He sent prophets to Israel and His son to the world. His son sent the apostles, the 70 disciples and the church, as well as sending the Holy Spirit to the church. Therefore, the mission of the church should come from the

9) Kim, Eun Soo. *Major trends and subjects of modern mission*. (Seoul: Korean Christian Literature, 2001), 103.

10) Johannes C. Hoekendijk. "The call to evangelism." *IRM*. Vol. 39. N. 154 (1950): 162–175 ; Johannes C. Hoekendijk. "The church in missionary thinking." *IRM*. vol. 41. N. 163. (1952): 324–336 ; Walter Freytag. "The meaning and purpose of Christian mission." *IRM*. Vol. 39. N. 154 (1950): 153–161.

11) John A. McIntosh, "Missio Dei." In A. Scott Moreau. ed. *Evangelical dictionary of world mission*. (Grand Rapids, MI: Baker, 2000), 632.

12) Rodger C. Bassham. *Mission theology*. (Pasadena, CA: William Carey Library, 1979), 33–36.

13) After the conference of San Antonio, it has changed its theology. However, it is true that that still contains the concept of Hoekendijk's. John McIntosh, 633.

mission of God, and model it.¹⁴ He used the concept *Missio Dei*, and understood mission in a broader way, which includes both evangelism and social responsibility.¹⁵

As we have seen, *Missio Dei* is now used not only in the ecumenical bloc, but also in the evangelical bloc. In Korea, *Missio Dei* is still used as if it is an exclusive concept of the ecumenicals, but it is already broadly used among evangelicals worldwide. Although it is the same term, there is a slight difference in the content of the concept between the two blocs. However, as will be discussed further on, even within evangelical circles, social responsibility has been included in the contents of missions, starting at the Lausanne Conference, creating a common ground that the main agent of mission is God Himself, and that the content of mission is holistic.

3. The Content of Mission: Evangelism and Social Responsibility

For a long time there has been a polarization between conservatives and progressives, or liberals, within the Christian church. This polarization is due to a theological theme that comes from the mission of God (*Missio Dei*) and its derivation - the controversy of social redemption. Conservatives consider personal salvation as the most crucial point of missions and have largely remained silent about many social problems. Progressives consider missions as the social fulfillment of God's will for human salvation and have been involved in solving social problems such as evil in the social structure, human rights violations, and unrighteous income distribution.

Ecumenicals included social participation in the contents of missions as a response of the church situated in the world. The emphasis on social participation was insignificant at the beginning of the Edinburgh Conference (1910), but it became very active in Christian missions as the awareness of the church's self responsibility grew due to changes in the state of affairs.

After the Willingen Conference (1952) universalism was emphasized by Hoekendijk with direct actions towards the world of God. As the theological left and their tendency toward social salvation came to a climax, the evangelical side held the Wheaton Conference (1966), and the Frankfurt Conference (1970), and intermittently repented of their lack of social participation and

14) Bassham, 232.

15) John Stott. "The Lausanne Covenant: With an exposition and commentary." In John Stott. ed. *Making Christ known*, 20 & 22-23.

reaffirmed the traditional meaning of the concept of gospel-centered mission, while including the concept of social responsibility. At the CWME Conference in Bangkok social salvation was included in the concept of 'the gospel', and as a response, the evangelicals held the Lausanne Conference of World Evangelisation (LCWE, 1974).¹⁶ However, the critics of ecumenical missiology had an opportunity to share during the course of this Conference, and, as a result, this had a considerable impact on the concept of evangelism itself, as well as evangelical missions as a whole. The viewpoint of social participation being an integral part of evangelical missiology has made a complete turn around.

The basis of John Stott's understanding of 'Missio Dei' is the participation of the church in accordance with the model of the incarnation of Jesus Christ. This is very similar to the idea that developed in ecumenical missiology.¹⁷

Considering evangelism and social responsibility as companions means breaking the tradition of the conflicting views of evangelism and social participation. In other words, Christianity includes both evangelism and social participation. Figure 1 shows the opposing relationship between the traditional view of evangelism and social responsibility. That is, the progressive theological side emphasized social participation, whereas evangelical theologians emphasized the absoluteness of the spreading of the gospel.

Evangelism <-----> Social Responsibility

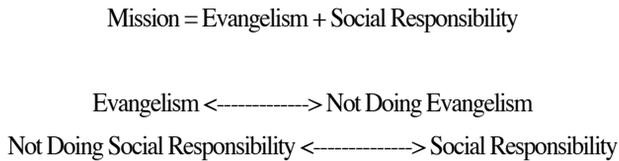
[Figure 1] Traditional View of Evangelism and Social Responsibility

Both of these factors were viewed as components of the Christian mission at the Lausanne Conference. John Stott states that the Christian Mission consists of the cultural mandate (Genesis 1:27) and the great commission (Matthew 28:18-20). The cultural mandate includes social responsibility, and the great commission includes evangelism. He says that the two factors

16) International Conference on World Evangelization (ICWE), (Lausanne, Switzerland 16–25 July 1974). John Stott, ed. *Historic mission documents from the Lausanne movement, 1974–1989* (Grand Rapids, MI: Eerdmans, 1996), 1. It is called Lausanne conference of World Evangelization (LCWE).

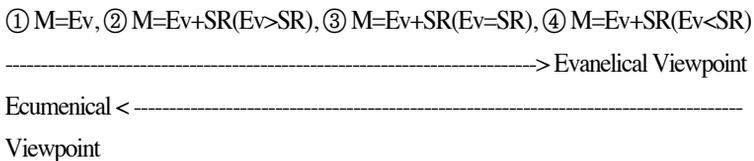
17) *Ibid.*

are independent of each other and interdependent at the same time (as shown in Figure 2). With this point of view, the opposite of evangelism is not social participation, but, rather, not preaching the gospel. In the same way, the opposite of social participation is failing to participate in social works. Of course he claims the primacy of evangelism and puts more emphasis on traditional evangelism.



[Figure 2] The Relationship between two in Lausanne View

This relationship between the two factors of mission established at the evangelical Lausanne Conference (1974) gives influence to the view of ecumenical theology. The ecumenical view of social responsibility played a role in elevating the evangelical side, and now ecumenical theologians have accepted the new definition uniting the two sides, and, as a result, the two theological blocs have begun to interact with one another. Now, the only difference between the two blocs is which factor they put more emphasis on - evangelism or social responsibility.¹⁸⁾



(M: Mission) (Ev: Evangelism) (SR: Social Responsibility)

[Figure 3] Common Realms of Two Sides (Shin 2007, 242)

18) Kyung Kyu Shin. Two Streams of Mission Theologies in view of the concept of Missio Dei. 236-239.

The two blocs share a common theological field - usually ③, and ② in a broader perspective. It is possible for the theologians sharing these two fields to converse together and exchange opinions.

Today, the two blocs include both evangelism and social responsibility of mission and accept the concept of holistic missions. Both blocs concluded, after much debate and self-reflection, that this issue is not an exclusive matter, but a complementary one.

4. The Perspective on World History: Redemptive Missiology, and Covenantal Missiology

A. German mission theologian, Theo Sundermeier, classified mission theology into five groups: transplantation, repentance, redemptive, covenantal, and communicative. Among these, a mission theology can be categorized as either redemptive covenantal.

‘The Mission of God’ (Missio Dei) of Karl Hartenstein and ‘the mission theology of God’ of G. Vicedom, which clarified Hartenstein’s conception, fall under the redemptive-historical mission model. Most of the post-Rosean evangelical mission theology can be understood in the same context.

B. Sundkler explains the redemptive mission model with the laws of ‘developmental reduction’ and ‘developmental expansion.’¹⁹⁾ He claims that the history of mission began with a decisive event: The calling of Abraham. God chooses people and works vicariously through them. His vicarious actions have been done through Israel and the church, and the rest of the world and its history is the target of His actions. In the process of redemption, the law of “developmental reduction” is applied. This is the selection of one group of people, leading to the selection of the people who are left, and, from them, the selection of the Son of Man, which finally leads to the cross. The cross is the climax as well as the turning point, which turns redemption into “developmental expansion”. This means that redemption expands from the disciples to the church, and from the church to the world. In other words, the church is born through the selection of the disciples, and the disciples go out into the world to spread the good news of redemption towards mankind.²⁰⁾

19) B. Sundkler. *The world of mission*. (London, 1965). cited from Theo Sundermeier, 20–21.

20) Theo Sundermeier, 20.

The distinct feature of the mission theology set forth through the redemptive-historical model is dividing the history of the world into the history of redemption and world history. This separates the Israel-centered history (the history of redemption) from secular history (world history). God's main actions are focused on redemption through Jesus Christ throughout the history of Israel, and the actions of the church community who gives evidence and spreads out this event. Secular history, which is a secondary history, is the target, or objective, of God's main actions. Therefore, in this model, the assumption is that the essential actions of God are done through the church, and the assumption that the world is the stage of the church's activities lies underneath the first assumption.²¹⁾

The covenantal-historical model starts the discussion of missiology with the concept of *Missio Dei*. The target of God's mission is history and the world, and the objective of the mission is shalom. Shalom is not applied only to the church and it is not only within the church itself. In this model, the sending of the church by the Son and the Holy Spirit is not considered important, only the sending by the Father. Therefore, the priority of this model becomes 'God-World-Church,' not 'God-Church-World' as the redemptive model states.

In this point of view, mission is a word that shows the objective and actions of God - "God is a Missionary God."²²⁾ God works in the world directly, and the church only participates in the mission of God. God makes himself known on his own. The broad objective of God's actions of redemption is the world, not just the church. Missionary work is not a function of the church, but the church is a function of missionary work. This perspective of missiology is specified through banding together with the poor and with the public. This was established in the World Council of Churches in Melbourne (1980). Mission is understood as "Shalomization" and "Hope in Action"²³⁾

The evangelical meaning of *Missio Dei* from the Lausanne Conference was the spread of the gospel through the church and serving the world through social responsibility. Therefore, based on the point that the church is the essential organization and tool for the mission of God, it can be said that the evangelical missiology of the Lausanne Conference emphasizes

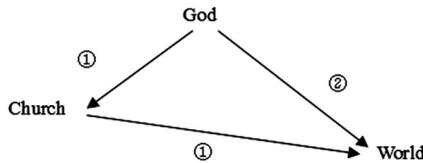
21) The representatives in this circle are J. B. Mets, R. Lütü, H. J. Margull, J. Hollenweger, M. Lintz, Theo Sundermeier, 24.

22) Johannes C. Hoekendijk. *The church inside out*, (Philadelphia, PA: Westminster Press. 1966).

23) Ibid.

the role of the church as much as in the concept of the Missio Dei of Georg Vicedom.

What needs to be pointed out is how God works in the world. Does He work only through the church, as in the redemptive-historical model (God-Church-World), or does he work directly through Himself, as in the covenantal-historical model (God-World-Church)? In the bible, God actually does work directly. He judged the world through the flood in Noah's time, intervened in the Babel Tower case, and freed the Jews through king Cyrus, a worldly king. In other words, God not only works through Israel or the church, but also works directly. Thus, claiming that understanding history through the viewpoint of the redemptive-historical missiology is right, and understanding through the covenantal-historical missiology is wrong, or vice versa, is not a legitimate claim. Both views of history are seen biblically.



[Figure 4] Holistic View of History:

Integration of Historical Views in Two Theologies

- ① Direction of Redemptive Mission Theology
- ② Direction of Covenantal Mission Theology

As in Figure 4, God not only works in the world through Himself directly, but also through general grace, such as all sorts of natural phenomenon, and secular leaders. Therefore, the historical view of both redemptive-historical missiology and covenantal-historical missiology explain how God intervenes in world history.

So this issue is also a complementary issue, not a contradictory one, and the two theological blocs are in a complementary relationship which can be combined and built up into a complete theoretical perspective.

5. The Objective of Mission: Redemption, Church Establishment, and Biblical Society

There are three objectives of mission that have been generally discussed: personal salvation, establishing native churches, and building a biblical society.²⁴⁾

The first objective, personal salvation, specifically refers to the salvation of a person's soul. The goal of personal salvation is saving the soul of each and every person and this is the oldest goal of missions. Most members of Korean churches consider this as the main goal of missions. This was a goal that was especially emphasized in the 19th century, which is considered by many as the great century of missionary work. However, there are several problems when personal salvation becomes the ultimate goal. It is very possible that the new believers would not be able to connect with a local church where they can grow in a spiritually sound way. This makes the goal incomplete.

The second goal is establishing native churches. This goal has a different meaning for Roman Catholics than it does for Protestants. The goal of mission for Roman Catholics was clearly establishing churches from the very beginning. They evaluate their missionary work on whether or not a church has been established with a bishop in the area, not with how far the gospel has been spread or how many people have repented. For Protestant churches, establishing native churches became a specific goal after the 19th century. Particularly after the Church Growth School was founded at Fuller Theological Seminary, establishing churches became an important mission strategy in the 20th century until today.

The third goal is building a biblical society. This is ultimately aimed at establishing the Kingdom of God in this world. This objective was suggested by the Puritans of the 17th century and later in the 19th century by Social Evangelists who had optimistic views of history due to the progress of science and technology. After the mid 20th century the ecumenical bloc accepted the objective of building the Kingdom of God in this world, influenced by the concept of *Missio Dei*.

John Stott used the concept 'Missio Dei', understood mission in a broader way, and labeled 'missions' as a concept that embraces evangelism and social responsibility. He asserted the primacy of evangelism and understood social responsibility as the companion of evangelism, but that social responsibility could not counterpoise evangelism or change the priority.²⁵⁾ That is, in evangelical missiology, all three objectives of missions were included at the Lausanne

24) Hyun Mo Lee. *Introduction to mission*. (Daejeon: Baptist University Press, 2000), 236–238.

25) John Stott. "The Lausanne Covenant: With an exposition and commentary," *In Making Christ Known*, pp. 20 & 22–23, John Stott, ed.

Conference. Of the three objectives, building a Christian society has been the least emphasized.

The three objectives discussed above are more complementary than contradictory. Saving souls, personally recovering God's image, becoming a member of the church, reviving the church, experiencing spiritual growth, going into the world, changing the society through trained Christians, letting the sovereignty of God be achieved in every sector of the society, and expanding the Kingdom of God - all are closely related objectives. When the objectives are applied according to the situations on the mission field, the three become complementary.

There's chaos and crimes committed in the society because of the sins of each individual. But there are also many cases where the evil structures of society bring agony to the people.²⁶⁾ Therefore, the ecumenical concept of eliminating structural evil in society and expanding the shalom of God to shalom among neighbors does not conflict with the objectives of evangelicals, but rather they are complementary to each other.

Thus, it is reasonable to consider that the objectives of evangelical missiology and ecumenical missiology are not in an contradictory relationship (OR), but in an complementary relationship (AND).

IV. The Task of Establishing Korean Missiology

Honesty and faithfulness are prerequisites of theologizing. These qualifications are required in both of the theological blocs. With this as a basis, let's have a look at the perspectives and attitudes the scholars of the two blocs should have. The following three propositions can be drawn by the discussions above.

1. The text is important.
2. Second, the context is important.
3. It is important to clarify the text through the context, and make accurate and faithful applications.

26) Evils in social structures include the caste system of Hinduism, women's status in Islam, the bureaucratic structure of Communism, and every kind of dictatorship. It also includes income polarization in modern capitalism as a characteristic of new liberalistic globalization.

The text of the Bible is important, not only in theology in general, but also in missiology. The attitude of evangelicals, which was to be faithful to the biblical text and the gospel, as well as emphasizing the priority of recovering the relationship with God and evangelizing, is fundamentally important and is an 'honest attitude' toward the text. However, evangelicals were not always faithful about viewing the context. Notwithstanding the time required to develop solutions within the church, evangelicals showed insincerity by their reluctance to diligently work on a solution. At this point, evangelicals were not honest to the text, especially to the interpretation of the Prophets of the Old Testament. They were negligent in bringing their neighbor's agony to their own, and they needed to admit that they didn't show faithfulness in focusing intensely on theologizing.

In the same manner, the attitude of understanding the context and caring about those who are suffering and oppressed shown by ecumenicals is an 'honest attitude' towards context and neighbors. However, ecumenicals inquired on the context too much, resulting in unfaithfulness, questionable hermeneutics, and proof-texting. They ended up interpreting the Bible in a perspective that was their own idea and not the perspective of the gospel. Of course, in the position of Christian humanism, there is a good possibility of viewing the Bible in the position of human beings.

As is generally known, ecumenical missiology starts with the conscientiousness of being faithful to the time and participating in the difficulties of neighbors. In spite of the fact that some parts of the theology are not biblical, the conscientiousness itself is valuable and it is hard to deny that it is imitable. Considering the fact that the weak point of evangelicals is the lack of caring for their neighbors, the evangelicals should learn from the critical minds of ecumenicals.

Likewise, faithlessness towards conscientiousness does not regulate faithfulness toward content. Although evangelicals have shown a lack of critical thinking and contextualization of the text, it is hard to say that evangelical missiology is dishonest or unsound. Therefore, ecumenicals should learn the evangelical faithfulness toward the gospel itself. Their task is to break away from their obsession for context, and recover the importance and value of the gospel itself.

Once these things are accomplished, the two theologies will be able to keep pace with each other as a united theology.

V. Conclusion

Establishing a Korean missiology does not mean showing an indigenous theological color. That would only create another corrupted form of theology by reflecting Korean culture. Creating a new biblical missiology, reforming and expanding the former theories of mission, and organizing and synthesizing the former theories can be the right direction for a Korean theology.

In this article we have examined the two blocs of missiology, ecumenical missiology and evangelical missiology, by organizing the previous theories. The two theologies say that the subject and the essence of mission is the mission of God, the contents include evangelism and social responsibility, the way God works in the world covers both redemptive missiology and covenantal missiology, the objective of mission converges at the salvation of the soul and shalom, and, as a result, the thesis of both theologies are not exclusive, but complementary.

Korean mission churches and theologians should no longer adhere to wasteful arguments, but, rather, collect strength and wisdom to establish a unified missiology, correct fallacies in Korean churches, and cooperate for the sake of the ministry of God. The two blocs have formed sound theological opinions, so they should have a grateful mind toward God, who approved this, and toward each other.

We have seen how the two theologies have changed their perspectives from deprecating and denigrating each other, to respecting and accepting each other. Moreover, when the two blocs unite, not only will the foundation for cooperating ministries be arranged, but also the members of the church and general citizens will be able to put more trust in Christianity, and, ultimately, every citizen will be changed through the gospel, the church will grow, society will change, and God will be glorified. KMQ

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MKs and Mission Harness

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MK Director of the Paul Mission

Introduction

I hope to reveal God's love towards MKs (Missionary Kids) through this article. When I was called to work at the headquarters of the Paul Mission, God gave me the courage to be a 'mother for Mks'. In addition to the challenge of the MK ministry, I also experienced the joys and struggles as a mother for my own two children while living in the Philippines and Botswana for 21 years. God helped me to build up this mother's heart while calling me to love homeless children in Botswana. Since I started to prepare this research, I began to think about mission mobilization. I aim to cover the past, present and future of mission mobilization through cases such as the Underwood family, who has managed to raise 4 generations of missionaries out of their family and other cases¹⁾ of Korean missionary families who have managed to lead second generations of missionaries, including one missionary who led all four of his children into full time missionary service.²⁾

KWMA set a specific future plan (Target 2030) which has the aim of sending out 100,000 specialized missionaries. They have finished the first period of frontier mission focus and are currently preparing a mission take off or mission revival period as their second five-year plan (2011-2015). It requires maximization of the missionary training programs, sending of missionaries worldwide, and acceleration of mission mobilization. It is also a time of building up the

1) Missionary Kim, Jeong-Wung (Son- Paul Kim: MK Missionary) GP in Thailand / Shin, Hong-Sik (Son-Samuel Shin: MK missionary) GMS in Thailand/Jeon, Hyung-Gu (Son-Jiseok Jeon MK missionary) The Paul Mission in Japan/ Cho, Sun-Soo (Donghyun Cho, Myunghyun Cho MK missionaries) GP in South Africa and etc.

2) Rev. Lee, Donghwee (Lee,D.B - Cyprus/ Lee,S.I. - Philippines/ Lee, K.I - USA/ Lee, M.H- Burkina Faso)

mission system and infrastructure³⁾. According to missionary Luke Joo, the total number of people groups that need missionaries from 2010 to 2030 is about 3,708 people groups.⁴⁾ When there are 100,000 Korean Missionaries around the world, how many MKs will there be? The current increase rate shows that there will be approximately 90,000 MKs⁵⁾ and this is definitely not a small number.

We need to ask ourselves what we are doing to prepare for this phenomenon. According to missionary Baek-In Suk, who has been caring for MKs for the past 20 years, parents have been relying on the old system of Western missionary education programs. Do we have to follow those footsteps once more? Do we have to simply watch the parents struggle to afford their child's education because of the Korean church's lack of understanding? Recruiting, training, sending and placement of missionaries are part of what we need in order to fulfill the task of world missions to which God is calling and commission the Korean church. But MK ministry is currently a very pressing issue. According to one research paper, the main reason why missionaries choose to withdraw from their mission field is their children's education. Caring for the hearts and passion of missionaries by providing our best to them is, in my opinion, the shortest way to reduce missionary attrition. Moreover, I believe MK ministry is also as great and meaningful as other mission ministries. Of course, it is urgent for missionaries that resources of finance, manpower, spiritual health, and establishment of infrastructure are in order. However, the more we look into the MK issue, the more we may solve many problems and complicated things.

As we are slowly moving forward with this proposal of mission mobilization, missionary parents are starting to realize the situation our MKs are in and are agreeing with this idea of providing help. Only when we move forward and support this proposal will God's plan start to unfold.

As I have mentioned previously, building the infrastructure of MK education is an urgent issue. There have been many MK ministers who have been pointing out this problem and have tried to come up with short and long-term plans. Some of these plans have included financially supporting the education, training and sending teachers who may serve MKs, healthy maintained relationship with Western mission education programs, and hostels which provide for Mks and MK schools.

3) Kang, Seungsam (Frontier Missions and Future of Korea's Mission) 2006.10 (NCOWEIW)

4) Frontier Missions (Vol.31) Evaluations of Target 2030 in The first five year plan (GO)

5) Kim,Kyungsik: Korean Missionary's Education and its alternative in Cross culture, Th.M Dissertation of Presbyterian Theology Seminary. Dec.2008.

The education infrastructure is no longer a matter to simply recognize, but an issue in which we must all cooperate. We need to all step up and help care for each and everyone to form the ‘forest’, but strategic execution is the pressing matter.

The central point of this presentation is to understand this matter in God’s point of view and support MKs as they pursue their fields of study so they too might devote themselves as missionaries. The first section covers the first steps of MK care development and the need for a shift in awareness. The second section deals with exactly what is needed for parents in the ministry and what the mission enterprise can do to help. The third section is mainly about how parents may contribute in the upbringing of their children in ways that will encourage them to become missionaries. It also deals with what one can do to help their fellow MK. The final section covers the specialization and cooperation of every mission agency needed to achieve a commitment to MK ministries and mission harness. Instead of simply having prayer sponsors we must go further and recruit prayer adopters to equip the engine of mission harness.

My hope is to be able to deliver God's love and providence to missionaries throughout the world who are educating their children, churches who are trying their best to support the worldwide missions endeavor, and MKs who will be leading the next generation.

Section 1. MK and the Need for Mission Harness

1-1 A shift in awareness of MKs/ a correct awareness forms correct values. Understanding is the beginning of a ministry.

Who and what are MKs?

“Who are these MKs whom we should be paying attention to?” “Why do we have to give attention to their education?” “Why did God send them to the mission field to start with?” These are the questions I would like to deal with in this introduction to mission harness.

There are two perspectives in which the Korean church chooses to view MKs. In the past the first thing that came to mind relating to the topic of MKs was ‘a hard life.’ MKs have always been viewed with sympathy because they have no choice in being taken to a foreign country to be confronted with all sorts of adversities. Even to this day, most everyone agrees that MKs are a subject of pity. Indeed, it is true that MKs experience much adversity. However, this idea of pity is only reasonable if our ethnicity is considered more important than the Sovereign Lord. This perspective is only part of the MKs testimonies before they met God as their Savior.

The second perspective is an eye of envy. In Korea there has been an early education craze,

especially from countries other than Korea. Most people would be envious of MKs who have been educated in an English speaking country. They are considered to be children who have been lucky enough to have learned English and other global languages naturally.

We need to begin to change these views of MKs. The main focus has always been on the MKs themselves, their parents, or the churches from whom they are receiving aid. But the focus must shift to the main reason why God would begin such a work in the life of the MK and what His perspective is on this topic. The commitment which parents have laid down for their children must not be reflected as a sacrifice and trouble. We need to understand that these ‘adversities’ are blessings. To be able to grow up in a multicultural and multilingual environment gives them open hearts and minds so they are able to view the world with much creativity.⁶⁾

1-1-1 A shift in awareness for local churches: MKs are mini missionaries

In order to become a person of God, there is a school that everyone must pass through; that is the ‘school of wildernesses’. Moses, who was put in a basket 3 months after his birth, lived in the palace for 40 years, and the desert for another 40 years. Later he spent another 40 years in the wilderness after the exodus. Only after all of this was he finally called “man of God” in chapter 33 of Deuteronomy. Even when he was just a baby in a basket, God had prepared his mother, Jochebed, and had already planned what He was to do through him.

Daniel was also taken captive and was dragged to Babylon. Babylon was a place which God had prepared for Daniel, so that he might encounter the real and living God. His worldly position may have been as a slave, but God had sent him to that place as a missionary. Many biblical characters have passed through this ‘school of wildernesses’ Joseph was another one of them. He never chose to be taken to Egypt as a slave. He did not prepare for that journey. He simply had to accept the circumstances in which he was placed.

Just like these figures, our MKs were also called to live in places they were not acquainted with. They had no choice but to accept the new cultures and new languages. But God has allowed them to see the world as a bigger picture. It is, of course, true that they struggle because they feel they don’t have a proper identity. However God has put them on the mission field and is planning to use them as His people. We can be sure of this from the examples from the Bible.

Korean churches need to be aware that MKs are mini missionaries who should be part of

6) Park, Soonam, Handbook of Korean Missionary Kids, p.17

a community. On the field, children care for their parents just as much as their parents care for them. This is because the mission begins in the missionary's personal life. The family life of a missionary is the center of the mission. A holy life creates a holy family which in turn allows a holy mission. "Be holy, because I am holy" (1 Peter 1:16) is a commandment. Therefore local churches must be aware of the following: first, that MKs are co-workers in the making of mission history and second, that MKs are in some ways more prepared than their parents, by already knowing and understanding a globalized culture, and that because of this MKs are the ones who will ultimately fulfill Target 2030's goals.

1-1-2 A shift in awareness of MKs parents and conversion

Today many parents are laying their children down as offerings to fulfill their own greed. This greed is wrapped up as "parental love" and is warping the children's education, future, and marriages. Is this only a universal problem? We as parents have been given the responsibility by God to raise our children righteously. Then how are we overlooking MKs? Do we feel sorry for them because they met the wrong parents? Or are they just sacrifices of the mission because they couldn't receive a proper education due to financial difficulties? Must these kids be promised with gifts and honor from heaven? If this is the case then all the missionaries of the world should be considered the most pitiful group of people.

Numbers is placed as the last book of Pentateuch. This book's Hebrew means "to repeat what has been said." After the Israelites had passed through the desert and were about to enter the Promised Land, God had many times repeated the spiritual rules he wished for them to remember. "Fathers, if your children ask you... answer in this way." This is a phrase repeated many times. God considers education to be a process the father hands down to the child. Parents must share their testimony of overcoming the difficulties of living as a missionary by believing in the word of God. This is what God requires parents of all generations to do.⁷⁾ It may be hard to see the light while living on the mission field. It may seem impossible to provide children with a proper education. The fact is that the responsibility for child rearing and education is on the parents. (Numbers 6:7, Ephesians 6:4)

Every person in this world has been called to be a missionary. Jesus was the first missionary to be sent to this earth, and, just like Him, we are all missionaries. Pastor Lee Dong Heui⁸⁾

7) Han, Hong "The wing of Next Generation – Vision and Leadership" 2003,6.

emphasizes in his book that “every Christian should be a missionary who runs towards the world.” He outlines 8 types of missionaries: 1) overseas missionaries, 2) parental missionaries, 3) prayer missionaries, 4) financial sponsor missionaries, 5) working missionaries, 6) family missionaries, 7) cultural missionaries, and 8) street missionaries. This doesn’t mean that every person falls in only one category, but, rather, that every person has a part of every category and bears all the eight parts of the mission. Therefore the parents of MKs must realize that they are raising a precious child of God whom God has a great plan for. If the parents are not aware of this, then the child is bound to confront problems with his or her own identity. There are MKs who have no idea what kind of work their parents are doing. Some MKs are able to visit their parents' mission field only once or twice a year. Of course, it must be understood that the children have lives of their own and because of certain circumstances distance is sometimes unavoidable. But we have to ask ourselves: what would God say when He sees these situations? So first, we must make the parents' identity clear. I would not be exaggerating if I said that the parents' faith and educational philosophy determines the child's future.

Both of my children are in boarding school. My son, who is currently a university student, cannot visit home every year because his school is far away. He has to spend his holidays working part-time jobs and taking classes to catch up with his work. For these reasons he is only able to come home every few years. My younger daughter is able to spend her holidays at home. Holidays, for both my children, are an opportunity to work on the mission field. It is true that MKs are often afforded more advantages than native children. This is why I have tried to organize a volunteer program so that they may use their holidays to give back to society. During the holidays they were both made to wake up earlier and help out with the youth ministry that I was doing. Activities such as music lessons, special camps and specialized classes were their duties. Our family motto is: “Work during the holidays and go rest at school.” I encouraged them to try do their best while volunteering. Even though I have now left the mission field, the 300 kids of Botswana Happy Home have remained in both of my children's hearts. Although it was only during their holidays, these experiences allowed them to consider the mission field their own.

A survey, which was aimed at missionary families who's children had followed their parent's footsteps, was taken within a missions organization in America. It was found that there were similarities as to why MKs chose to become missionaries. The first reason was that they

8) Lee, Donghwee, a President of the Paul Mission.

maintained an intimate relationship with their parents and often helped out with the ministry. Secondly, it was found that they had a relationship with the supporting organizations.⁹⁾ They were also asked the question, “Who had the greatest influence in leading you to choose the way of a missionary?” Every respondent answered that it was their parents.¹⁰⁾ This example clearly shows that parents are the greatest influence, followed by that of the supporting church and supporting organizations, in preparing the next generation for ministry.

If parents today are raising their children by following the ways of the world and leave their children’s futures to be determined by the values of today’s society, then what we need is a desperate conversion. We need to examine ourselves on what we are working for. It is said that our children grow up looking at our backs and not our front. It is our lives more than our words that influences our children.

1-1-3 A shift in awareness for MKs

At an MK volunteers’ meeting someone asked the question, “What job is most favored by Mks?” There were various answers given, but it was determined that the job most MKs were interested in was business. The reason was they wished to become wealthy to be able to support their parents. This is a common story among MKs. Here it is possible to see what problems they had to face to come to such a conclusion. Even MKs who confessed their dream when they were young was to become a missionary reject the idea after confronting the real world during their teenage years. But it is a joy to us that second generation missionaries are being produced from various mission organizations. However, the idea of becoming a missionary puts a lot of pressure on our MKs. Whether it be a temporary job, a future full-time job, or even simply a becoming a support missionary, each MK is aware that they will somehow have to contribute financially to the ministry. Although they may not be a frontline pioneer minister, currently there are many MKs that are ministering in their professional fields. To know what kind of fields you may use to minister, it may be useful to listen to what the second generation missionaries have to say.¹¹⁾ MKs must grow up with the idea that they are mini missionaries and not simply a child of a missionary. It is today’s life that should be a life of a missionary and not just a preparation time

9) Missionary Baek, Insook (CEO of MK Nest) “Korean MK first generation to unhomy home country.”

10) Research of the second generation missionary 2010,11,20 Q. 3.

11) Research of the second generation missionary; Q 7.

for the future. If this shift in awareness happens then our goal of 100,000 missionaries (Target 2030) will be accomplished with large numbers of MKs.

Section 2. The Potential of MKs and the Potential of Mission Harness

1. The priorities of MK education and faith ⇒ character ⇒ school education ⇒ finances

1-1 Help for the missionary parents – education

While preparing for this presentation, a survey about MK education was given to the Paul Mission missionaries.¹²⁾ (2010.11.10) The survey asked parents what they considered most important for their children's education and 75% of them selected 'faith' as the most important element. Furthermore, 11.1% chose character, 4.2% selected future occupation and 5.6% answered finances.

The beginning of a Godly education starts with the family. The parents also responded that faith is more crucial than education. With a few exceptions, most fields require parents to part with their children for educational reasons. Normally this happens when they enter high school, but there are some cases when it happens as early as primary school. Therefore, not much time is given to parents to have influence on the child's faith. This is why resources must be provided so that the parents have a chance to educate their children. The field of MK education needs as much support as the ministry of missions.

MK parents have the responsibility of leading their children to live as people of God. The potential the kids may have for the mission and their identity as a Korean must also be developed by their parents. For example, if the child has a problem speaking Korean, it would not be a stretch to say that it is the parents' fault. The direction of the parents' thoughts on education and faith fully determines our MKs futures. So the question is, how does the parent view the world? The greed to raise a child as a global kid can bring serious consequences. For example, a parent might emphasize the need to know English because it is a global language. So the parent decides to make the child speak only English at home and no Korean. This would result in the child being afraid to step foot into his or her own country (Korea) in 10 to 15 years time. So the child will have to choose a 3rd country to live in. I once read a quote which

12) Research of the Paul Mission MKs.

said “being very Korean is being very global.” Also, an extremely ministry-centered life will eventually create a wall between the child and the parent. The belief that the parent’s faith will naturally become the child’s faith, and that God will take full charge of the child’s education, with the parent doing nothing, will eventually create an irresponsible parent. After the 1996 special administration, many MKs and TCK’s (Third Culture Kids) were granted admittance into universities in Korea. But, the reality is, the parents still excessively care about being an elite and desire for their children to marry a wealthy partner. It can be easily seen in society that a good school will lead to a good job and will then eventually lead to a good marriage, and this thought process can be found among missionary families as well. Do you ever hear the cries of the children, who are buried in the ways of the world? Nowadays it is also easy to find parents who love their children so much they have to follow them everywhere. Do you recall the saying: “There is such thing as a problematic parent, but there is no such thing as a problematic child?” Therefore, the most important education should start first from the parents and not the children. We need to systemize an elaborately planned step-by-step educational program. Let us make the parents understand the characters of the MKs and the importance of a proper missionary family. Also we must utilize sabbatical years and retreats to train how to maintain a Biblical worldview. Finally a guidance program for the maturing of the children is also essential.

According to some, a missionary’s intellectual awareness stops as soon as they depart for the mission field. This means a missionary that has been working for 10 years on the field would insist on methods from 10 years ago. We need to help upgrade these methods for them starting with more developed software.

Examples

- * Parental education (Biblical worldview/values)
- * Guidelines for family worship
- * Quiet time workbook (according to age)
- * Christian books/Christian educational books
- * Guidelines for the future (universities etc.)
- * Guidelines for reading
- * Recommended movies
- * Recommended Contemporary Christian Music (CCM)
- * Character textbooks (according to age)
- * Stories on biblical figures

1-2 Development of contents - how to help

In March 1996, under the management of the WEF Missions Commission (now WEA), there was a seminar on why missionaries give up their ministries and leave their fields. It was eventually proven that one of the most common reasons was problems having to do with their children's education. The fact that there are missionaries giving up their work is a tragedy in the eyes of the supporting churches and organizations. How much more tragic and heartbreaking is it for God.¹³⁾ This is the first reason why we need to develop educational content to help missionary families.

The second reason why we need to prepare educational materials for our MKs is because it will determine Korea's future mission work. Quality is more important than quantity, and, if there is a poor spot in our areas of support, it would be that of local churches' understandings of MK ministry. Most churches that take part in missions ministry are only aware that there are challenges in educating the children, but they don't know how to solve the problem. To achieve this goal we need to be able to approach churches in more creative manners. For example, OMF cooperated with one church's youth group and made elaborate plans to help MKs in Korea. Another church said that in one of their mission ministry seminars there was an in depth "Introduction to MKs" so they were able to know more about MKs.¹⁴⁾ The TIM organization provides English Bible Studies (EBS) resources for MKs living in areas where there are no schools. And for MKs currently in Korea, volunteers are trying to provide them with help so that they can settle smoothly into Korean churches, have access to psychological counseling, get into bible study groups, and have easy access to learning about the arts.

Section 3. MK and Seeking Support for Mobilizing Them to Missions

1. The support and specialization of MK ministry

More than anything, MK ministry needs to be more specialized and specified. In order for this to happen, there needs to be more ministers and volunteers in each MK organization. More support is needed from the local churches so that the ministers may excel in their jobs.

Also, MK organizations need to expand their expertise. In other words, they must expand

13) Missionary Jeong, Minyoung: Nurturing of Missionary and the future of Korean Mission (GBT).

14) Kim, Kyungsik: MK education in cross cultural context and an alternative. Th.M Dissertation Jangshin graduate school of Mission. 2008.

into various fields of work. If advertising was the main goal in the past, then now it must change to developing a concrete plan of how to care for MKs.¹⁵⁾ I am proposing each MK organization move according to the needs of MKs and display a more unique character to the ministry so that the work may become more specialized. Since 1993 there has already been movement in this direction, as the MK Nest¹⁶⁾ has approached each field more systematically than before. They have provided MK journals, parent training seminars, hostels, teacher training programs, camps and many more aspects in other fields. The KOMKED¹⁷⁾ also helps MKs study Korean history and by providing workbooks so that MKs may learn Korean easily. The two organizations above have successfully provided aid to all MKs, regardless of the mission organization or denomination they belong to. If all organizations could follow this example, problems such as finances and lack of volunteers could be eliminated. In unity, supporting churches can also come together and the individual focus on the mission will become a far bigger picture. More than 87.6% of the parents responded positively to the surveys' question on unified ministry.

In preparation for this year's Christmas, I started a campaign entitled "Gifts for MKs". The act of sending a small card and present is important, but the primary aim is to make local churches and students recognize and remember MKs. The Paul Mission is trying to develop some knowhow to help more organizations establish a specialized ministry.

1-1 Raising funds for tuition proposition: Education Insurance (special contract)

Because the Paul Mission¹⁸⁾ is an organization that has numerous missionaries in a variety of countries, the details of the survey carried out within the organization will be used as examples.

Financially supporting MKs is one of the most direct ways to provide help. Many types of support and policies, such as medical insurance or retirement funds, are in the beginning stages of being developed in mission organizations. But the issue of MK education is still a responsibility each missionary family has to carry alone. Not only is this a problem on the mission field, but also in the college years. A system of support for missionaries who have to provide for their children must be established.¹⁹⁾ In the past, the most common situations that

15) Lee, Young: Mission in Knee p 95 (Seoul: Yeyoung) March. 2010.

16) MK Nest: HYPERLINK "<http://www.mknest.org>" Director: Insook Baek.

17) Korean MK Education: HYPERLINK "<http://www.komked.net>" Director: Shinja Kim.

18) The Paul Mission: 397 missionaries to 92 countries 2010 present.

19) Lee, Young p 95.

needed urgent help were related to school fees. According to the Paul Mission, most MKs were attending private schools, MK schools, local government schools, international schools, and home schools. The satisfaction rate was calculated as 84%. This means that most missionaries have high expectations when choosing a school for their children. So supporting churches and organizations need to understand the parent missionaries. In the survey, 56% responded that the supporting churches or organization were not helping with educational problems. Because of this, it is easy to see why missionaries would quit and leave the field because of their children's education. Because they have a limited amount of money to spend on personal costs and education, the responsibility could not be heavier. This might be hard to understand for those who haven't had the experience. If the child happens to be a kindergartener or elementary school student, the financial pressure is not so hard. However, as the child grows, the fees get more expensive. If there is more than one child, the tuition problem is indeed not a small one.

There are some organizations and churches that have scholarship programs. However, they are not enough considering the number of missionaries who are being trained and dispatched: In 2009, KWMA accounted for 20,000 missionaries and 15,000 MKs. If organizations can unite to support the financial problems of MKs, the support will create more synergy so that missionaries can focus on their ministries.

1-2 Support for youth MKs in Korea

The target audience for the care and support must be specified. The youth who are 20 years old and above need a lot of support as this is an important time in their lives. What we need is a church or organization that will care for them like a mother and accept them for who they are. Just because Korea is their mother country, nothing should be forced out of them because they are kids who have lived in multicultural situations. They are the ones who can shape ministries in many fields and countries. The only reason they hesitate is because they are not well acquainted with Korea. How about we learn to see the world through their eyes, instead of trying to force them to see it through ours?

As is true with most people, those whom you meet during your youth years can determine whether you become a missionary or an outsider to the church. These young adults need more attention as they have left their parents' protection and now have to settle in a new Christian community. There are many youth who attempt to leave God as soon as they leave their parents. As we ourselves stand here today because of God's never ending love, we need to create a community so we can love, support, and encourage these youth.

1-2-1 Cultural adjustment program

We need to aim to help kids who return to Korea to settle in this country. Missionary parents who have children in Korea are only focused on their ministries once they are certain that their children are being cared for.²⁰⁾

There is a widowed missionary in Ethiopia who has three children of her own. She tragically lost her husband during her training, but she did not give up on becoming a missionary. Leaving her son, who was about to go into the military, she left for the mission field with her two daughters. Who could ever comprehend the pain a mother feels when leaving a son who is about to be called into military service?

The day I was able to visit him in place of his mother, many people felt the grace of God. I was in tears after seeing him, and he, who was somehow able to feel his mother's presence, sent an email to his mother about the visit and she could not stop crying. Just like this, if local churches and organizations in Korea can lend a hand of help to MKs and do for them what their parents far away on the mission field cannot do, this will give the parents the opportunity to focus more fully on the work of God.

Proposition 1.

1) Building spiritual maturity

- * Guidance from churches and helping MKs to settle
- * Prayer meetings, youth group organizations, biblical values, establishment of worldview
- * Professional counseling

2) Settling in Korea

- * Public transportation assistance, buying a phone, helping with bank transactions, connecting them with an MK network.
- * Care and guidance for university (University orientations)

3) Military

- * Military orientation (positive; a smaller community; hierarchy)
- * Develop a military glossary
- * Visit the MK military personnel

20) Jonathan J, Bonk :Missions and Money. p110. 2010.2

- * Send gifts for MKs serving in the military
 - * Encourage MKs who are preparing for the military
 - * Care for MKs in their vacations
- 4) Marriage
- * Biblical relationship
 - * Premarital chastity
 - * Education for marriageable MKs
 - * Meetings about relationships and a time to share views and thoughts on the topic
 - * Marriage schools (mother schools, mather schools)

Proposition 2.

- 1) Evaluate what supporting churches and organizations are doing to help MKs become short-term and/or long-term missionaries.²¹⁾

1-3 Mentors

If there were specialized people, teachers or even older MKs who could help young MKs, then their lives could be more settled and healthy so that they can prepare themselves to be new generation missionaries.

1-4 Management of resources

If we could develop a media room for MKs to use to download the files of their choice, as these would be limited on the mission field, it would help them expand their hobbies and interests. (Christian education etc.)

Section 4. MK Prayer Adoption Project

The Prayer Adoption Project (MK PAP) is a project where people can support and ‘adopt’ an MK through prayer.

Through this Prayer Adoption Program, the adopters can help shape the MK’s future and

21) Research of the second generation missionary.

after the adoption, the adopters will receive cards twice a year (Easter, Christmas), an MK maturity report once a year, and a newsletter once a month. Also, a spiritual family can be constructed through emails and letters and even visits to the MK's mission field.

If MKs have been overshadowed by magnificent missionary parents in the past, they must now step forward with the help of prayer adopters who will support and encourage them through prayer. The thought of having someone consistently praying for them will strengthen the MKs enormously.

This Project will ultimately solve all the problems the MKs keep in their hearts, and eventually help the missionary parents mobilize their children for future missionary work. This will lead MKs to lay down their lives for God and commit to living as missionaries with a solid identity in Christ. It will become the engine for mobilization within missions organizations and churches.

Closing remarks:

I truly hope that MK mobilization will be a major springboard for frontier missions. If we could see the big picture of world missions, missionary parents are the ultimate origin of Korean mission history. We need to pump the water out. We might become weaker, but the sound of flowing water shall become louder. We can feel from the weight on our hands that the water is beginning to flow out. We have to look in faith at the land in which they will prosper. Just as Abraham had faith that the Lord's promise would come true, MKs, who have gone through the life of pain and affliction, will establish a prosperous forest under a solid identity. They will go to places their parents could not reach and could not see. They will be successful in this ministry of saving God's people, and this is why the difficulties we face now will lead to a celebration in the future. KMQ



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Developmental Missionary Training for Target 2030

Kyu-young HWANG

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I. Introduction

When the “Target 2030” and “MT 2030” movements were first proposed at the fourth National Consultation on World Evangelization (NCOWE) in 2006, some wondered if the goal was even achievable. According to the Korea World Missions Association (KWMA) documents, there were 16,616 missionaries who were sent throughout 173 countries in 2006. It was not a hopeful atmosphere at all. The number of missionaries was less than 20,000 (in 2009); the foreign mission was not fully motivated; missionary Sun Il Kim was martyred in Iraq in 2004; 1,200 Korean Christians tried to hold a ‘Peace Festival’ in Kabul and were forced to leave Afghanistan. These events triggered anti-Christian sentiment in Korean society and became increasingly severe, and the attacks of the anti-Christian movement made the church and its mission weaker and weaker. It was a time of economic crisis as well. After the sub-prime mortgage crisis started in 2007, the world economy fell into a crisis until 2009. However, even with these potential obstacles, God revived Korean Christian society to fulfill the tasks that he has mandated to the Korean church. In contrast to the people’s opinion that it was not proper time for the mission, the number of missionaries began growing constantly toward reaching the goal of Target 2030. At this Korean Mission Leaders Forum (KMLF), the six divisional meetings have had great significance at the turning point as the first five-year plan (2006-2010) is closing and the second five-year plan (2011-2015) is beginning.

Abraham believed in God when there was no hope,²⁾ and God credited it to him as righteousness.

1) Korea Evangelical Holiness Church.

2) Romans 4:18

Thus, we can boldly say that the past was God’s grace and work only. Even though it had not been easy to focus on the vision of 2030 due to many difficulties and obstacles, we have seen that God faithfully guides the Korean mission and he worked through his servants who believed in the plan for the next 25 years of the Korean mission. Paul J.K. Han, the president of KWMA, in his evaluation of the first five-years plan (the Frontier Emphasis Period) said, “it was appropriate to set the orientation of future Korean missions on frontier missions even in the midst of hardships. Frontier missions was considered a common goal, and the campaign was successful.”³⁾ Therefore, now is the time to build a plan for the second five years (the Mission Revival Period) in detail and to call for the devotion of the church and missionaries.

II. Evaluation of Training & Sending Division of the First 5-year plan

1) The current state of missionary training in the major denominations and organizations

New types of training are being developed by missionary candidates and organizations, and most programs are focusing on equipping missionaries prior to their departure. For the current state of training of major institutions as of March 2010, consult Table 1 below.

[Table 1] Current state of major mission organizations training center⁴⁾

category	name	Cente	Location and Duration			Curriculum	Notes	Special feature
			Domestic		Overseas			
			Lecture	Camp training				
	GAP CK	GMTI (Long term)		3months	2weeks	Practical ministry, identity, teamwork, cross cultural adaptation		Paul's House was founded in 1968
		LMTC (Short term)	Depending on the legion			Mission introduction, mission ministry etc.	30centers in Korea	raining short term missionaries and mission leaders

3) *Korean Journal for Frontier Missiology*, vol.31/2010/11.12 p.8

4) Gwang-hyun Baek, “Attributions, reflections and suggestions on Korean missionaries training”, *NCOWE V.*

Denomination	PCK	World Mission University	12weeks depending on the church classes	1+3weeks education	1months	Practical ministry, identity, teamwork, cross cultural adaptation		2years internship
	Kosin	KMTI		3months		Field orientation, on-field, culture, language		It was began as '3week/twice a year' program. 2years internshi
	KPC	The Paul Mission		5months KMOC	8months IMOC	spirituality, missiology, basic english, etc	K-church tour I-Philippines	K-children are not allowed.
	KMC	Mokwon	14weeks			Missiology, cultural adaptation, community, language, administration		1year internship
		Methodist Theological Seminary	15weeks			Field adaption, teamwork, internet, culture, language		
	KEHC	EMTC		7months		Evangelical preaching spirituality, personality, leadership, communications, practical skill(auto-repairs, punctuation, hair-styling), administration		Founded in 1988
	JKHC	Global missionary training center	3weeks	2weeks		Practical mission, community, cultural adaptation, mission administration	week spiritual training	
	KBC	WM TC	Long term	4months	Philippines	Spirituality, personality, ministerial skills, missiology, theology, language, health		
			hort term	2months				
AGKP	Pentecostal world mission training cente	4days+ 4weeks regular training		1week	Theology, missiology, practical theology, life of missionaries	week spiritual training		
Unity	GMF	GM TC	Long term	6months	Mission basic, multi-cultural mission, Life-Formation community		Founded in 1986	
			Short term	3months				
	GMA	GMATI (AGM)		3months	3months	Spirituality, practical mission, other religion, culture, practical English		Rooted in KUMTI

Organizations and Churches	YWAM	SOFM	DTS					1 year ministry between DTS and SOFM, All Nations University mission training center, 1 year internship
	OMF					ACTI	American, England, Australian, Philippians English, multi-cultural, international center (in Singapore) orientation	2 years internship (language, cultural adaptation)
	InterCP	Vision school	12weeks	3camps			Current state of affairs, strategy, tribe, professional mission, history of mission, new-international order, mission spirit, regional study	1 year internship
		Mission school	4 months lecture, camp					
	GP		15 weeks SMC	3 months GMATI	4 months GPTC		Basic mission, professional mission, multi-cultural mission, Life-formation, community	3 months field ministry after completion
	GBT		10 weeks mission academy	Consign-ment	3 weeks camp		Linguistics, professional skill training, orientation training	Regular training after approval
	Onnuri	OSOM		4 months			Spirituality, identifying self, mission theory and practice	
	Grace	GMI		8 months	4 months		Spirituality, spiritual warfare, Evangelical preaching and actual training	Sent out as a missionary after 6 months training Fully supported

2) Problems that need to be solved

Korean missionary training programs began in the 1990s, when denominations and mission organizations felt the need for them. For the past two decades most of the missionary training programs followed Western curriculums from Western mission organizations and missionaries. It was apparent that there were still many obstacles, due to the lack of financial and human resources, although many weak points had been amended.

3) The exclusiveness of Korean mission training

It is hard to deny that mission training should go beyond mere linguistic and cultural training by incorporating and harmonizing every aspect of biblical theology, history, dogma, and their applications. We should take extra care not to be limited within the specific areas. The training should be holistic. Emphasizing solely a theoretical and theological aspect or a mission skill and methodology is inappropriate. When formal and informal training are intertwined into the training program, one can be trained properly.

Also, exclusiveness deters missionaries from interdenominational collaboration on the mission field when the training is locked within the boundaries of a particular denomination. Exclusiveness can be overcome through the weakening of denominationalism, uniqueness within mission organizations, interdenominational candidate selection, and establishing networks among candidates prior to their departure. When Korean missions training programs overcome exclusiveness, many international mission leaders will be nurtured.

4) Excessive emphasis on foreign culture mission

Excessive emphasis on foreign culture mission has weakened the role of theology in mission. In reality, most missionary training is being done without theological training because most missionary candidates are already theologically trained and missionaries are urgently needed. Current mission training has widened the gap between theology and missiology even though they are inseparable. This gap leads people to the misunderstanding that missions should be done by the group of people with a “special calling.” In addition to that, missionary trainees are asked to sacrifice developing a mission theology of serious theological reflection.

The limitation of material resources can certainly not be overlooked. However, it is crucial to educate theologically and to train practically in the long term.

Training missionaries without theological and missiological reflection will lead the Korean church to make the same mistakes that Western missionaries have made.

5) Lack of community training program

The relatively short history of mission training and the current state of training can be summarized with this brief phrase: “training programs are plentiful; but training camps are lacking.” It is hard to say that existing programs are disciplinary training because most of them are merely lectures recounting of the experiences of missiologists, pastors, and missionaries. They became superficial without direct experience or the practical community life. As more mission work is being done in

teams, the importance of community life training needs to be emphasized. It is true that there have been shameful behaviors, caused by competition and spiritual heroism, committed by Korean missionaries on the field. To fix these problems, the training of community life is essential when combining forces of individual missionaries who are strong characters and have great potential. Therefore, a three to four month period of community training is recommended.

6) Lack of diverse and specific trainee-oriented training curriculum

Diverse and dynamic training is lacking due to insufficient curriculum and poor administration. In a missiology class, for example, both missionaries with theological training and lay missionaries without theological training will experience difficulties—the former is bored because they already learned the material in school, and the latter end up falling behind. In such cases, distinguishing mandatory programs from elective programs, according to the geographical needs, talents, and gender, might be a solution. This will result in a positive outcome.

7) Lack of professionalism from the trainer

The missionary training center would be one of the strong candidate mission fields where senior missionaries can serve. The center is where the candidates are trained and equipped, not only for certain regions or tribes, but for any place in the world. The administrator in the denominational mission division should take a note of this reality. Scholars without field experience and incompetent missionaries can hinder the active participation of the trainee. Therefore, continuing education is requested, not only for the missionary candidates, but also the missionary trainers.

8) Financial problems of the trainee

It is clear that missionary candidates are being blessed through the times they are fully relying on God and experiencing the faith mission tradition. Yet, it is also clear that sustaining their living and training costs can be an obstacle for those who left their occupations behind. It would be more effective if they were financially supported during this training stage.

9) Lack of practicality

Missionaries face difficulties in the field. In their home country, there are many churches and ministries. By contrast, the people hardly have the experience of personal evangelism and discipleship, worshipping together and training people with the Bible in the mission field. Even if the missionary is equipped with the knowledge of theology, missiology and anthropology,

they will find out that the knowledge is as worthless as the electronic device without electricity. Missionaries will experience unfamiliarity in the mission field since they were never exposed in their home country. The practical training for evangelical adaptation and establishing the Christian community is urgently needed. For this purpose, practical foreign mission field training ought to be established. During the training session, missionaries will get field experiences about one-on-one discipleship training, and cell church organization, for 3-6 months. The Paul Mission agency (in Philippines) and GP missionary agency are good examples of groups with strongly organized field-experience training programs.

III. Positive evaluation

Even with difficulties in missionary training, there are positive evaluations as well.

First, emphasize the importance of missionary training

Second, enable “mission leaders” training in the local churches for the short-term missionary, missionary candidates, and for potential missionaries

Third, guarantee professionalism of the trainer position by the participation of former missionaries

Fourth, extend leadership training in sabbatical year for the missionaries

Fifth, develop diverse mission trainings according to the age, status and specific ministries

The changes are inspirational for the future of the Korean mission from a long term perspective. Those changes encourage the candidates to get such training. A social atmosphere needs to be established where missionary training is non-optional. A system that encourages mission training from the first step of the 25-year plan for the future Korean church mission should also be established.

“2009 Symposium for Korean mission training”⁵⁾ of KJFM and Mission Times was the opportunity for us to discover that the Korean mission training programs have been well-structured

5) *Korean Journal for Frontier Missiology*, vol.23/2009/7, 8.

during the first Five year plan, and discuss the problems and alternatives of the Korean mission training program. During the organizational presentation and the discussions, it was made clear that each denomination and institution demonstrate the evidences of progress: practicing stable programs, sending the trainee, amending and developing the curriculum, and practically educating missionaries. Moreover, “the Network for the Korean Church Mission Training (tentative)” was founded and is planning to issue the periodicals to share the know-how of the mission training after the symposium. We can expect progress in the future through regular meetings and sharing in information of this mission network.

IV. Suggestions for the training and dispatching on Second 5 Year Plan

What can be more developed in the Second Five Year plan are developing various training programs, field-centered training programs, extended training programs for missionaries, strategic distribution of senior missionaries and incoming missionaries. Several specific suggestions are as follow:

1. Contents of the training program that need to be focused and matured

(Integral training that includes spiritual, personal, and professional aspects)

Partial and disconnected training has been done so far due to many limitations; it is time to enhance the quality of the training in a holistic and corporate way. So far missionaries have been trained with theories and only partially at that; it is time to be trained as the spiritual doctors for the nations, the apostles of the love of God, the prophets for the current age, the helper of the society and the culture, mediator for the nations. Training programs should be focused for this purpose so that the Korean missionaries are not merely strong in number but also in giving glory to God.

First, missionaries ought to be trained strong enough to hold on to personal piety and spirituality in the mission field. It is easy to lose the devotion, being succumbed into temptations. Missionaries should be trained to be guided and protected by the Holy Spirit, who is the ruler of the mission, and to work with Him.

Second, the qualification of the missionary cannot be overvalued. Psychological character examination and the process of inner healing are strongly requested. Missionaries ought to have a strong and healthy identity because they will be exposed to critical moments and unstableness

on the mission field. If a missionary has un-treated emotional and spiritual wounds, it can cause chaos in the mission field. Especially, Korean missionaries are often found to be lacking in training of emotional aspects in contrast to in training of spirituality.

Third, missionaries should not neglect practical aspects such as language, history, and cultural context.

2. Developing various training programs according to the age, status, and ministry

The current trend of the mission movement proves that it is impossible to achieve the Great Commission solely by traditional mission methods. In order to reach Islam and other unreached regions with the gospel, every generation of the church should share the vision of mission in their lives; teenagers need to be prepared through vision trips, young adults should have awareness of the mission in their occupations, elders should seek to reach the nations with their passion. Professional tent-making missionaries can reach many places with their talents. Non-traditional missionaries as described above can serve as missionaries if various mission programs are developed and provided. Further, people can be sender-missionaries with prayer and support. In this way, the church can reach out with passion for the salvation to those who have spiritual needs.

3. Developing practical field training program

I have to point out that the missionaries growing up in the Korean context are to be equipped for the mission context that can be different from their home country, in addition to the systematic problem of the training program lacking practicality. Missionaries experience psychological, linguistic, cultural and practical shocks. Culture shock cannot be overcome with theories and classroom training but through trials and errors in the mission field can be reduced by educating preaching methods, one-on-one discipleship training, TEE training, and training in cell church (family church) planting in the home country. Practical adaptation training would reduce the burden of missionaries. Abroad field training, staying 3-6 months in the region of similar culture, would be recommended.

4. Developing missionary extended reeducation program

In the furlough year, missionaries ought to get training of leadership and administrations and spiritual recharge for future ministry. Missionaries need to plan for the Sabbatical year with care for using the time effectively. Mission organizations ought to develop and provide high quality training programs. In addition, the problems of the missionary family, such as

education and housing, should be treated as well.

5. Positioning staffs with field experience to the headquarter

If experienced missionaries are positioned to the managing job for training, then the training program can be more practical and beneficial. To do so, headquarters should support the trainers with material resources for them to serve well in headquarter ministry. Many mission organizations and departments are beginning to have more experienced-missionaries; and after the headquarter ministry, are returning to the field. This systematic change is a desirable one. The presidents and staffs of mission training centers should experience the field and meet the needs of the field, and share the experience with the mission training program.

6. Adapting mission training evaluation program

Training is important, but evaluating the result of the training is more important. Dispatching is not the fundamental goal of the process. Missionaries ought to be trained as the agent of change in the mission field. There are plenty of cases of ill prepared missionaries causing problems in the field. A training evaluation program can make up for those problems. There are many existing methods of evaluation on mission training,⁶⁾ but the evaluation system needs to be developed.

7. Building networks of missionary training programs

As the exclusiveness of mission training was noted already, this exclusiveness can be neutralized by building a network for missionary training. Building networks of training programs can help missionaries cooperate and build networks in the field beyond the denominational and organizational differences. History gives us an example of the networked mission training, such as the KUMTI (Korea united mission training institute), GMATI (Global Missions Alliance Training Institute), and NCOWE (National Consultation Of World Evangelization)⁷⁾ of The Council of Presbyterian Churches in Korea. These encouraging examples need to be examined further. There will be great development in the Korean mission training program when the

6) *Korean Journal for Frontier Missiology*, vol.23/2009/7,8 p.6-15.

7) Gwan-hyun Baek, "An answering to the attribution, reflection and suggestion of the Korean mission training program", NCOWE V Training Sector research report.

uniqueness and the professional experiences of denominations and organizations are intermingled.

8. Enlarging training facilities and expanding financial supports

With few exceptions, the majority of Korean missionary training facilities experience poor financial condition. Financial support is a crucial element to run the facilities and requires our urgent care and constant support.

9. Mission training for Korean diaspora

For the past few years, programs that targeted second generation Korean Americans and their potential have been dominant in Korean American churches. It is significantly important to encourage, train and send young adults to the mission field. Especially KOSTA (Korean Student Abroad) is doing important tasks and encouraging the Korean diaspora to participate in mission training. Also, given the growing number of re-immigration back to Korea, a training program in Korea for them is of great importance. If these students were trained as missionary kids who inherited their parents' faith, we can expect great result. As they are raised bi-cultural, they are bilingual and easily adjust to the culture and environments of the third world. Many second-generation missionaries already work in the fields. They are the well-trained mission trainer candidates for the next generation.

10. Dispatching program (establishing a network that connects regional churches)

15% of Korean churches have sent missionaries. Korean Christians have to combine forces to support both missionary candidates and missionaries because training and sending out is closely connected. When I was dispatched as a missionary in 1993, I saw many missionaries suffer hardships without major support. Some were even waited 6 months to 1 year to be supported. We need to establish alternatives, such as building up the connection between mission organizations and (regional and individual) churches, or planning long-term dispatching strategies.

V. Conclusion

“The plan for next 25 years of Korean mission” was announced at the NCOWE IV in

2006. It has been an indicator of the Korean church. Now is the turning point from the first five-year of “frontier emphasizing” period to the Second 5-year of “Mission Take off” period. To review the problems in every sector (such as theory and research, training and dispatching, administration, strategy, mobilization, support) and to prepare and practice the second period, 10 suggestions above have importance. I hope that we can find some way of passing through the problems, even if the sectors may deal with different issues and the issues have difference in its priority. Also, I hope that the Korean church members, such as mission departments of denominations and organizations, the church and its mission department, mission field and its headquarters, are closely tied. Sharing material and intellectual resources with each other as coworkers, not competitors, will not only reduce overlapping investments, trials and errors but also yields more abundant fruit, especially in the training sector as I have mentioned above.

Korean mission have been yielding abundant fruit in the short history but we still have a long way to go. Supports and labors are necessarily needed in the missionary work fulfilling the Great Commission. The 2nd and the 3rd world churches of unreached countries, such as China, India, Philippines, Singapore, Indonesia, are rising and growing into self-supporting fields. Soon, the day will come when the children of God will spread abroad to all the ends of the earth. With expectations, we ought to be prepared for this day and united as a body of Christ. Now is the time to put our heads together for the practical and holistic training for the Korean missionaries. KMQ



Missionary Kyu-young HWANG has served as a missionary in China, and a director of the EMTC (Evangelical Missionary Training Center) of KEHC (Korea Evangelical holiness church).

Target 2030 and The World Mission Policies of the PCK Mission Board

Bang-Hyun SHIN

Secretary of the Board of World Missions, Presbyterian Church of Korea¹⁾

Introduction

In 2005, a research team analyzed the past and planned for the future of the Korean Church's mission program by studying the previous twenty-five years of ministry. Statistics predict that in 2030 the world's population will be 8.3 billion people. Further, it is presumed that evangelizing this population will require 460,902 missionaries. These projected numbers raised the issue of potential sending countries: the Western church might send 160,000 missionaries, other international churches that take a strong role in world missions might send 200,000 missionaries, and the Korean church might send 100,000 missionaries.

While sending the suggested 100,000 missionaries from the Korean church was considered an imperative, how to accomplish the task successfully raised many issues. Furthermore, there were many debates on the quality and quantity of the Korean church's growth. My denomination, for example, worried about the request of the Korean World Mission Association (KWMA) to send 7,361 couples (15,552 individuals) by 2030. Through long discussions and many challenges, this plan was converted into the missions' policy of the denomination.

This paper shows the process and applications of my church's missions program and offers a view of the "big picture".

1. Acceptance of the Target 2030 Movement and Adaptation to the Policy

I was appointed the Secretary of the Board of World Missions in the spring of 2004. Before that time, the Assembly was searching for ways to reform the organization. In that very complex

1) PCK, so called Tonghap.

process there were even debates on whether the World Mission Board should continue to exist. With the appointment of the new secretary, the role of the Board of World Mission was nearly settled. The motto at that time became “the Assembly for policy, the Presbytery for ministry.” Within that framework, the World Mission Board limited itself to policy decisions while the Presbytery focused on ministries. This was not easy work, however, because these divided roles ran counter to the efforts to unify the work of global ministry.

In the midst of this, after considering KWMA’s request for 15,552 missionary, domestic mission conferences were held for one month, including the invitation of 100 field missionaries to Korean churches in 2006. During these conferences, the Assembly shared the Target 2030 strategy with the missionaries and the supporting churches, and there came a weak acceptance of the Target 2030 vision. It was a hard task for me, the Secretary of the Board of World Missions, to take on the responsibility of implementing the General Assembly’s policy. Questions remained as to whether or not Target 2030 would be a positive initiative for the missions program of the Korean church.

As there were only 886 Korean missionaries in 2006, the goal of 15,552 missionaries seemed lofty, but this vision was set before the Lord in prayer and with determination. Remembering the way the Lord built the Korean Church and how He is using her for His mission, Target 2030 was accepted as the basic policy and strategy of the Board of World Mission.

The quantitative aspects of this vision were criticized highly by some mission agencies and denominations at the KWMA meetings. But for me the KWMA plan demonstrated concrete elements of the denomination board’s policy and vision. Therefore, Target 2030 became the vision and strategy of my denomination.

2. Target 2030 Movement and 1/300 Vision Development

With my denomination’s decision to accept KWMA’s Target 2030 as our Assembly’s vision and strategy for world mission, there came two stages: preparation (2005–2007) and declaration (2008–2009).

1) Preparation (2005–2007)

On reflection, accepting and understanding Target 2030 in 2005 and explaining it at the mission strategy meeting in 2006 was easy compared to the task of introducing the vision to the General Assembly and the Presbyteries. Therefore, I introduced Target 2030 gradually by speaking at additional mission strategy seminars, visiting Presbytery meetings throughout the

country, and advertising it in various publications: “The Mission Policy of the Board of World Missions,” “The Status of World Missions in the General Assembly,” and “The Mission Report to the General Assembly”. At the same time, I taught about Target 2030 during the training program for missionaries preparing to go on the field. Because of these efforts the General Assembly accepted Target 2030 as its mission policy and strategy.

2) Declaration (2008—2009)

By 2007, through publicity and education, it seemed, to some extent, that Target 2030 was accepted as the World Mission statement. In order to bring the plan to fruition, Target 2030 was promoted in local churches by urging them to participate.

In a sense, the preparation stage focused on persuading the scholars of the Executive Committee of the Mission Board and the General Assembly, and the declaration stage concentrated on convincing local church pastors and church members.

3. Target 2030 Action

Now the question became how to mobilize every church to participate in Target 2030. I planned three stages for both a short-term and a long-term action plan.

1) Stage 1 (2006—2012)

Looking to 2030, the goal of 15,552 new missionaries was a considerable burden, but this weight could be reduced by a staged action plan. As the Board of the World Mission guarantees a sending church a minimum of 1,000,000 Korean won (about \$1,000 US) in support, various additional methods for financial support were developed and introduced to local churches. Local churches developed their own particular, creative methods. Here are three examples:

- ① 1/100 Movement: This involves 100 members of the congregation each pledging 10,000 won (\$10 US) monthly to send one missionary family. This option is underscored by the principle that every church and every Christian should participate in world missions.
- ② 10/10 Movement: Under this plan, ten people's monthly support of 100,000 won becomes 1,000,000 won, and ten people can send one missionary. This was put into place in the Sansung Church in Pusan and the Yusung Church in Daejun. The actions of these churches were a great inspiration to other churches.
- ③ 1/100 Sending Movement: Until now, the Board of World Missions has sent 50-60

families annually. But to reach the goal of Target 2030, at least 100 families must be sent annually. So the campaign of “1 Year, 100 Missionaries” is on going.

2) Stage 2 (2013—2018)

The spread of this movement requires the development of even more avenues for sending missionaries. One of them is to motivate overseas Korean churches to participate in Target 2030 in order to mobilize the Korean Diaspora to take on at least 30% of the Korean church’s missions by 2018. In order for this to happen it is necessary to cultivate a deeper connection with these churches and to share this vision with them. Forming overseas mission Presbyteries is considered strategic for Diaspora missions. In-depth studies are being conducted to find the best method for transforming those among the Korean Diaspora into field missionaries, and, in some cases, adaptation is already taken place.

3) Stage 3 (2019—2030)

Mission mobilization is not enough to meet Target 2030. It is also necessary to find solutions to structural problems in missions, to manage the problems of missionaries on the field, to create better methods for constructing administration systems on the field, to convert individual ministries to team ministries, to expand participation to include diverse social classes, and to build training systems for sending missionaries to various professional mission fields.

4. Five areas in Target 2030

If Target 2030 was just about sending 100,000 missionaries it might be called merely a quantitative, populist movement. But Target 2030 suggests a practical road map for five main mission areas every 5 years. So the Board of World Missions tried to make specific plans following this plan.

1) Mission Mobilization

Programs for mission mobilization were relatively undeveloped in my denomination, so I was happy about the denomination's decision to participate in 2005 NCOWE IV and the missions conference held in honor of the 100th anniversary of the First Korean missionary. The latter one in particular was considered a chance for the denomination to participate in mission mobilization. The board invited 100 missionaries to divide into two groups: one going east and the other going

west throughout South Korea. In June 2006, there were many mission conferences held in churches throughout our denomination where the Presbytery allowed the missionaries to preach. Some missionaries went to rural churches that sometimes had only ten members in their congregations. This kind of visiting and outreach had never been tried before. There were two results: the next year, 2007, we sent 153 missionaries (93 families), a historic record for us; and, with the offerings received in 2006, we purchased eight missionary houses to be used during furloughs.

In addition, a program called the “Night of Missions Support” was held nationally, as well as workshops to develop regional strategies to support the overall plan of sending and support missionaries and missions. In 2007, by the 100th Anniversary program, we had started mobilizing the American Korean church for missions.

2) Mission Administration

For Target 2030, effective missions were not possible without unifying the channels of financial support. The unification of mission support was declared at the 2006 General Assembly conference. Mission seminars were held in each region at which I presented the Mission Administration System and pushed for unifying channels for support. Many churches were convinced and followed. As a result, in 2007, support for missions grew 20% from the previous year.

Up until that time, there was a manual for managing missionaries, but not one for supporting churches. A new manual was made describing the procedures for participating in missions for both missionary candidates and supporting churches. Now a clear guide that reflected the General Assembly's mission policy was available for everyone participating in missions.

3) Research

In order to create relevant missions policies and strategies it was necessary to understand the current status of our denominational missions. For this reason, a mission census was taken in February 2007. The results, however, were far behind the expectations. In addition, objective data was not easy to gather. Next time, when gathering information for research purposes, it would be more effective to entrust it to a specialized survey institution, like a seminary missions research center.

4) Training

I had many thoughts about training, because, in my opinion, good training is the root of missions. After considering all the areas of missions, the missions training sessions were re-organized.

In the first step, the World Mission College must register the Board of World Mission by

presbytery or individual church. The Board should check their curriculum. After finishing all courses, the results will be reported to the Board at the graduation of each student. Every missionary candidate must finish this course. With this system in place missions training may be done through missions education, even for lay people.

The second step is the reorganization of the missionary training course. In the 2004 reforms, put in place by the General Assembly, all missions training was given to the training center of the Assembly, even missionary training. It was a very difficult situation for both the board and the training center. After discussing the matter an agreement was made that missionary training can be done independently with the training center of the assembly.

The third step is an intensive mission training course required by the board for independent missionaries on the field.

The fourth step is training for intern missionaries. An Intern missionary is a seminary student who does practical training for 1-2 years along with their studies. A systematic training course was needed for them, so one was developed.

Through these steps, the entire training program was adjusted and improved.

5) Policy/Strategy

The area of policy and strategy is divided into three parts:

First, the board is committed to policy development. In order to facilitate this purpose a mission policy seminar was held two times in a year with missionaries, mission scholars, committee members and pastors.

The second is a policy and strategy seminar for field missionaries and mission agencies. During this seminar debates will be held on diverse strategies and policies on the field. The items debated included: urban church planting strategies, frontier strategies, theological education mission strategies voluntary missionary mission strategies, and raising leaders.

The third is informal policies and strategies, determined by the process listed above, toward churches and Christians. During the seminar, the board tried to give information about these.

5. Challenges and Tasks in applying Target 2030 to the denomination's mission board

KWMA's proposed vision is essential for the successful future of world missions. It is also important for each denomination's mission board to take on Target 2030 as it is a policy and

strategy that every denomination and mission agency can apply to their churches. However, in the application it is noted that not everybody welcomes or agrees with this.

For example, not every missionary agrees on the policy and direction of frontier missions. It is not specific enough to use the generalized terms of F1, F2, F3, G1, G2, which were adopted in 2006 as an explanation of frontier missions. So in F3 regions, there are certain cities not included in that category. In G1 and G2 nations, there are many cities in F categories. So, many missionaries do not agree, and this is one of the obstacles in applying Target 2030.

Also, criticisms that Target 2030 focuses on quantitative growth or that it is a populist movement have lingered. It is good for KWMA to demonstrate the successes of each area of Target 2030 at the Korean Mission Leaders Forum on Dec. 2010 as an answer to these criticisms.

The remaining challenge is a rapid and considerable change in the global situation surrounding world missions. I suggest that there be flexibility in Target 2030 and further development of policies and strategies that are relevant to the global changes. There are many variables involved such as the Korean church's growth rate, the Korean economy, the denomination's passion for missions. However, it is evident that God blessed the Korean church, in part, to participate in world missions and, for this purpose, God is continuing to bless Korean churches.

Conclusion

By NCOWE IV the Target 2030 vision and strategy was settled. The Korean Mission Society is determined to accomplish this vision and there are ongoing efforts toward this end. After its initial proposal, I applied it to my denomination and the Mission Board of the Assembly. After that, the ideas, divided into five areas, were taken to Presbyteries and local churches. Over the first few years, there were considerable results in the areas of mobilization, administration, training, and policy. But in research area, better data and methods are still needed.

Finally, the dream of 100,000 missionaries and working in an ever-evolving global situation remain a worthwhile challenge. KMQ



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KMQ Special Symposium

- **Topic:** An evaluation of the first five years of Target 2030 and of the prospects for the second five years.
- **Date:** Thursday, 30 September, 2010
- **Place:** KWMA Conference room
- **Participants:**
 - John KIM(Director of GMP)
 - Enoch SHIN(Director of KPM Research Institute)
 - Dae Haeng LEE(Director of Mission Korea)
 - Youngchul LEE(KMQ Editing Manager)
 - Hyunmo LEE(Baptist Seminary Professor)
 - Myung Soon CHO(Institute for Korean Aspect Mission Development)
 - Luke JOO (GO Mission)
 - Paul HAN (Secretary General of KWMA)

■ **Youngchul Lee :** As the 2006 NCOWE brought momentum to Target 2030, we proposed it become our mission strategy, and later it became a resolution. We determined that we would primarily focus on frontier missions. We knew this movement could not be done without thorough calculations. Therefore, we created a series of five-year plans to help us move strategically toward our 2030 goal. Within the plans there are five major mission areas, each with a specific task: Theory Study, Training & Dispatching, Mission Administration, Strategy, and PR & Mobilization. These are summarized by the quick reference picture for Target 2030.

This year marks the end of the first five years of the program. Therefore, the purpose of this symposium is to evaluate the results to date and to review the plans for the next five years. I brought the Korean Missionary Status survey from the end of 2009, which serves as one measure of the first five years of Target 2030.

This survey checked the frontier index for all 228 nations. At present, the Korean Church

sends 20,535 missionaries to 169 nations. According to our calculations, we need 100,000 Korean missionaries plus 460,902 missionaries from other countries to be sent by 2030. 35% of Korean missionaries are working in general areas (G1, G2) and the other 65% are working in the F1, F2, and F3 frontier areas. With these figures, as well as the framework for the future, I think it's to time to talk together.

First of all, the first five years of Target 2030 have passed. Can anyone describe the difference between what things were like before the project was put in motion and now, especially in terms of the execution of frontier missions?

■ **Luke Joo** : Before dealing with the question of whether the frontier mission work was done properly, I think it would be more meaningful to start by discussing the original premise and direction of the plan. Is it set rightly? Especially when we talk about frontier missions it must be noted that it was not originally well-planned or systemized. Now, however, Korean missions have developed into a systemized, strategic, advanced and well-planned missions program with KWMA (the Korean World Missions Association) and through the five NCOWE conferences. Compared to other nations' missions, which lack any working plan, Korean missions have a system and strategy with helpful steps, processes and continuity. After seeing this plan, 2/3 of the churches were challenged. They referred to our plan and copied it. This support and enthusiasm, on the other hand, is not felt by all people concerning Korean missions. As we are held up as a model by some, we need to determine whether our plan and practice is sound.

Before discussing the Korean frontier missions, let's look at the re-allocation movement of 1998, the remarkable CAS system of 2003, and the division of general missions (G1, G2) and frontier missions (F1, F2, F3) in 2006. The 100,000 missionaries proposed by the Target 2030 movement has been our basic goal for mobilizing the Korean church to support missions with zeal. I have questions regarding the continuity of this project as I thought adjustments would be made if they were necessary.

First of all, in 2006, there was some neglect in sending missionaries to unreached peoples, and, all of sudden, the concepts of G1/G2/F1/F2/F3 appeared. There are many F1/F2 regions of unreached peoples, but relatively less frontier and more general F3 regions. The criteria for F2 is that the area is home to around 2% born-again Christians, below 5% to nominal Christians and no persecution. Many Eastern and Western European nations are F2: France, Spain, Portugal, Romania and Netherlands.

Secondly, while categorized as frontier regions, there are many non-frontier countries in it, too. In F1, the nations are 5-10% evangelized. This number does not relate to unreached peoples. This blurs the focus on frontier missions. If we instead focused on the F3 regions it would make a clear and distinct classification. Many nations of F1 and F2 areas (like Italy, Singapore, Taiwan, and Estonia) make the frontier concept vague. Target 2030 divided nations into G1/G2/F1/F2/F3, but continuity was absent.

Lastly, in Target 2030, the Korean goal of 100,000 missionaries was proposed as part of a global aim of 1,000,000. These numbers meant to bring the Korean church clear goals, but it has instead become blurred with the focus of frontier missions. For that reason, it would be better to suggest that Korean churches send missionaries to unreached people group regions by the year 2030, according to 12 priority mission target regions. Adopting an unreached people group has to be done by local churches, but this can also be done by KWMA member denominations and mission agencies. If the 100 organizations of KWMA focused on 20 unreached people groups balanced and frontier-focused missions will result. The local church is incapable of targeting unreached people groups, but the larger mission agency can do it. A strong system and strategy was put in place at the beginning of Target 2030, but, in the end, it seemed to be losing focus.

To conclude, I want to sum up three points. First, the concept of people groups changed into a concept of nations. Second, due to the fact that many nations considered F1 and F2 are not truly considered frontier regions, the focus on frontier missions was ambiguous. Third, there is too much focus on the quantitative element of Target 2030. If the focus became mission agencies, as well as local churches, sending missionaries to unengaged, unreached people, new horizon would be opened. In the beginning, it was so good, but later it became ambiguous.

■ **Paul Han** : The comments of Luke Joo convey his very meaningful opinion. I want to explain some background regarding this situation. First, the agenda for frontier missions was the main topic for Korea's Missions who considered it the final frontier for the 21st century and a sound direction for future mobilization.

In 2000, after a complete review of Korean missions, it was found that there was too much duplication in missionary allocations as well as overlap in areas of dispatch, because prior to that time there was no concept of general missions. So, a resolution for reallocation was made. Then the media requested a more concrete plan for the reallocation of missionaries. In 2002, research was conducted to coincide with the 10th anniversary of AAP. In 2003, in

the name of CAS, new regional and people group classifications were suggested. But this proposal received a strong veto from missionaries in the general mission areas. CAS had many innovative ideas for reallocation and frontier missions, but there was a resounding rejection of these new plans. Amongst Korean missionaries the passion for the last frontiers was high, but in the first five years of 21st century these emotions had not been the same. During those years I went to a missionary conference in Latin America and listened to their opinions. I made up my mind that it would be better to work with them.

In 2005 the Korean Mission Leaders Forum was held as an international conference, and KWMA invited Dr. Ralph Winter and his team. At this meeting a Korean version of the US frontier missions was adopted. Moreover, through additional research, the future timeline for frontier missions was set to the year 2030. There was a struggle to decide how to divide frontier mission areas and targets. In the last five years, the denial of some current field missionaries was considered. In a sense, this was compromise. It is true that the focus of frontier missions was blurred a little, but I want to say it eventually became more inclusive and embraced more denials. Also, the emphasis was not changed into nations from the long-emphasized people groups. There was a strong desire to use both the “nation” and “people groups” paradigms together.

From this point the classification of nations started, but it was too broad, so samples zones, like G1/G2/F1/F2/F3, inside a nation were created for each nation from China, India and Myanmar. For Europe, on the other hand, these samples were not made. But through treating the data, it was discovered that in France there were more Muslim Diasporas than expected.

Before 2005, a Catholic believer was considered statistically as one of two who heard the gospel. As the result, it was concluded that most of Europe and Latin America did not need missionaries. The regional missionaries fiercely opposed this idea. On the association level it was considered too idealistic and difficult for mobilization. So Catholic believer data changed to reflect that one of four heard the gospel. Like Luke commented, these compromises blurred the focus of frontier mission a little. However, the intention was to encourage and expand frontier mission potential in time with consideration given to current Korean missions. In fact, before 2005, Pastor Sung-Sam Kang and I heard many criticisms stemming from those problems.

■ **Luke Joo** : We have to expect disagreements and vetoes at any time. The GO Mission

is specifically an outreach for Muslim fundamentalists. Besides basic training, we trained missionaries for two months about the teachings of the Koran and Muslim fundamentalism. Nevertheless, after the training period, some people applied to Mongolia and Central Asia. Even if we attempt to emphasize both frontier and general areas, there remains a tendency toward the general areas because frontier missions are so challenging. Without an emphasis people usually go to general areas. Likewise, if both areas are given prominence, people still favor general areas.

■ **Youngchul Lee :** We have listened to a professional mission agency’s opinion on targeting frontier missions. I hope to discuss a broader overview.

■ **Dae-haeng Lee :** I’d like to talk about the first five years of Target 2030. Earlier Korean missions had run with passion, and, with Target 2030, the previous work became better organized and converged into a bigger direction and system for missions. During this process, research showed that the Korean church was not prepared for large-scale mission mobilization, and the recognition of the need for missions by local churches had not grown. So the first five-year step was called “the enforcement period.”

Initially, only 15% of Korean churches were doing mission; therefore, it seemed important to expand the pool of the Korean churches involved in missions. Of course, the Korean church already involved in missions had a great passion for frontier missions. With the mission target set by Target 2030, the passion of a few churches has spread through the whole Korean church. While there are still weak parts, the overall understanding about the need for missions has been raised. Partly, it was a result of Target 2030 and the Korean church’s strong desire to participate. Many campaigns have been executed and many resources have been invested; however, it is a critical point as to whether frontier missions have been enforced or weakened during the first five years.

As Luke Joo said, there are people who went to Mongolia after frontier mission training. Is the percentage of missionaries going to these regions the same, higher or lower? Is the pool of people interested in frontier mission getting larger or smaller? I want to evaluate Target 2030 from this perspective. At this moment, I’d like to make a positive observation: frontier missions, frontier networks and agencies shall benefit practically from Target 2030. And I understand the claim that, as the pool of missionaries has become larger, the focus on frontier missions should increase as well. However, it is still important to expand the pool of missionaries

while considering these opinions and maintaining a sense of balance. At the same time, the status of missionary mobilization to frontier regions has to be surveyed, reported on and evaluated. With this data, we can determine the direction for the second five-year phase of Target 2030. To sum up, Target 2030 succeeded in developing a deeper understanding of missions in the Korean church and in proposing the agenda for frontier missions.

■ **Youngchul Lee :** That was a helpful opinion. Missionary Enoch Shin came back to Korea from the mission field after a long period of service. What is your opinion of Target 2030?

■ **Enoch Shin :** I was sent to Russia in April of 1991 and then later to the Philippines. At the end of 1999 I went to America and stayed there for ten years. I came back to Korea in 2009 having heard from newspapers and other resources about the activeness of Korean mission.

In 2006, I did research in Thailand and had a short visit to Korea, and NCOWE IV was held during that time, so I attended 2 days of the meetings. I learned of Target 2030 there and was surprised and happy. I was pleased, not necessarily about the details, but that it indicated that Korea was developing a big picture for missions. As I told all the participants at the conference, missionaries have to know their place in the Target 2030 plan and what is expected of them. For example, a senior missionary with twenty years of experience may have a role in the fourth five-year plan of Target 2030 while a new missionary may be key in the first five-year plan.

One more surprising point was that unreached people group missions were important at the beginning of the discussion, but frontier missions came later. Eventually the two concepts converged in the plan. From 2006-2008, these kinds of elements in Korean missions were exposed in the media prematurely. For example, when the 10/40 window concept became widely known, missionaries outside of that window were embarrassed because they felt like they were not missionaries. Many current field missionaries, especially those from denominational backgrounds, have concerns about the frontier missions emphasis. There are many differences between denominational missionaries and mission agency missionaries. The former usually work in more general areas and the latter in more specific areas. The former only have a glimpse of the frontier missions concept as more than 90% of denominational missionaries are working in general areas.

■ **Dae-haeng Lee** : In many cases, Frontier mission are thought just one major part of missions.

■ **Enoch Shin** : It is true. That view prevails in denominations. During NCOWE V, the need to develop a Korean-style version of missions became an important agenda item. With that in mind, it is not easy to focus just on frontier missions. Many denominational missionaries are working in cities, and they say we should classify certain kinds of urban missions as frontier missions. Now is the time of doing missions “from everywhere to everywhere” and, in addition, people are persecuted for their beliefs almost everywhere. As a result, the concept of frontier missions is somewhat ambiguous. Even in mission training, it is difficult to have just one focus. In that respect, I have questions as to why the Western concept, developed by Ralph Winter and other Western scholars, has been accepted without any criticism.

■ **Youngchul Lee** : It is not true that there are no critics. There are distinctions between the frontier concept of Winter and the frontier concept which we are talking here.

■ **John Kim** : I think it is time to give a clearer definition of Ralph Winter's frontier concept as there could be confusion in the translation from English to Korean. Dr. Kang explained frontier missions at the 2006 NCOWE IV. It was the main presentation. Also the emergence of frontier missions was not sudden, but, rather, it was a result of a paradigm shift in missions. The critical shift came from a focus on and a concern for people groups, and that concept sprang from Dr. McGavran and Dr. R. Winter's contributions. It focuses on peoples as the concrete target and the frontline is set where the people group lives. It has another aim of planting a local Christian community, a body of Christ. Frontier missions research includes the exploration of the unknown and unreached areas and re-evaluates known areas. A major goal of frontier missions is to research and reveal every way God can be glorified. As it says in Acts 26:18, “to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.” This results in mission targets to any specific people, region, class or sphere. Therefore, frontier missions cannot be limited to the 10/40 Window or unreached people groups. I can say that in frontier missions, there is no “frontline.”

■ **Hyunmo Lee** : Overall, I agree with the opinion of missionary Shin. Between the current

denomination situation and KWMA's plan, a gap exists, which demands serious attention. The Korean denominations use the term "Target 2030" and its vision because they have no other alternative. But, practically speaking, they did not put much effort into it. In reality, in order to send off 100,000 missionaries most of the present resources need to be taken from Korean Church denominations and given to mission programs. However the mission boards of the denominations did not dedicate themselves to the planning and execution of Target 2030. Therefore, when evaluating the success of the first five years, this is the most serious subject to deal with. As a missions scholar I personally agree that a more obvious focus is necessary, but I estimate that the denominations' position may appear to be a more chilly reception. The problems that Han mentioned should be dealt with more seriously.

My denomination, compared to other Korean denominations, is trying hard to participate in this movement. But earlier this year a missionary conference was held which presented a vision, focusing on FTT, for 2020, and there was an unexpected backlash. Those who opposed the plan pointed out several problems with the frontier focusing strategy. One of these is the difficulties for the local church to understand the strategy and follow it. In attempting to reallocate senior missionaries on the frontier mission field, there were cases of a failure to react by the local church. If our discussion consisted of evaluations from only specialized missions, there is risk of failing to make realistic plans. It is important to evaluate the work of the first five years in theory, but it is better to evaluate the actual response of the mainstream groups, particularly the local churches.

■ **John Kim** : I agree with Professor Lee. We have to review our approach strategy. It should not be a "top down" approach but a grassroots effort. KWMA has a good strategy and vision, but all mission organizations must have a sense of ownership for it to work. Long-term planning has to be our constant aim. We must also stimulate the process by outlining specific quantitative goals.

I was sent as a missionary in 1991 and, after fifteen years of ministry, I started to work as the President of GIMP in 2005. Due to a busy schedule, I did not attend much of NCOWE IV, but I know that, while each mission organization has unique vision and goals, we must, when it comes to working for the kingdom of God, overcome self-interest and unite to work with KWMA.

■ **Paul Han** : In a way, to divide and broaden frontier missions into categories such as

F1/F2/F3 is a Korean version of Western ideas. Ralph Winter divided missions into two categories. We made frontier missions as the clear focus for 2030. The Quick Reference outlines the Korean frontier mission's direction. Additionally, it has five strategic divisions for each five-year period, from its inception to 2030. When we look at the status of Korean missionaries by the frontier mission index, we sent 4,331 missionaries to G2 in 2009, exceeding the 4,150 needed to meet the 2030 goal. This number suggests that there is no more need for Korean missionaries in G2 regions. This information is very helpful for the direction of Korean frontier missions. Also, the percentage of G1 was reduced. So, frontier mission areas, which, as Luke Joo points out, require an adjustment, need to be our focus. With this current system many missionaries showed positive responses and seemed willing to go in the direction of frontier missions. When I visited Kenya, Nairobi was a G2 region, but Mombassa was a F3 region due to its large Muslim population. A GMS missionary told me that they planned to send missionaries to Mombassa from now on. In this way, many missionaries were pressured into frontier mission, in a good way.

■ **Luke Joo:** This is a very desirable outcome. As Dae-haeng Lee mentioned, we expected that the pool of frontier missions would grow proportionally to the growth of the pool of general missions. The Korean mission status reveals some very meaningful statistics. According to the 2006-2009 statistics, Korea sent 13,360 missionaries in 2006; 15,136 in 2007; 16,504 in 2008; and 20,535 total missionaries in 2009. This data is very encouraging. Focusing just on the F3 regions, there was increase over the 2006-2009 period by 400, 300 and 600 missionaries each year respectively. But the ratio of F3 was 21.2% in 2006, 21.2% in 2007, 21.4% in 2008 and 20.4% in 2009. In 2009, the percentage of F3 decreased compared to earlier years. Looking at the numbers, we can conclude that there was no significant progress in the F3 region.

■ **Dae-haeng Lee :** There is a deliberate, continuous emphasis on frontier missions. As a matter of fact, the focus of all missionaries is the frontiers. Missionaries want to mobilize and go where there is no gospel. Even if there were no direct responses, it is desirable that we continue to focus on frontier missions and through this focus eventually the national church may be challenged and mobilized.

■ **Myungsoon Cho :** As Joo mentioned, the presentation of Target 2030 was properly done.

In fact, when I divided materials from 2000 to 2010 into five sections there were many parts about strategy. Strategy ranked first, second was mobilization, third was theory, fourth administration, and last practice. From this, Mission Korea gained direction and an overall vision that covered the necessary areas. However, there have been gaps in the practical application. Why did this happen? The answer rests in the person chosen for the job of applying the vision. Perhaps people who worked on the direction of Target 2030 did not plan practically.

The people who work with Target 2030 are missionaries on the field. They know that they have to do frontier missions, but there is weakness in the mobilization of missionaries. In addition, because missionaries are connected with the dispatching organizations, we need to check how these institutions and organizations perform. Many missionaries are pastors who don't participate. In my opinion, missionaries who are pastors support the goal theoretically and theologically but consider the practical parts as less important. Therefore we need to review the weaknesses in mobilization. Like Joo said, the frontier field didn't weaken. According to the unreached people group map, all of the shaded areas need missionaries and this is why we started CSA. This detailed the practical direction, but the mobilization seemed weak.

Another gap is in the numbers. According to KWMA Korean missionaries work in 168 nations with 70% of them in 30 countries, including F1/F2/F3 areas.

The reason why the F3 area is 20% is because it includes nations such as China, Turkey, Cambodia, Kyrgyzstan, Vietnam, Uzbekistan, Bangladesh, and Pakistan.

The important thing is that 70% of missionaries stay in 30 countries, and the G1/G2 areas among them include more than 10 countries. This means that the majority of missionaries work in only 20 countries. Therefore, we must consider how to resolve this gap.

■ **Dae-haeng Lee** : It is common sense that missionaries go to the areas where Koreans have found favor and can serve effectively. I think these areas are frontiers and missionaries can be sent to these nations without difficulty and find a suitable field for Korean missions.

■ **Paul Han** : Next, we are going to discuss the results of the first period of Target 2030 and evaluate it in five parts. First, a B+ for the expansion of frontier missions and the development of various mission fields. Mission theology received a C. Though there is much discussion of it, mission theology is weak. The grade for the dispatching practice is a B- because the

mission institutions of Korea do not communicate well or participate in research together. This is mainly due to their pride in their particular work. Administration of missions was one of the main focus areas during the first five years and it gets a B+. The best area is strategy and mobilization. Mission Korea has done well in mobilization, especially in sending seniors and teenagers. Finally, as for the development and implementation of strategy, the area of support receives an A for the development of nine member care parts, but it receives a B for the personal, material support cooperation system and the missions information blog. Therefore the total grade for this area is B+.

■ **Hyunmo Lee** : As a mission scholar, I'm deeply sorry to hear that mission theory and theology only scored a C. We had an exciting meeting this year with the leaders of mission agencies and missions professors about Islamic missions. Before that meeting, however, there were few opportunities for discussions between mission agency leaders and professors. Based on those discussions, I am not sure how many professors know about and correctly understand KWMA's twenty-five year plan.

If you attend two of the popular mission societies in Korea, the main concern is western theology and scholars. Academically, it is considered less valuable to study practical mission theory. It may not be enough to ask KWMA which subjects the mission scholars dealt with in the mission theory area. Typically, it doesn't seem like theory or theology has immediate or practical effects. However, long-term success is based on a strong theological background. KWMA should share their desired outcome and give mission societies some time to research the best way to meet the goals. If these changes are implemented the conclusions will be more effective when presented at KWMA or NCOWE.

■ **Enoch Shin** : I wonder if these five-year projects and the Korean version are known about in foreign journals or in the English-speaking world as the Korean mission movement.

■ **Paul Han** : A summary of the Target 2030 movement was announced and shared in the U.S.A. and abroad, but the specific details were not given.

■ **Enoch Shin** : It would be good for mission leaders in the Western world to know Korea has a systematic mission plan if the materials could be presented in a clear and well-organized way.

I want to talk about why mission theory is weak. Missionaries do various kinds of work on the mission field. Because of the overall structure it is difficult to train every missionary. Even though the missionaries work hard, it is not easy for them to develop or practice a specific mission theory while on the field. Moreover, if a person learns the theology of missions without field experience, he or she doesn't have a practical strategy. Therefore, he doesn't have the ability to transfer the theory into a practical model or strategy in order to employ it on the field. So this person can lecture and present research, but they can't train missionaries or improve the ministry on the field until they have that field experience. For example, the staff of most mission institutes in England or the U.S. are staffed by former field missionaries. Currently, there is no place for a similar system in the structure of the Korean mission society. This needs to change.

■ **Luke Joo** : Adding to Shin's comments, when the Mission Identification Symposium was held by the Frontier Mission Journal a few years ago, mission scholars from evangelical and ecumenical backgrounds argued with each other. One missionary stood up during the final meeting and said, "Do you know what Christians who experience difficulties on the mission field would say if they were here?" He meant that the issues which the scholars were discussing had nothing to do with the actual mission field. Both sides were part of the problem: field missionaries without theology and theologians with practical knowledge or experience. It is important to bridge this gap with symposiums and seminars. This must be done for the future of Korean missions, especially for frontier missions.

As to what missionary Cho said, when we decided to focus on frontier missions, this vision was shared with the leaders of the mission agencies and not with the local church leaders. Since 2006, there have been many issues on the frontier field. For example: brother Sunil Kim, the Afghanistan hijacking of the Sammul church, and the deportation of 180 long-term missionaries in the Middle East. Also, missionaries from local churches were denied by several governments. One local church made a missionary who wanted to work in Iran go to the Philippines instead. It is hard to make people go to a place they don't want to go. We have to figure out how to help the leaders of the church understand these things.

Another matter is that the seminaries do not have strong courses on missions theology. This will be a disadvantage for the Korean church as they develop future ministries. We need a theological education which teaches not only theology but incorporates information

about the field and recognizes the needs and gifts of this generation as well as those of other cultures. This kind of education would benefit the future of frontier missions.

■ **Hyunmo Lee** : I strongly agree with Joo. He rightly described the matter of the problem of mission theology without practical field knowledge and, on the other hand, field experience without theological depth. Though mission professors visit the mission field, they cannot learn or experience enough in such a short period. As a result, the scholars continue to deal with issues in a more theological way. At the same time, field missionaries should recognize that theology is not useless. Scholars defend evangelism against ecumenical attacks. This also has value for the church. Evangelism mission theology tries to relate to current field issues. While there are some developments in light of Target 2030, it is not enough. I suggest a thorough discussion be held between field missionaries and mission scholars in the second five-year period.

■ **Dae-haeng Lee** : In contrast to missionary Han, I think the Target 2030 movement is generally in a C/D performance range. If the first period didn't work well in context of the total system, it is impossible to produce the desired results by the fifth period. Some plans from the first period should keep going until 2030. Someone might say, "Because the first period was completed, it is time to focus on only the second period." But this opinion leaves people from the first period without a place in Target 2030 and does not communicate the first years of the plan to people enter into later. They don't know what has already been done, and this lack of a foundation may cause confusion. So I rate the total plan a C/D.

The beginning was done well. When missionary Han presented Target 2030 in 2010 the staff members of the student organizations were impressed. As there were missionaries, local pastors, mentor groups and staff from student organizations not included in the mission leadership group, it was impressive for them to see a presentation of the big picture of Korean missions. The Korean churches talk a lot about missions but never discuss a concrete direction for missions. So, it was a good start to give local churches a preliminary understanding of Target 2030. The most important matter, however, is how to balance the big picture of the Target 2030 movement and changes during 2006-2007. Since 2000 missionaries coming home from the field have found that the mission leadership has changed and that they can now be more involved with this united movement.

And, as missionary Cho pointed out, if missionaries and the leadership of the mission institutes

are up to speed and involved, then during the second and third five-year period, which are the realm of mission institutes, and the fourth and fifth period, which are the realm of missionaries, the movement will be impacted in a positive way. If the mission institutes are not involved in the second and third waves, it will impact even the work of the early years of Target 2030. The first plan is a success if the second through fifth plans are successful. The final aim must be kept in mind from the first through the entire plan.

■ **Luke Joo** : The Korean plan for the next twenty-five years of missions is a blueprint. As time passes, it must be flexible. The mission strategy of Mission Korea is a Korean-style plan and Korean-centered. The reason for many of the errors centers on mobilization: How can we send more missionaries? How many can we send into frontier missions? We began frontier missions in 1990s, and now we need to research the data to see how we have progressed. The ultimate measure is the fruit produced on the mission field. Basically, our attitude as believers is not whether we want to do something but whether it pleases God. This is what matters. Mission work is not about our activities but about faithful service on the mission field. The evaluation for this has not been done properly. First, we are missing good information from the field. Second, we don't consider other partners, like Northern and Southern missions. According to the fourth step in the plan we desire improvement in international partnerships, but this is not enough. World missions can't be done by one person or one mission group. We as Koreans do what we have to do, and, at the same time, we have to support what others are doing for world missions. There is no real strategy for this. We can summarize a few aspects of world missions: frontier, Southern, Diaspora, partnership and prayer movements. Among these Southern missions has become a more important part. Southern missions is changing faster than Korean missions thinks. This subject should be further investigated in the Target 2030 movement.

■ **Youngchul Lee** : The training of missionaries was the main focus from 1970-1990. That is a subject that has been widely discussed. However, after missionary Cho researched various materials, he recognized weaknesses in our training. What can we say about the training of missionaries?

■ **Luke Joo** : I think the paradigm needs to be shifted in the way we do education and training. The pyramid model we use should be changed to a stream model. While the pyramid

model focuses on the number of missionaries sent to the field, the stream model focuses on making people suitable workers through training. It is not about numbers but about people. This change develops and strengthens the mission infrastructure.

■ **Enoch Shin** : From 1980-1990, Korean Missionaries were trained and then sent as candidates. GET of GAFF began in 1987 and the House of Paul was established. However, most of the mission institutes were weak on training. The ministerial director trained candidates temporarily for three or four weeks. It was after 2000 that some mission institutes employed full-time trainers and extended their programs to six months. GATE started when pastor Sigyeong Park became the Director of Training in 2000. Goshin started in 2003 when they brought on a full-time training director. The WMTC of the Baptist church began when Pastor Yeongnam Kim became the full-time Director of Training in 2004. The curriculum needed a mission philosophy, methodology, tools, and a method for learning the native language in the field, but the curriculum didn't have these things because the people who created the program didn't have field experience. If missionaries who have field experience had developed the curriculum these subjects would have been included.

Now KPM runs the program, but it still needs trainers and theorists; R&D is essential. It is critical that there be a two-year orientation and mentorship program on the field. Every mission institute must do this, and it needs a detailed procedure. The present methods are still very weak in regards to this aspect of training. On the other hand, the NTM program is very good, and a staff member said this kind of training was the essence of the program. We need a model like NTM. We have to consider suitable training for missionaries going to the field.

■ **Hyunmo Lee** : One more thing we need to mention is pre-field mission training. It is difficult to discuss this kind of general training because missionaries are sent to a variety of mission fields. We must help educate people about pre-field training. If we can balance the pre-field training with on-going field training, it might be enough.

■ **John Kim** : To add on to what Missionary Shin and Professor Lee said about the balance of the pre-field training and on-field orientation, it would be better if we had trainers with field experience. Though there is a focus on theory during pre-field training, a suitable education, through mentoring or tutoring, should be continued while missionaries are on the field.

■ **Myungsoon Cho** : I asked why there are so few materials for training; now, I have the answer. Proper training is abandoned when we focused on frontier missions. We had a method for training people before 2000. However, we didn't have people who could plan training programs for missionaries sent to unreached people groups and frontier areas. Personally, I want to give the Target 2030 movement an A+, even though there is a gap between the movement and reality. It will be important to close this gap as Target 2030 continues to develop.

Also, we should consider the leadership change, as Lee mentioned. We have to mobilize pastors. The Target 2030 Movement is good in parts, but it needs to be developed with theological research, the training of missionaries, the mobilization of pastors and new leadership. I think we should not forget the data even though some people believe we focused too much on numbers. The number of missionaries from Korea should be increased. We must continue to focus on the mobilization of missionaries. We must also consider how to continue to get missionaries on the field and how to resolve the gap between our goal and the reality.

■ **Dae-haeng Lee** : The 25 year schedule is summarized by the Korean mission on one page. We need to consider how to develop the field for the second 5-year plan - to send more people and to improve the support. We need to fix mistakes and continue the parts which are successful.

■ **Enoch Shin** : The Target 2030 movement already impacted mission institutes and missionary leader groups of denominational missions in its first five years, but it hasn't yet impacted the local churches. There have been many efforts to collect good research; now it is time to transfer this data into good, concrete plans.

■ **Luke Joo** : As I mentioned before, we need to improve the quality over quantity; not to give up on numbers but to work on both. We need to ask questions like: What is happening in the church-planting movements? Have the church members increased? How is the translation of the Bible? Etc.

■ **Enoch Shin** : We should create a report to show how many missionaries who were sent between 2000 or 2005 moved into F3 and F2 areas, what type of ministries are they involved in, and what the fruit of the ministries is.

■ **Youngchul Lee** : We should discuss the direction of the 2nd period 5-year plan without losing the foundation of the overall goal. Now, let's talk about the parts of the 2nd period.

■ **Paul Han** : Yes, personally, I'm interested in discussing this rather than the first period. There are more agreements now about frontier missions. Many missionaries who didn't agree with the focus on unreached people groups and frontier missions now accept them. Mission ministries think about this more than we think they do. There are many changes below the surface.

For example, when the Tonghap missionaries of the Philippines declared a moratorium, KWMA suggested the Hapdong do the same thing. They demonstrated a very positive attitude and active participation while trying to represent denominational missions. I think it is more powerful when the denominational missions worked voluntarily and KWMA supported them. It is clear God is guiding Korean missions toward 2030. It is necessary to rework Target 2030 because when this movement was planned, it focused on the content rather than on numbers. Now we have to improve the quality rather than focus on the numbers.

■ **Luke Joo** : Target 2030 already has begun and it can't be cancelled. It will be hard for local churches to adopt UUPGs (Unengaged Unreached People Groups) by 2030, but it is possible if institutes and denominations (about 50-100) adopt 30-50 UUPGs in each main field until 2030. It will show the ministry of Korea among the world churches. While it is easy to be proud of the target number of 100,000 missionaries, I'd like to talk about this.

■ **Paul Han** : In addition, I suggest we not focus on UUPGs too much. In adopting UUPGs, the step of 'unengaged' is after the step of 'engagement'. 'Unengaged' in U.S. means the group which is already adopted but didn't do systematic church planting. But FTT (Finishing the Task) of Korea misunderstands it as the step before adoption. It is weak, as we mentioned a couple times, but it is good that mission institutes adopt each unreached people group.

■ **Luke Joo** : The definition of UUPG is not clear.

■ **Paul Han** : The concept of UUPGs is lead by the mission society of the U.S. and Korea participates as a team member.

■ **Luke Joo** : We have to send frontier mission teams to unreached people who are not included in the research. Also, it would be helpful if we explained “2030 until 2030” in greater detail. It is not hard for one group to send thirty missionaries into 30 areas for 20 years. If people understood this breakdown it would help mission research as well as short and long-term missions.

I want to say one more thing. About prayer: we need to include prayer in the support section to emphasize the spiritual content of this strategy. It is essential and necessary.

■ **Enoch Shin** : I agree with you. A missionary must be fed spiritually while, at the same time, acquiring knowledge about the culture and his role on the field. A person who will not be shaken by a difficult situation must be trained and have strong spiritual roots.

Also, I think it is important to focus on frontier missions in Target 2030. However, denominations, mission groups, local churches, and individuals may support this goal when KWMA presents a vision that balances frontier missions with the longer-standing missions of Korea. I heard some people express concerns about FTT in U.S.A. While they lead the mission field at the present time, their foundation and philosophy is one of managerial missions, which has many critics. Managerial missiology uses a business model and measures success by numbers, dates, and statistics. But will the kingdom of God grow like this? Of course, it is necessary to use a logical plan for missions, but is it possible using FTT's methods? While it is true that the leading mission society uses a managerial missiology, there are many missionaries who faithfully do their work without involving that group or its methods. Moreover, frontier missions are not the whole of missions. It is a new part where we have to put our energy, but it is not the only mission field. As we evaluate the first five years of Target 2030, we need to develop other missions alongside frontier missions.

As a side note, there is no meaning in the term “frontier line” anymore because most unreached people live near big cities. For example, there are many mountain people near Chiang Mai in Thailand. It is possible to network with mountain people via contacts in the city. We have to deal with a bigger picture for future missions.

Korean missions should have the ability to develop a missiology. A good seminary should develop a sound theological background for pastors and their ministry. If it is not done well there will be missionaries without spiritual foundations. I suggest that Korea herself has to develop a mission theory with the Western church during next period of Target 2030.

■ **Youngchul Lee** : Now, in closing this conversation, let's conclude each topic.

■ **John Kim** : It is always a challenge to practice what we know. The directors of GMP had an early morning book study each week to share opinions about strategies for missions and to discuss books related to missions. Sometimes we had a passion to try new things, and sometimes we discussed the gaps between theory and reality.

KWMA should communicate with partners who share their vision and goals and with leaders who represent mission groups in order to complete the hope which God gave the Korean church. Everybody should do their best to encourage others and respond to critics. If there are strong role models they will encourage others toward a better outcome.

■ **Hyunmo Lee** : We must consider the relationship among the various denominations. At the same time, we must review the mandates required on the field in the original Target 2030 plan, and amendments should be made according to changes in the numbers on the field.

■ **Myungsoon Cho** : I believe it is better to keep the mobilization number the same as the one we set at the beginning of Target 2030. As a goal continually challenges people, it is better to keep the number the same while adding the changes made during this review of Target 2030.

Personally, I think Target 2030 is a wonderful plan. As the majority of people in cities have not been evangelized, they are the unreached people. We must make this clear; going to unreached people does not mean going back into the countryside. This idea will improve the Korean Mission society and will help us as we enter the second five-year period.

■ **Luke Joo** : I have worked in Islamic ministry for 25 years. I thought good results represent a worthy ministry, and what I said today reflects this idea. But is it true? I doubt a worthy ministry always shows the best “results.” The love of Jesus is not love for business. Jesus’ love is an unconditional and a godly love. So, I am wondering: what is a God-centered ministry? What is salvation? How can I make the connection on the field between a God-centered ministry and results? And, can we really say “God did everything?” or “This is to the glory of God?”

The GO Mission Institute aims to do frontier missions, which requires strategy. But, more importantly, it is essential to show the worthiness of the kingdom of God. For this end

we must pray. The elite missionary is a person who pleases God. He must be a person who fears God and worships Him. For example, we fast every month because the real gospel of the cross emerges in brokenness. Frontier missions will succeed through God and not human effort. This should be the focus of the Korean church and Korean missions.

- **Youngchul Lee** : Thank you for making it clear that a worldview of missions is based on a worldview of Christianity.

- **Enoch Shin** : Korean missions are focusing on frontier missions. Now we need teachers and curriculum to train missionaries more effectively.

- **Dae-haeng Lee** : The Target 2030 movement was a big turning point. We need to improve not merely the core but also the boundaries. We also need to be flexible and share ideas during the process. We have to put people in right positions, according to their talents and abilities. For examples, student groups show a passion for missions, and they do well on short-term mission projects. I hope they participate more and more in Korean missions. One interesting development is that after 2006 many local churches began to train young adults as well as adults about missions. Two to three thousand christians attend this missions training each semester. This number is the result of the movement. Now, we must focus on improving the quality of the program and next step.

- **Paul Han** : Thank you for your participation today. World mission leaders have been surprised by the Target 2030 movement. In the past, they considered Korean missions to be unorganized, but now they recognize that the Target 2030 movement includes well-researched, strategic content. But we should not stay at this point. We have to evaluate and check the plan more and improve all parts.

- **Youngchul Lee** : There will be better results if we try to develop the details while making the goals clear and breaking them into parts. I appreciate all of you. KMQ

The 10th Korean Mission Leaders Forum Memorandum (Historical record)

One hundred twenty Korean mission leaders gathered for 2 nights and 3 days to evaluate the first five years of development plans, establish the second five years of development plans and come to the conclusions that follow 2010 Dec 8th-10th, in Kyeong-Ki Yang-Ji ACTS29 vision village.

Introduction

The Korean Mission Society announced the Target 2030 vision in 2006. This vision included a call for the Korean church to send out 100,000 missionaries, and it contributed to establishing the direction, content, and strategy for Korean missions' role in the worldwide church. It approached mission not from the supply side (mission, agency, local church, and missionary), rather it approached from the demand side (the need).¹⁾

Sending 100,000 missionaries is a result of the Target 2030 research. The plan is to maximize and advance the Korean church's role in missions and to execute mission together with the worldwide church.

1. Integration of Target 2030/MT2030

In order to avoid the confusion, we are advising to use Target 2030 as the title; MT2030 is

1) We divided the mission into targets areas and divided the target areas into 5 levels (G1, G2, F1, F2 and F3). From there we estimated the number of missionaries needed for each target area. By our calculations we need 460,902 missionaries globally. In 2004 Korean missionaries made up 13.2% of the global missionary force, and Korean mission has continued to grow since that time (an increase of 1311 missionaries for every year from 1988 to 2003), while the number of missionaries from the West has continued. Therefore, we thought it would be rational to increase the projected percentage of Korean missionaries from 13.2% to 20%, and 20% of 460,000 is 92,000. We adjusted that number and came to the vision of sending out 100,000 Korean (South, North and Diaspora) missionaries by the year 2030.

the sub-movement of Target 2030 and will be called the Million Tentmaking Movement. It should also be clear that Target 2030 is not just about sending 100,000 missionaries, rather it is about the Korean church's strong contribution to world missions.

2. Summary of Target 2030

Target 2030, together with MT 2030, is the Korean missions' master plan which came out of the fourth Korean World Mission Strategy Meeting. It pursues vision and execution at the same time. On the side of vision it estimates the missionary demand and provides a specific number as a target; for execution it sets two categories of core areas and support areas for Korea missions and divides Korean missions areas into 6 different sections with execution plans to enhance competency. Target 2030 divides the next 25 years into five year segments and presents developing plans for the future of Korean mission for each five year segment. We were encouraged to provide specific execution goals for the first five years. There were various opinions and evaluations of Target 2030, and it contained the Korean missions' passion for 'pioneering the frontiers' and 'completion God's kingdom'. As the first five years come to an end, checking the plans provided by Target 2030 and analyzing the results will help Korean missions to obtain appropriate direction for the next steps.

3. Execution results of the first five years of Target 2030

The six target areas for the first five years were slightly underachieved. However, if we examine the details, some areas were strongly executed while some were incomplete. By this analysis we expect the Target 2030 vision will continue to be revised, and those incomplete goals will be included in the second five-year plans.

○ Direction for the six focus areas in the second five years as established five years ago is as follows:

1) Theory: synthesize different theories; establish a Korean mission theory; apply the four-self church to the local areas

2) Training: develop multiple training systems for different ages and social classes; increase in missionary sending

3) Administration: develop effective mission systems; accelerate investment in mission infrastructure; care for members; and enhance care for MKs

4) Strategy: invigorate pioneer missions and research; develop mission plans for local areas; invigorate the mission strategy research lab

5) Mobilization: develop missionary pools for different ages and classes; develop a global system including missionaries not included in formal statistics; and establish mission system concentrating mobilization

6) Support: Apply the reverse of Gresham's law; reinforce the function of healthy criticism; and find more missionaries to focus on support areas

The direction for the six focus areas has been modified during this forum. Specific information about these changes are provided in the accompanying paper (please refer to the appendix).

4. Search for a Korean mission theology

To establish a Korean mission theology, two criteria must be met (1) it must be biblical (2) it must transcend culture. In addition to this, the following areas can be included in Korean mission theology:

1) A New Theory - create a mission theology that is not dependent on Western mission theology; systemize and establish it into a theory that will be a great contribution to Korean mission theology development.

2) Modify or Expand Current Theory- if current (Western) mission theory contains errant content or direction, correct it toward a Biblical mission theory.

3) Arrange or Integrate (or Combine) - categorizing and sorting widely-unfolded Western mission theology will also be a valuable contribution in establishing and correcting Korean mission theology. Especially where there are no Biblical errors in the debates with Western theology, combining those debates and theories and suggesting an alternative will be a valuable contribution, not only to Korean mission theology but to missiology as a whole.

Furthermore, Korean mission societies and theology circles should avoid consumptive disputes over evangelism and ecumenicalism. It is time to collaborate together, to gather strength and wisdom for the establishment of a unified missions theology and correcting Korean churches, and carrying out God's ministry. The two theological camps should be thankful to God for allowing two different theological views and by those views we can establish one sound theological view as a whole.

5. Mission roles for Korean churches abroad

We must realize the importance of the Korean Diaspora church's role as the mission hub. We should seek to intensify cooperation within all Korean churches for the purpose of world mission, with the belief that the Korean Diaspora's mission DNA will be a source for mission revival.

6. Improvement of Korean missionaries' responsibilities

In order to improve the Korean missionaries' responsibility we need a system that gives clear direction and regular checks. Mission responsibility comes from uprightness, rationality and the effectiveness of systems management.

First, the funding methods of the Korean church needs to change in many ways. Most mission organizations have depended on individual support. However, supporter groups from church, individual, or enterprise and their demand have their own demands. Therefore, contents for supporter should be adjusted to their demands to induce long term support.

7. Increase in abilities and effectiveness of mission administrations

Mission headquarters should actively promote missions through booklets and media, encourage current supporters have pride in themselves, and continue to search for new supporters.

Auditing functions should be reinforced to improve accounting transparency. Outsourcing should be utilized if possible. To enhance mission administration abilities there needs to be active use of the Korean Mission Evaluation Committee, which is an affiliated organization of KWMA.

8. Missionary training and dispatching

In regards to the training section, which includes Korean churches and mission training networks, it needs to be reinforced that the most required missionary prerequisite is missionary training. Also, trainers should have regular meetings to form a network to share training information and lectures.

Furthermore, our analysis shows that as awareness of pioneering mission work is spreading, we need to continue to develop our training programs in that direction as part of the second five-year plan.

We agree that there is a need to develop multiple training programs for different ages and classes, develop field-centered programs, develop program for re-training missionaries, and

strategic utilize former missionaries and newly acquired missiology.

9. Culture and mission

We recognize the positive sides of culture and mission as follows:

1) Korea missions have succeeded in gaining cultural bonds of sympathy in East Asian missions as we have an understanding of their cultural backgrounds of not having a religion, Confucianism, and Buddhism.

2) Korean missionaries have experienced post-modernism and materialism in Korea, so they can contribute to culture through missions in various parts of the world.

Therefore, Korean missions should have more interest on cultural contents of industry, put their effort into grafting them to mission, and utilize the KWMA Korea Culture Promotion Center which is established for that purpose.

10. Mission toward Immigrants in Korea

God has given another blessing and opportunity for mission to Korean churches: immigrants who come to Korea voluntarily. By helping, and treating them with the love of Christ, sharing the gospel with them, making them disciples of Jesus and sending them back to their countries is God's given mission and blessing to our nation. I am sure of that God has called 50,000 Korean churches for this ministry.

11. Improvement in risk management

The Korea mission's risk management abilities have improved over the past several years. We believe if we improve the risk management abilities of mission organizations we can reduce the impact of future crises. There should be no contentment or complacency even among those well-prepared organizations. Risk management classes should be an on-going process. The Korea Crisis Management Service (KCMS) will continue to concentrate more on mission risk management and prevention.

12. Korean churches and world missions

We are thankful for the amazing growth in Korea missions over last 30 years while at the

same time we are concerned about the slowdown of growth in the church during last 10 years. We pledge to pray for and express our concern that Korean church growth and maturity will continue so that we may carry out the ministry of world missions.

13. Overcome the difference between mission theories and reality

The Korean missions movement is aware of different views that exist between Korean headquarters and mission organizations, churches, mission theologians, and missionaries on the field. We will try to overcome this problem by establishing mutual communication through various channels. This will enable theologians and headquarters to provide every possible support to missionaries on the field in order to develop multiple models and strategies for the local fields. Furthermore, development of mission theories should be more specified and practical to help churches and mission.

14. Reality of contextualization

We highly appreciate the recent efforts for contextualization in local fields. At the same time we recommend guarding against religious pluralism when applying “insider movement” methods, working within the boundaries of one christocentric theology and that missionaries should not disguise themselves as being part of different religions.

15. Vitalization of short-term mission teams

We welcome the vitalization of short-term mission teams, and we expect them to have assistant roles for local missionaries. We expect an increase in senior mission involvement from those seeking early retirement. We encourage young people to continue to actively participate in mission teams.

16. Actualization of Target 2030

We will set 2030 unreached peoples/areas and spheres of ministry for the specific application of the Target 2030 vision. Furthermore we will encourage religious bodies and mission organizations to adopt specific regions or peoples so they can send 2030 pioneer mission teams to establish churches in those areas. Organizations should do research on priority areas and specify mission

targets. KWMA will provide specific guidelines to help this ministry.

17. Renewal training for missionaries

We agree to the need of renewal training for missionaries, however, we express concern over the trend of focus on getting a degree. At the same time we actively agree with the development of affordable degree programs for lay missionaries to take MA course, D.Min/D.Miss courses for pastor missionaries, and Th.M courses for those who have scholarly aptitudes are needed. In order to do this we will pour our efforts into working with KWMA to find a solution. These renewal programs should concentrate on providing necessary training courses for missionaries on the mission field or in Korea.

18. Involving missionary kids in world missions

We express concern about Korean missionaries educating their children in Western styles. A big portion of funding for missionaries is going to MK education fees. Therefore, we decided to pour our efforts into developing local school education programs, Korean classes, and home-school programs. KWMA will work with MK research development organizations to develop long-term plans and solutions.

Furthermore, we have to be aware that MKs are also part of the missions community. Through that awareness, we expect to see MKs going to places their parents did not go, seeing what they did not see, and participating in mission ministries with greater profundity and professionalism.

19. Analyzing and re-illuminating mission fields

We agree that putting Europe and some other areas into pioneering areas (F1, F2) is not in accordance with our Target 2030 vision, and have decided to reinvestigate some of those areas and reclassify them as general mission areas. However, as Europe is considered as an area that needs to be re-evangelized, we will be sure to carefully and impartially discuss this subject. KMQ



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The Self-missilogizing Task of the Korean Church: The Historical Significance of the Field of Theoretical Study In the Second Five-year (2011-2015) Plan of Target 2030

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Introduction

The 10th KWMA, held on December 9-11, 2010, was a turning-point in concluding the plan and rating the result of the first five-year plan of Target 2030, which had been led by KWMA. It was also a time to revise and supplement the direction and the matters of practice of the second five-year plan from, as well as make the decision to move forward from there. Serious discussions took place within six tracks(theory, training, strategy, mobilization, administration, and support). The author of this paper participated in the ‘theory’ and ‘training’ tracks. It is the opinion of this author that theory and training are the two areas that cannot be separated. More possibilities can be expected from a good mission training when a strong foundation is provided. Also, in order to prevent the products of theoretical research from merely piling up on the desk, a wide application of it in mission training curricula is necessary, whether it be formally, informally, or without form. Doing so will enable the theories to be applied on the field instead of being asleep inside the theorists’ computers.

The author here tries to treat the task of the area of theoretical research of Target 2030 from a more macroscopic perspective. In other words, the intention is to not just talk about only one of the six areas of Target 2030, but rather to discuss the importance of the case, which

goes parallel with the task of self-missilogizing, having in mind the Korean mission status of the 21st century and the mission theorizing work capability of the Korean church which are complementary to each other.

Self-missilogizing as the fifth independence principle

Are Korean churches today mature as compared to Western churches? Positive answers may be brought forth from several areas, but the reality is that within the realm of missions, the answer may not be the same. For 120 brief years of Christian history the Korean church has rapidly grown to be the church that, second only to the U.S. church, has sent the most missionaries abroad. As a result of such quantitative growth, many people think that the Korean church is no longer in a position of being ministered to from the Western church. Instead, they think the Korean church has grown and matured into an independent and indigenized church. However, it is necessary to know that we cannot completely agree with such thought.

For the past century, the Korean church has accomplished much that satisfies the principles of self-propagating, self-governing, and self-supporting, which are considered to be the three-selves of the fully indigenized church. In this respect the Korean church could be seen as a church that is no longer in need of being ministered to, but instead has grown to be on the list of matured churches. The Korean Church today has also acquired “the capability of developing their theology without outside aid”¹⁾ or “the ability of developing its own theological understanding through the Bible”²⁾ All these are included in Paul Hiebert’s claim of the 4th mark of a mature indigenized church, which is the 4th-self, or self-theologizing. Today in Korea there are no cases where a professor is dispatched from the Western church to a Korean theological seminary as a result of a lack of faculty members. Despite having only a brief Christian history, progressive theologians have contributed to the growth of the Korean church, making it possible to develop indigenized theology. They have developed the indigenized theology of ‘the people’ and the theology of ‘Han’(meaning ‘deep resentment’), which are the liberation theologies that embody

1) Paul G. Hiebert & E. H. Meneses, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies* (1995). Grand Rapids, MI: Baker Books, p. 164.

2) M. Pocock, G. V. Rheenen, & D. McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (2005). Grand Rapids, MI: Baker Academic, p.15.

Korean culture.³⁾ And now Korean professors are easily found in English-speaking theological seminaries, even within the United States.

It was William Taylor, ⁴⁾ who was the Chairman of the Missions Subcommittee of the World Evangelical Association, who emphasized the fifth-self, or the fifth mark of a mature indigenized church that has grown to be independent: self-missilogizing [Figure 1]. That is to say, the church is considered to have the fifth self when it is capable of developing its own missiology without help from the church from which they received the Gospel.



〈Figure 1〉 5 marks of a mature Church

Perhaps, the greatest task within Korean mission work in the 21st century is in the area of this fifth self. It is also necessary to be aware that the greatest task of the ‘field of theory’ within the second five-year plan of Target 2030, which pursues the ‘Period of Expanding in Mission’, is to solve this problem.

What is Self-Missilogizing?

How will we go on to develop our missiology by ourselves? In order to discuss this it is necessary to first talk about the definition of missiology and the task, as well as the meaning of missilogizing.

1. The Definition and Specific Tasks of Missiology

Verkuyl, who was a reformed mission theologian from the Netherlands, defined missiology

3) Seoul, Korea: KSRFA.

4) William Taylor, *Global Missiology for the 21st Century* (2000). Grand rapids, MI: Baker Academic, p.6.

as research about the work of salvation by the Triune God for the purpose of realizing His Kingdom on earth. It is a study about the godly mission of the church on earth for preparing to serve God, who is planning the work of salvation for this world.⁵⁾ Also, according to Alan Tippett,⁶⁾ who was a professor of Theology at the Fuller Theological Seminary, missiology is a scientific study of researching, recording, and applying the Biblical origin of Christian mission work, history and historical data, anthropological principles and techniques, theological foundations, and so on. Looking at it as a broad subject, the basis of the Biblical theological mission and mission theology, the history of missions, cultural anthropology and folklore, mission theories and strategies, and cross-cultural leadership would be considered important subjects to study. Tippett also added that new missiological theories should not come from a desk, but from the mission field. Alan Tippett posited that these theories should then not only be scientifically examined by missiological theologians with cross-cultural missions experience, but they also should be put into practical application on the mission field, where, through experimentation and correction, they can be finalized as theories.⁷⁾

2. Missiologizing

Dutch missiological theologian, Jongeneel, said that missiologizing means the activity of the theological study that works to conceptualize missions.⁸⁾ In other words, missiologizing is the development of missiology through the provision of opinions about missions through philosophical, experimental, and theological approaches within the areas of missiology identified by Tippett above. Classical Dutch theologian, Johannes Verkuyl, describes missiologizing when he said the practical task that must be solved through the missiological development is that the abiding missiological task is the scientific or critical investigation of **1) figuring out the fundamental objectives that the church must handle as its mission, 2) its motives, effective structures and means for the ministry, and the forms of cooperation between**

5) Johannes Verkuyl, *Contemporary Missiology: An Introduction* (1978). Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, p. 5.

6) Alan Tippett, *Introduction to Missiology* (1987). Pasadena, CA: William Carey Library, p. xiii.

7) *Ibid.*, p. xvii.

8) Jan A. B. Jongeneel, *Philosophy, Science, and Theology of Mission in the 19th and 20th Centuries: A Missiological Encyclopedia. Part II: Missionary Theology* (1997).

churches and organizations, and 3) the types of leadership necessary for the development of these various domains.⁹⁾

David Bosch,¹⁰⁾ who is a South African of Dutch descent, and who is said to have written “the final chapter of missiology” in the 20th century, said that missiologizing is the critical and careful investigation of mission work and the foundation of mission, purpose, attitude, message, and methods.

Therefore, in order for the Korean church to become a church capable of developing missiology by itself, in terms of the idea of self-missiologizing, the Korean church must first be able to accomplish such missiological tasks by itself. We need a true ability to handle the fundamental tasks of missiology that approaches critically, analyzes and conceptualizes all mission work and methods, depends on theories and principles, and strategizes about what we are doing.

Will we be Able to Achieve Such Missiological Operations?

Sadly, it is a fact that the missiological development of the Korean Church has not come close to what it should be. The two main reasons are as follow:

1. A Short History of Missions

The first reason is that the history of our missions is short. It would not be wrong to say that the true mission movement of the Korean church began in the 80’s when the Korean church’s explosive growth was at its peak. The anointing of the popular mission movement of the Korean church took place at the opening of the first Mission Korea Conference (which was the initial mission mobilization conference in 1988), and at the opening of AMC in Seoul in 1990. Even though Korea suffered an economic crisis in 1998 due to the IMF, which seemed to be applying a brake on the movement, nevertheless, in the year 2000 Korea marked a record of sending out the largest number of missionaries in a year.

On the other hand, though there is intense passion and the quantitative expansion of the foreign missions by the Korean church, it is apparent that the quality of the mission work remains

9) Johannes Verkuyl, *Ibid.*

10) David Bosch, *Transforming Missions: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis Books.

immature. Recurring trial and error on the mission field, quantitative mission focus, the severity of repetitive investment coming from missionaries due to discord and collisions, the carrying out of mission work as a mere job as means of survival in certain places because of low capability, limitations due to the lack of cross-cultural missionary leadership, and so on, are all phenomena that need to be resolved immediately. Following the hostage crisis of the Korean short-term volunteers in Afghanistan, a newspaper in the United States criticized the Korean church's cross-cultural missions efforts, comparing them to the methods the Western church used in the 19th century.

We have to take such criticism with a modest attitude and make it an opportunity to reflect upon our mission. The Korean church's missionary movement only began a short time ago, and it has zealously poured out its efforts just over one generation. There is no doubt that the history of the Korean church's mission is exorbitantly short compared to the Western church, which has over 200 years of history after William Carey's arrival in India in 1793. It is obvious that several problems are being exposed, and it is merely one of the steps to go through in the natural development process. However, this proves that our mission, with its short history, is not mature enough to handle mission and missiological development by itself.

2. Lack of Human Resources

Second area is the lack of human resources. Both Korean denominational and nondenominational missions organizations from the past generation have been focusing too much on building up the organizations by increasing the number of missionaries and eagerly sending them out. Not enough energy has been spent on promoting training centers for the qualitative improvement of missionaries or for preparing equipped trainers and Korean mission theorists with field experience for the theoretical development of the mission.

This situation did not see any change throughout the 90s, and, although more human resources gradually became available as we came into the 2000s, it is still not enough. Even at this point of time, 10 years into the 21st century, mission centers with missionary trainers possessing both theoretical and field experience remain the minority. It is also rare to find mission theorists or missiology professors who have a long-term experience as cross-cultural missionaries. It is commonly said that there is no bond of sympathy between those who teach and develop mission theology and the missionaries who are experts in the field. Even though everyone knows that those who are in charge of theory on the field should take lead in developing Korean mission models

that match our culture, our reality shows that this is not the case. We are still busy translating Western books, and we are preoccupied with following them without any process of critical acceptance.

Of course, behind this phenomenon is the structural limit of Korean missiology academia having not yet reached maturity. All the research starts off with the researchers discovering and observing a certain phenomenon that is interesting or perhaps looks strange and abnormal, and so they drag their feet.¹¹⁾ Therefore, it is reasonable to say that the theory of missiology, which is a social behavioral science, comes from the field. Alan Tippett, said, **“A new missiological theory comes out of the situation in the mission field and goes back to the mission field for the practical application after being examined scientifically by the experienced missiologists”.**¹²⁾

In other words, in order for missiology to develop, it is crucial that there must be many missiologists who have enough experience with the struggle of carrying out the most effective cross-cultural ministry on the mission field. The provision of an environment within theological seminaries, missionary training centers, or research development centers, where these experienced missiologists can work, is also necessary. With this provision the phenomena and problems can be analyzed and, after the theoretical grounds for explaining those problems and phenomena are set, it is possible to establish a new mission strategy and models. When these activities continue, the Korean church will grow in maturity and move ahead with its own missiology.

However, in contrast to the West, it is difficult to find missiologists who have both experience and theory. That is why we rarely see any strategies that satisfy the missionaries or theories developed that increase the effectiveness of the ministry on the field that will further develop a Korean-perspective missiology. There is no structural support for field missionaries who want to become mission theorists, even if they have talents, and the Korean church is not even aware how such institutional restrictions are hindering the development of the missions.

In conclusion, the various issues of immaturity of the missions that have come to the fore these days are not the problems of just one or two churches, or a couple of missionaries. This is an issue of the lack of maturity of missions within the Korean church, and is because there is limited capability within Korean missions; they do not yet have the ability to develop the missiology by themselves.

11) C. Marshall & G. B. Rossman, *Designing Qualitative Research* (1999), p. 22.

12) Alan Tippette, *Ibid.*, p. xvii.

The Tasks We Face

One of our clear assignments at this time is the ministry to pioneer in the frontlines for the remaining minority tribes in remote areas. In order to accomplish this task the Korean church will have to pursue the R&D and professionalism in training. Since 2006 the KWMA, with a vision of Target 2030, started the pursuit of making Korean missions make strides in the areas of theory, training, administration, strategy, mobilization, and support. This presumably will be important leverage in the development of Korean missions. The emergence of organizations that strive for research and development and professionalism in training is considered as a sign that the future of Korean missions is bright. It is now a time where a network is urgently needed between people who are making an effort in relationship to this task-sharing information and encouraging each other-and the culture where these people endeavor for the assignment of this period.

There is one more important assignment: answering the question of how to effectively hand over leadership of the ministries that have been carried out for the past several years to the locals or natives. The Korean missions movement must become self-aware about this clear assignment. We must understand that the aim of the ministries started by the missionary is not 'growth', but 'succession'. This does not mean that the ministry should be handed over after it has grown strong, but instead, that when local leaders are trained, leadership should be handed over to them so that the new leaders can handle the ministry effectively and in ways that are appropriate for their culture. It is necessary to start the Passing the Baton Movement (PBM) as we develop the philosophy, policy, strategy, and model of the 'Cross-cultural Leadership Succession'. As long as this stays a dream, the mission will not be complete. What is the use of starting up many ministries? Unless indigenization takes place, everything will be left unfinished. Whatever is left unfinished will vanish after the missionary leaves. The author himself witnessed that when a missionary went back to Korea due to a chronic disease, it took only two weeks for the church to scatter. How sad it is when we think about all the materials, efforts and prayers poured into that ministry over several years. A mission that fails to train local leaders is just like the house built on the sand. Therefore, it is a pitiful situation to encounter people who are immersed in ministries that are not missiologically sound and lacking direction. The reason this scenario is so common is probably because the Korean church has not yet reached a level where it can creatively diagnose its missions and develop the missiology needed. The responsibility of overcoming these realities is primarily

on the mission theory research area, and these are the assignments that every missiologist and theorist must face and work at together in unison (cf. Table 1).

Classification	Major Activity	Specific Activity
Development of Actual Theories for the Target2030 Aim	Development of the theory by the domain of missions	Actualization of the frontier missions
		Vitalization of the mission research network
	Reduction of the gap between theory and practice in missions	Communication between missiologist and mission practitioners
		Make research center available for the local missionary
Development of the missiology with Korean aspects	Propose the Korean aspect mission theory	Vitalization of research seminars
		Formation of the Think Tank group
	Development of the Korean mission model	Development of the Korean missions
		Operations on theorizing the Korean model
Development of the contextual theology of the mission field	Korean missionaries' Participation in developing the contextual theology in mission fields	Establishment of the limit for the evangelical contextualization
		Organization and operation of the contextualization Task Force
	Encouragement to nationals for the development of self-theologizing	Conscientization of evangelical self-theologizing
		Establishment of the self-theologizing study group

〈Table 1〉 The Tasks of the Field of the Theoretical Study of the Target 2030's second five-year Plan revised at the 10th KWMA

Concluding Words

The Korean church has been achieving remarkable growth. However, its limits within the area of missions are evident. The development and the maturity of the Korean church's mission run parallel with the capability of the church to self-missilogize and develop missiology on its own. The biggest mission task of the Korean church for the 21st century lies in how we go about developing our missiology on top of the trials and errors that are piling up and the field experience.

The Korean church must not be satisfied with merely pouring effort into missions; it must not stay in the survival paradigm we have been in for the past 20-30 years-focusing on growth and, therefore, the survival of the organization through the increase of the number of missionaries sent abroad. It is crucial that the churches, mission organizations, and theorists not only learn a lesson from Western missions, but also begin the stage of self-missiology, theorizing and developing an Asian missiology, with a particularly Korean bent, by strengthening our advantages, instead of importing the experiences and theories of Western missions.

As Thomas Kuhn cried out, the development of science cannot happen only by the arithmetic scale of knowledge and information, but it is made possible through the emergence of a totally new paradigm, such as **‘the Copernican Revolution’**.¹³⁾ Like Kuhn, David Bosch, who is known to be the one who has accomplished the synthesis of the missiology in the 20th century, left a remarkable footprint in the development of the mission theology by describing missiology from the perspective of paradigm shift of mission.¹⁴⁾ At this time the Korean church desperately needs a revolutionary paradigm shift in mission. KMQ



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13) Thomas Kuhn, *The Structure of Scientific Revolutions* (1970), p. 82.

14) David Bosch, *Ibid.*, p. 181 참조.

The Leadership of Korean Aspect Mission¹⁾

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I. Opening

There have been outstanding changes in the world of missions and one of them is the increased number of Christians in the Two-thirds world and that of Christian pastors, which is already more than 50% from the same region. Korean churches experienced unprecedented growth. They have already witnessed eye-opening growth, not only in its numbers, but also in their work on the stage of world missions. With this reality they are standing between the declining²⁾ Western circles of missions and the upcoming missions from the Two-thirds world³⁾ that have just started to send missionaries abroad. Korea, a country that was once a big mission field, has now transformed into a nation that sends missionaries to the world. In this position Korea is able to give insights to the Two-thirds world about church growth and is equipped with an analytic understanding to offer the Western mission world. Therefore, Korea's role is to be the middleman to serve and offer good influence to both sides of missions world. This will be a major task and very demanding on Korea.

1) This article was presented at the 6th conference for Development of Korean Missionary Leader, held in Siem Reap, Cambodia, on 28th of Feb, 2011. 14) David Bosch, *Ibid.*, p. 181 참조.

2) The word, 'declining' is used to describe three characteristics of Western missions. First, the number of retiring missionaries is greater than that of new missionary. Second, the field of missions is geographically shrinking in its Islamic region and finally, the number of short-term missionaries is greater than that of long-term missionaries.

3) Countries called BiCis are representing this world and they are experiencing considerable growth in their economy and church. BiCis stands for Brazil, India, China, and Indonesia.

To find a way forward for this influential task of mission leadership Korean missions has to look into the subject of Korean missionary leadership first. Before we ask the question of what we are to be influencing, we should first clearly acknowledge who we are. And this self-acknowledging gesture inevitably leads us to the concept of 'Korean aspect mission' - meaning mission work by 'Korean missionaries'. Two aspects of influential Korean mission leadership will be reviewed here under the themes of leadership and Korean aspect mission: works (Korean Aspect Mission: Activity) and vocation (Korean Missionary: Subject).

II. Propositions: Leadership is an influence.

'Leadership' is a popular term used by the secular world and Christians alike. Although its common use undermines the importance of the word, leadership is still an important subject. It is interesting that this subject is so popular when only a small percentage of people become leaders and there are very few people who become leaders within a given organization. It reveals that we know how important and influential the role of 'leader' is. This is why we see many definitions for the word, including the concept of influence. This article agrees with that definition by saying 'leaders or leadership are influential.' Robert Clinton wrote about leadership in the following way: 'leadership is to let a group of God's people go forth following His will with God's calling to influence others to be equipped with His abilities.' The leadership of Christian leaders should be to serve using Jesus Christ as the model of leadership.

One can ask the following questions: Is a missionary a leader? Without going into too much detail, the answer is 'yes.' The fact that a missionary's job is to use the Gospel to evoke change (influence) within a society is enough to call a missionary a leader. It also means that a missionary should remember the heavy responsibility of being a leader. Keeping in mind the common qualities of leaders, Korean missionaries are to stand with their unique cultural background and characteristics as God's people on the stage of world mission to spread influence as leaders.

Considering that the participants of this gathering are senior missionaries, this article only defines leadership as influence and doesn't cover further issues and discussions about leadership. Instead emphasis is put on the influence of Korean aspect mission in world mission and on grafting its influential leadership onto the mission field.

II. Understanding the Korean Aspect Mission

1) Background of Korean aspect mission

Korean Missions have witnessed not only growth in numbers but also in perspectives towards missions. It has taken a long time for Korean missionaries to learn Western mission paradigms. While they are being passionate about it, they found out that it couldn't explain every problem they faced along the way. What missionaries might need in a missions course can differ depending on who they are, (e.g. whether they are 'Westerners' or 'Koreans'). Their processes and methods for problem solving are different. Understanding that the frame of Western mission cannot analyze many of the problems Korean missionaries encounter on the field is the beginning of 'Korean aspect mission'. 'Korean Aspect' is not the Koreanization of mission nor is it a biased way of thinking. Rather, it gives thanks for the growth of Korean missions and cooperates with world missions to contribute to mission work as we prepare for our Lord Jesus to come back. It is to find the 'right role' for Korean missions, with its unique features, while asking what is the most efficient way of accomplishing the task. During this critical trial period, the role of Korean aspect mission as a front-runner of non-Western mission countries and middleman between Western and non-Western countries is currently being considered. There are great implications when we see transitions in mission such as movement of its center from Western to non-Western countries and the Christian population in the southern hemisphere outnumbering that of the northern hemisphere. Korea, in this wave of change, needs to encourage its missions to facilitate a 'bridge role'; to define the 'Korean Aspect' model in various fields, including both qualitative and quantitative factors; and to be leaders in world missions.

The term 'Korean Aspect' has recently been used frequently. Korean Aspect evaluation standards for universities, Korean Aspect production, Korean Aspect management, Korean Aspect human resources development are examples of how the term has been used. These usages of the expression show that Korea realizes most things from Western countries are not working for Korea. 'Korean Aspect' is not, however, clearly defined. A lot of people initially had negative impressions of the term. Some felt it was a narrow-minded way of thinking and opposite of what we originally had. A great number of missionaries continue to feel uncomfortable and are guarded about the expression. They doubt whether there is a 'Korean Aspect' to particular mission areas, point out the reality that negative evaluations appear with a big numbers of Korean missionaries on the field, and argue that it's not desirable to use an exclusive term like 'Korean Aspect Mission' to describe what we have and who we are. Such criticism has a point. But this response is from labeling Korean aspect mission as one with Korean style. It doesn't mean mission with Korean style, but mission from a Korean aspect.

Korean Aspect refers to features in missions performed by Korean missionaries with a Korean temperament and cultural background.

2) Contents of the Korean aspect mission

Since 2000 there has been a movement of self-examination to check to see whether we are wearing Saul's armor or David's clothing as we ponder 'Korean aspect mission' and 'Korean theology'. The outcome of those efforts was NCOWE V⁴⁾, held in 2012. The Korean Aspect was reviewed and a model was proposed for Korean mission. It wasn't an individual opinion but rather a framework, which one can use on the mission field. This framework was identified by looking back at 125 years of Korean church history and taken as a unique Korean Aspect of mission, molded from its transition from mission field to one of mission works. I believe those are leadership contents with which Korea can make an influence on world missions. The framework of Korean aspect mission is shown clearly in the declaration of NCOWE V: "The revival of Korean churches was possible through the accomplishment of the Holy Spirit and sincere repentance under God's special grace. It led to Bible studies, prayer, evangelism movements, and social movements for transformation through which they grew to be independent and contextualized churches. The Korean aspect mission strategy refers to a mission strategy that is biblical, native, and incarnational based on Korea's experience of how the Gospel was handed over, and on the historical background of revival. (Omitted) The following is the declaration to build a possible Korean missiology and Korean mission strategy, applicable to 21st century world missions, by reviewing various mission strategies and cases that have been implemented by Korean churches and missionaries." (*The Declaration of NCOWE V*)

4) NCOWE (National Consultation on World Evangelization) is a mission conference held by KWMA, the first of which was held in 1990. In 1995, ChungHyun church held GCOWE 95 (Global Consultation on World Evangelization) in Seoul, claiming strategies for Unreached People and Adopt-A-People missions. This theme is agreed upon, regarded as an answer by the Korean mission world, and labeled as NCOWE II. The third consultation was held in 2000 with five branches of the conference (International Mission Cooperation Conference, 21st Century mission strategy Conference, Pastoral Leaders Mission Conference, Laymen/Professional Mission Conference, Christian Educator Mission Conference). One of the branches was about strategic allocation of Korean missionaries by NCOWE III, providing research and free/main consultation. The fourth NCOWE was in 2006 to avoid overlapping with KWMC, which was held in 2005 in the United States. And the fifth NCOWE was held in 2010. The Consultation has participants from around the world and averages in attendance from 800–1000.

2-1) Foundation of the Korean aspect mission model proposed by NCOWE

- ① People Movement Strategy: Multiple individuals from a people become good soil for the gospel to be diffused fast.
- ② Triangle Strategy: Integrating mission work in medical service, education, and church planting.
- ③ Nevius Mission Strategy: Locals became a foundation for evangelization of the people independent of foreigners.
- ④ Comity Arrangement: Unnecessary fractions and financial waste are minimized by allocating areas for propagation and avoiding leaning on missionaries in the small Korean Peninsula.
- ⑤ Evangelical Alliance: Allying efforts between missionaries and mission organizations in particular mission fields.
- ⑥ Localization Strategy: Appropriate strategies applied for the Korean or Chosun society.
- ⑦ Diaspora Strategy: Dispersed Koreans become a means of evangelism.

2-2) Adaptable Korean aspect mission models

Korean aspect missionaries can apply the following models based on evangelism and uniqueness from Korean conditions to their mission fields.

- ① Discipleship training (CAL seminar), Church Planting (Megachurch)
- ② Canaan Farmers' School, International Corn Foundation
- ③ Prayers (Early Morning Prayer, Communal lamenting prayer, Three calling outs of Lord)
- ④ Missions Movement (Mission Korea, KOSTA, Youth Conference, etc.)
- ⑤ Specialty Missions (Fathers' School, Workplace Service Group, Military Mission, Holy City Movement, Church of Entertainers, etc.)
- ⑥ Evangelizing Methods (Method of Drizzle, Method of Sweet Potatoes, etc.)
- ⑦ Korean organizations and companies (UBF, E•LAND, etc.)
- ⑧ Passionate laity to join world missions (numerous mission training programs)
- ⑨ Approach with Pop Culture (Korean Wave, 'HanRue'-*Love Sonota*, etc.)

IV. Korean Missionaries

Korean missions have 'Korean factors' from the development of Korea and Korean Christianity. Korean missionaries on the field committed to and joined with world missions, but with a universal Korean identity trained in Korean mission circles. The 'Identity of Korean missionaries'⁵⁾ is the

characteristic feature of people who are trying to spread the gospel with the various merits and shortcomings of the Korean temperament.

I don't think we can criticize the various features of Korean missionaries as a whole. Rather, it is better to put more energy into helping each other to think about and find out the right kind of leadership and influence we can develop to serve world missions as sincere Koreans following the Lord Jesus. Temperaments do not easily change. There is enormous and subtle part melted and hidden through the long history of tradition, which is hardly changeable. (Baek Suk Gi, 2007) Temperaments formed over time through society, culture, history, and environment are not to be considered wrong or criticized. 'Temperaments' are neutral similar to the way culture is neutral. Every nation has its own 'temperament' that can't be cast off. It is essential to review the identity of Korean missionaries and 'ourselves' first so as to exercise the unique leadership in the field of world mission.

1) Perspectives on Korean missionaries

1-1) Perspective of Korean Missionaries

Once distributed a questionnaire for the comparative advantage regional study of Korean mission to leaders of Korean missions and had them write in what they thought were three areas in which Korean missionaries were strong. They gave answers such as experience of church growth, wide range of experiences of the country, characteristics of adaptability to the mission field, faith, etc. The individual merits matched especially well with the temperament of Korean people. Specific key words and phrases were as follows: 'commitment', 'adaptability', 'passionate serving', 'thorough frontier spirit', 'quick adaptation in the field', 'pioneer mind',

5) Dr. Lee Tae Woong argues the necessity of the establishment of an appropriate identity for Korean missionaries in 'The Exploratory Study on the Identity of Korean missionaries' (the 1st Sulak Forum) and emphasizes that they need to be evaluated as Korean missionaries with identity by Korean and/or world churches. He defines their identity as follows and suggests propositions for the identity of Korean missionaries: 'Koreans: Who are they? They eat Kimchi, they are spicy with a sacrificing spirit, they are warm-hearted, and build strong and unconditional bonds with friends. There are also negative characteristics. They easily pick fights; teamwork is hard to achieve; they take on conflicts with a strong competitiveness; they, more than any other nation in the world, stick strongly within the ties of hometown and school, while, outside these boundaries, they couldn't be more individualistic. Korean missionaries are ones from this group of people called and sent outside into different cultures with support of local churches.'

‘independent’, ‘perseverance’, ‘overcoming difficult environment’, ‘passion’, ‘sacrifice self over mission’, ‘ability to breakthrough’, ‘tenderness in a relationship’, ‘courage’, ‘capability of working independently in remote areas’, and ‘relationship oriented’.

When I asked 300 participants⁶⁾ in mission trainings for laity in local churches to choose three merits of Korean missionaries according to priority, they chose adaptability and passion as the top two. The figure below shows their answers by frequency without priorities considered.

	Contents	NO	Ratio(%)
1	Culture/language/adaptation	166	21.04
2	Passion/driving force	135	17.11
3	Attitudes (diligence, perseverance, patience, service, commitment, etc.)	123	15.59
4	Abundant emotion/sensitiveness/ talents/ professionalism/ intelligence	105	13.31
5	Experience/opportunity, national image	70	8.87
6	Community, sociability, relationship oriented	46	5.83
7	Prayer/spirituality	44	5.58
8	Sense of kinship in a mission field (race, identical experience with local)	39	4.94
9	Financial ability/support	38	4.82
10	Frontier spirit	15	1.90
11	Firmness/determination, confidence	7	0.89
12	Etc.	1	0.13

〈Figure 1.〉Results of survey of the top three merits of Korean missionaries(targeting 300 of laypersons)

1-2) Perspectives of others

The outside view is almost identical. There have been a few evaluations presented⁷⁾ by foreigners upon Korean missionaries since 2000, and they can be summarized based on the contents announced in the sourcebook of NCOWE V as follows:

The characteristics that follow are pointed as merits: Commitment, perseverance, church

6) A survey collected from nationwide mission trainings from March to May, 2010, at which the writer of this article lectured.

7) There have been a few writings reviewing the identity of Korean missionaries and Koreans by Korean mission leaders since 2000 and ‘Evaluation of Mission Work by a Korean Aspect Missionary’ by Professor Lee HyunMo and ‘Study on Leadership Styles of Korean Mission Workers Abroad’ by Dr. Moon SangChul, ‘Sourcebook of the 1st Sulak Forum’ and ‘Sourcebook of NCOWE V’, among others, describe Korean missionaries as subjects of Korean aspect mission.

planting, activeness, (national historical) experience, prayer, vivid vision, evangelical tradition, passion, sacrifice, adaptability, high standard of education, spirituality, stable support of church, understanding of communal values, diligence, earnestness, and accessibility to non-Western culture. There are weaknesses of Korean missionaries pointed by foreign mission workers as well. They include lack of cultural understanding; poor language-use skills; an authoritative (or discriminating) attitude by age, education, or social positions; weak team spirit; lacking openness; and achievement orientation. It is easy to notice that these weaknesses are their strong points pursued excessively. For example, one of their merits - church-planting ability - might come with an oppressive tendency to inject a culture of Korean church into a local one. This leads to side effects of emphasizing visible achievements and differentiating laity from the clergy. Passion can easily be confused with over-commitment or over-power demanding sacrifice from local partners, leading manipulation or control. Because strong points and weaknesses are essentially two sides of the same coin, it is more important to maintain moderation to keep a balance between the two, than it is to undermine merits and fix weaknesses. To be a Korean missionary with a positive influence, it is helpful to know what he/she has and doesn't have first, then we can seek to polish merits while complementing weaknesses. Once we properly understand performers who want to give influence (Korean missionaries) and perceive what they try to give (mission work), Korean aspect mission leadership will be ready to be influential.

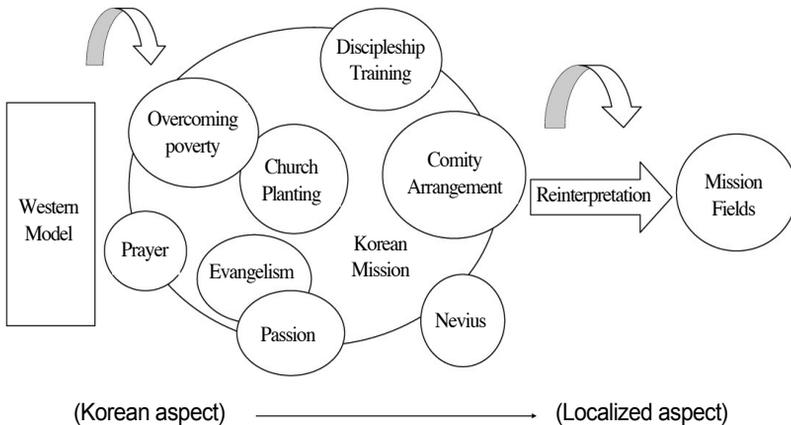
V. Influences of Korean aspect mission in its vocation and works

It's not true that Korean missions have only weaknesses. A lot of leaders and missionaries, however, seem to be overly concerned about the weakness even though they know strong points of Korean missions. It's desirable to be introspective for progress but it is also easy to fall into the trap of covering and blaming everything on oneself. This can cause one to be overcome with the sense of defeat. One can say that Korean missions have problems, but there are other things to consider. It is true that though Koreans tried hard to do things well over the last three decades, they have gone through a trial and error process and the 'mistakes' do look huge. However, it's time to complement the weaknesses and maximize the merits that Korean missionaries have on the field. This will be the way to execute influential mission leadership in order to cooperate with world missions and invigorate Korean missions. Now is the time for Korea to serve mission fields and convey good influence based on their great resources, such as rich experiences, well-trained missionary human resources, and passionate local churches.

Korea can be an important model of success. The Korean government has been running a program called KSP (Knowledge Sharing Program) to respond to requests for consultation and policy development for developing and underdeveloped countries. It was started to support countries with formal or informal interest in Korea's keys to success. Vietnam was a front-runner. The enthusiastic country, with the advice of the Korean government, established the Vietnam Development Bank modeled after the Bank of Export and Import of Korea. Recently Vietnamese government officials are paying frequent visit to the Korean government's office building to set up a decade long economic development plan which started in 2011. I believe this is a factor Korean missions can use to contribute to countries from the Two-thirds world. What we Koreans have experienced can be shared as a sample or a platform for local leadership in the Two-third world where missionaries are serving.

Work, exercised by Korean missionaries, can be extraordinarily helpful on the mission field, along with experiences of church planting, revival sponsored by prayer and their vocation nurtured through overcoming national poverty. Korean missionaries are not from Western countries. They are Asians. It is required for them to have Asian cultural emotions, find reinterpreted gospel mission work, and customize them for development. I'm sure that leadership from Korean aspect mission will rise up while they follow these steps. Once Korean missionaries have better understanding about who they are, they can build effective local leadership. That's why awareness or development of Korean aspect mission must be a priority.

〈Flow chart for development of Korean aspect mission leadership〉



VI. Proposals

It is regarded that it's been about 30 years⁸⁾ since Korean churches sent missionaries abroad. There is a growing number of senior missionaries with more than 20 years of experience and they display their leadership at fields in and outside of Korea. This trend will be continued. Encouraging more of this type of leadership to be raised up is a way of serving world missions and it leaves Korean missionaries leadership development as homework. A lot of missionaries acknowledge the importance of leadership development in other cultures. I believe that leadership is fundamentally identical in Korea and in other mission fields. If one understands the 'environments' of the mission field under the same principle, he or she can be motivated to perform the right leadership. As for the importance of understanding the 'mission field' thoroughly, it can't be overestimated, not only for the influential Korean aspect mission leadership, but also for global mission work.

It is reported that Korean missionaries are sent in 169 countries around the world, but not every mission field is witnessing great success at the hands of Korean missionaries. In other words, there are places where the merits of Korean missionaries, such as passion and driving force, turn out as obstacles to their work.

Based on the above findings I would like to propose the development of leadership that is influential and utilizes the characteristics of Korean aspect mission (KAM) considering four different environments.

1) Fields where KAM can maximize its leadership

These are areas where Korean missionaries can take out win-win situations. Japan, for example, is a country where the gospel is freely propagated. But there are 70 cities without a single church and most Japanese churches are fairly vulnerable. Japan needs active movements of church planting and passion for evangelism. And Korean missionaries can give good influence to Japanese pastors.

2) Fields where KAM faces ineffectiveness in its leadership

8) It is 1979 when we see the reported number of missionaries. One of the oldest international organizations that set up a branch in Korea is OMF and OMF Korea celebrated its 30-year anniversary in 2010. Korean churches have been sending missionaries since 1998.

Mission fields such as Africa apply to this second environment. They have different cultures and existing churches as well. Korean missionaries with high levels of education can be influential, through discipleship training, by delegating and helping local leadership rather than exercising their own leadership.

3) Fields where KAM can exclusively be influential

Buddhist areas, such as Cambodia, (with ever growing popularity for Korean short-term work), are promising for Korean missionaries to work, actively developing proper local leadership.

4) Fields where KAM is unable to realize its leadership

The Middle East is more appropriate for other missionaries. In places where Korean missionaries find it hard to reside, missionaries from other countries are engaged actively in work and are able to see good results. For these areas it is better to help missionaries from the Two-thirds world to work more effectively or to delegate the fields for macroscopic amity arrangements.

Analyzing KAM leadership according to field environments is meaningful, realizing that Korean missionaries don't have to accomplish leadership in every corner of the earth. Korean missionaries sometimes need to stand one step behind, as helper of world missions, contributing as middlemen between the Western world and the Two-thirds world, and to achieve macro-scale cooperation. Although the above is my personal classification, analyzing leadership within the field environment is worthy of consideration for KAM leadership. In any case, it must be remembered that the final goal of KAM leadership is to build local unity in the Lord.

VII. Closing

I believe that God made Korean missions grow so that they can provide fruitful leadership in the world of missions. Instead of being proud or self-asserting, Korean missions should humbly express it by serving Western mission, contributing as middlemen helping mission partners in the Two-thirds world to have mission insights and developing leadership for coalition efforts. Discussions about international leadership of Korean missions (at missions conferences or in circles of missiology) are not mentioned in this article. But Korean missions ability to effectively bridge the two sides of the mission world will naturally qualify them for international leadership.

Korean missions don't want to speak of KAM leadership with closed minds. Nor is it from locked-in interests of self, because it has joined in the world missions hope of seeing our Lord's Second Coming. KAM, which is based on the Bible, starts from its self-perception as

a leader between the Western world and the Two-thirds world. Korean missions can exercise true leadership when it understands the right identity of 'Korean Missionaries' and KAM and builds the Kingdom of God within His universal truth along with the mission of world, consisting of unique individuals. I would like to close this writing with an encouragement to Korean missionaries sweating in fields and with hopeful expectation for them to transform locals into influential leaders in a society. KMQ

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The Promise, Limitation, and Future Of Empirical Research in Missions

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Empirical research does have promise for missions. The Korean missionary movement needs to recognize the importance of empirical research in strategic ministries in many parts of the world. Empirical research does have limitations. Not every problem can be resolved through empirical research. We need to find balance between the promise and limitations of empirical research as we envision the future of missiological empirical research. This paper is devoted to the articulation of the promises, limitations, and developmental issues of field-based empirical research in missions.

I. The Promise of Empirical Research

Missions take place in real contexts. Missiology is a field-oriented discipline of theology. Empirical field research is essential for the development of missionary practice. The field orientation of missions and missiology justifies empirical research.

This perspective is clarified when we look at it from a biblical perspective. Numbers 13 shows us that the research expedition is prompted by a mandate from God (Numbers 13:1). God wants his people to be active in approaching the land of promise, not remaining passive. Bold hope and trials are desired. It is to be accomplished rather than given. God ordered an empirical research project to be followed up under Moses' leadership.

The promises of empirical research are summarized in seven points below:

Firstly, empirical research clarifies the purpose of ministry. Without concrete contextual understanding, the purpose of ministry can be blurred. Conceptual and normative planning

may lead to setting unrealistic goals. Empirical research enables concrete and realistic goal setting. Missionaries experience disappointment and frustration when they set unrealistic and excessive goals that cannot be obtained. Empirical research facilitates goal setting that encourages realistic and relevant efforts and approaches to ministry.

Secondly, empirical research helps identify relevant methods of ministry. Research serves creative functions. Empirical research does so to even greater degrees. Clear ministry goals do not guarantee identification of ministry methods. Concrete approaches to ministry can be identified through empirical research. Solid research helps us to foresee possible breakthroughs in missionary service. Missiological reflection needs to be concentrated on methodological articulation rather than normative discussion. Abstract theoretical discussion without contextual and methodological consideration is not worthy of attention in this fast-moving age. We need to discuss on how to accomplish goals effectively. With this kind of consciousness we need to attempt field-based empirical research in various ministry contexts.

Thirdly, empirical research stimulates innovation in ministry. Mannerism has been a missional problem in every age of mission history. Faithfulness in our ministry contexts leads us to pursue innovation to overcome an easy-going mentality. Innovation is needed in missionary service more urgently than in the business world. True innovation requires a creative mind. I believe true creativity is derived from a researcher mindset. Empirical research stimulates creative yet realistic consciousness to drive the course of innovation.

Fourthly, empirical research promotes team ministry by showing how to apportion the various tasks. We can look into the details of ministry tasks for a deeper understanding of them in order to assign different roles to relevant workers. This will enhance team ministry. By coming at these types of decisions through a research mindset, one will be more objective and able to guard against subjective judgments. It also provides a big-picture mindset, strategic coordination, and managerial apportionment of tasks according to one's gift and expertise. A researcher's mindset is an important part of strategizing missionary endeavors.

Fifthly, empirical research lays a foundation for contextualization. Our message and approach do have many common trans-cultural principles, but there are some needs that differ from context to context. To "become all things to all people" is an incarnational mindset we should seek to have in order to be like Christ (1 Corinthians 9:22). Contextualized ministries overcome ethnocentrism and communicate the gospel in relevant ways. Contextualization is God's strategy, God's methodology, and God's wisdom. Such an important mandate demands an empirical approach because real people live in real cultural constraints; therefore an emphasis

on empirical research needs to again emerge.

Sixthly, empirical research increases effectiveness and efficiency in ministry. Empirical explorations not only suggest relevant means and skills for ministry, but also the right ways toward best practices. Effectiveness toward achieving goals and efficient use of resources are reasonably pursued in the process of empirical research. The pursuit of effectiveness and efficiency is nothing but the modern expression of biblical stewardship. Missionaries need to be aware of the importance of effectiveness and efficiency in ministry in terms of doing their best and utmost. By doing empirical research, we can figure out how to work wisely in a given situation.

Seventhly, empirical research prevents the repetition of trial and error. Many cases of trial and error in different contexts are caused by a lack of historical understanding. Empirical research, on the other hand, considers historical cases of mistakes in order to prevent the repetition of the same errors in later generations. In this sense, historical data can be analyzed as part of ethnographic research in a particular cultural context. A historical understanding of the past casts a light of wisdom and insight on the present issues. Present research bears the fruit of improvement for the future. Research with past, present, and future perspectives stimulates and catalyzes progress in ministry.

This kind of emphasis on the importance of empirical research does not deny the limitations of research. Honest researchers always clearly recognize the limitations of one approach. Empirical research itself does have limitations.

II. The Limitation of Empirical Research

Human experience is limited. Human knowledge is processed through human senses and interpreted through cultural prisms as people experience the reality of the world. The epistemological quality of human beings is neither like a photograph nor a collage. It is like a montage (Hiebert 1994, 23, 40). This kind of epistemological limitation limits the scope of empirical research. The question is not an abstract one, but a realistic one. The case of 12 people who explored the land of Canaan in Numbers 13 shows the need to think, analyze, interpret, and judge in light of the covenant of God. In 21st Century missional contexts we can summarize the limitations of empirical research in the seven points below:

Firstly, empirical research cannot study the transcendental spiritual world directly because the reality cannot be shared socially. The biblical worldview revealed in Scripture provides

necessary access to supernatural dimensions. No matter how reasonable a social scientific study may sound, we give priority and ultimate authority to biblical truth over empirical findings when they collide with each other. In my opinion, that is the foundation of the evangelical understanding of cultures and phenomena. We must base empirical research on biblical principles.

Secondly, empirical research cannot study extra-sensory historical realities directly. People rely on historical records and are biased by particular historical viewpoints. This limited access to historical facts leads empirical research to concentrate on the synchronic analysis of presently available data. Historical research can deal with such historical issues in a better way, though not perfectly. Interdisciplinary studies can address the matter more effectively by complementing each other from one discipline to another.

Thirdly, empirical research is not free from methodological limitations. Any research method has limitations when it comes to validity and reliability. There is no research method without limitations. The problem is how to identify and reduce the limitations. Quantitative studies have issues with analyzing correlations in a systematic yet realistic way. Qualitative studies have issues with neutral and objective analysis and interpretation of data. What is needed is wise and educated efforts to reduce limitations using an awareness of the possible strengths and weaknesses of one approach.

Fourthly, empirical research does not completely reflect the emic view. Qualitative research approaches do not guarantee a complete emic view. This kind of limitation posits that intercultural studies are not free from biases of outsiders' viewpoints. Such an idealistic insider perspective is not desirable for missionaries, but is in the way of deeper cultural exegesis. This point is to acknowledge the fact that the outsider's perspective gets in the way of authentic cultural hermeneutics.

Fifthly, empirical research faces the limitation of time. Most intercultural researchers spend only limited amounts of time on the field even though it takes a significant amount of time for the researcher to attain an emic view. Short stays on the field only allow superficial analyses and understandings. Due to the limited number of experts among expatriates on the field, this flaw in research findings is often overlooked. For in-depth analysis of data, intercultural researchers need to stay on the field for at least for six months, if a few years are not realistic. Significant research findings and theoretical suggestions cannot be generated from one week of fieldwork.

Sixthly, empirical research is not free from linguistic limitations. Short periods of fieldwork, in many cases, do not permit time for language acquisition to the degree of nuanced communication. Too often interviews are conducted in an international language, like English. This is another

realistic limitation for researchers who are familiar with the host culture. Sometimes learning a native colloquial language is considered a must, but, in many contexts, a necessary alternative is to interview through translation. This linguistic issue is increasingly a realistic constraint.

Seventhly, empirical research often faces sampling problems. In many intercultural situations a probability sampling is impossible to obtain. Sometimes research populations are too small or too complex to draw a probability sample. This sampling limitation inhibits missiological empirical research and, thus, solid academic research is not easily found in missions circles. This sampling problem is even more serious in a quantitative approach. There have been too many inaccurate statistical reports drawn from unscientific research procedures. Qualitative research has more flexibility in sampling, but is also in pursuit of theoretical sampling with a good rationale from the process of research design. An honest researcher mindset would overcome a convenience-oriented mindset to acknowledge this limitation.

Empirical research does have limitations, as we have seen. However, these limitations do not overwrite the promises or possibilities empirical research has to offer. The realities of research call us to find a balance between the positive and negative sides. From this balance we can pursue further development in the future. From this foundation, we can identify developmental issues. It is an important missionary task to be done in this ever-globalizing world.

III. The Future of Empirical Research

The limitations of empirical research, as in the case of failure recorded in Numbers 13, does not overwrite its necessity in ministry. Rather, solid research based on covenantal faith is all the more needed in our ministry. Considering both the promises and limitations of empirical research, we need to pursue realistic wisdom. We need to focus on how to improve the practice of empirical research. The following suggestions are drawn both from other researchers' suggestions and my own experience.

Firstly, missionaries need to consider empirical research as the basis of ministry. Missionaries' long-term experience in an intercultural setting is a good foundation for empirical research, but it does not, in and of itself, bear tangible fruit. That is because most missionaries neither prioritize research nor learn research methods. Mission agencies need to guide their members with proper training in research methods and relevant policies. Missionary training centers also

need to strengthen area studies and intercultural research.

Secondly, seminaries need to encourage their students to base their theses, projects, and dissertations on empirical research. Korean seminaries are still weak in harnessing empirical research for their theological and missiological studies. Missiological writings need to be based on empirical field research. For this reason, mission professors need to master empirical research methods. Mission professors in mission theology and history tend to be especially unfamiliar with empirical research; therefore they need reinforcement in this field. Missiologists and researchers in mission anthropology need to track down and update the developments of research methods in their fields.

Thirdly, international research networks should extend themselves to include empirical research. The present research institutes in missions are mostly information centers serving simple functions such as information gathering and dissemination. There are only a limited number of research centers in the global missions circle that can design and perform academic empirical research independently. In consideration of these conditions and environments, research institutes and centers need to cooperate with one another by doing joint projects across cultural and organizational boundaries. Domestically, Korean mission agencies need to emphasize empirical research, support research projects, and apply research findings in their policy-making. When research becomes a common concern for strategic planning and evaluation, Korean missions can accumulate expertise and competency for long-term development.

Fourthly, constraints on the mission field need, more often than not, qualitative research approaches. More rigorous research designs and strategies for data gathering and analysis are needed to enhance the development of qualitative research. Intercultural researchers need to critically evaluate and appropriate new suggestions in ethnographic research to optimize research methods in intercultural settings. Without proper training in ethnographic research methods, a researcher cannot overcome the danger of subjectivity. There are presently training programs in this field available for missionaries and students of mission.

Fifthly, research institutes and researchers need to master both qualitative and quantitative research approaches and methods (Hiebert 2009, 162-164). Quantitative research demands a precise understanding of statistical elaboration models for analysis. Regardless of the limitation of international research, such as weak representativeness of samples, we need to optimize probability sampling both realistically and theoretically. Experts in statistical analysis need to commit themselves to missiological research, which, in turn, churches and mission organizations need

to support by providing relevant environments. A long-term investment is needed in this area.

Sixthly, expatriate researchers need to work with national researchers for empirical research. Even missionaries are limited in their emic view. Therefore, national researchers need to be recruited and trained to work on the research teams. Sometimes, national researchers need to take initiative in conducting intercultural research projects. The quality of empirical research is increasingly dependent on the emic view of national researchers. A true research mindset in this complex world requires diverse cultural perspectives in order to coexist in the whole process of research. For this, the international missions circles need to invest in training researchers in the younger missionary sending countries.

Seventhly, research grants need to be established to foster empirical research in missions. Missional research institutes in the majority world are not in stable and secure environments. Only a small number of researchers are continuing in their ministry with a sense of calling. Research grants can facilitate long-term and macro developments in missions as they support strategic research projects. This kind of effort is a concrete and productive investment for cultivating missional know-how. Too many funds are used for visible assets like buildings and facilities. We need to see the enormous need of investment in invisible assets such as a knowledge of the future.

IV. Conclusion

Empirical research does have both limitations and promise. The question is how to harness its potential in a creative way. A creative mind does not separate ministry and research, but integrates them. Research and ministry must go together! Research must serve ministry! There are too many cases of ministry without research, and too many cases of research without ministry. What is desirable is doing research and ministry in a reciprocal way with the notion of “reflective practitioners” (Taylor 2000, 5-6). Missions require deep thinking for transformation at the worldview level in particular contexts (Hiebert 2008, 89-104). A true commitment to a particular missional task will call for research efforts to accomplish it (Nussbaum 2007, 148-149). Strategizing based on empirical research can be used to revitalize the Korean missionary movement in many parts of the world. KMQ

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Some Suggestions of Research Methodology for Field Missionaries

Joshua HAN

Missionary serving in the Muslim world

1. Introduction

This paper entails the given thoughts on how a field missionary should utilize research. The order of the content will follow the order of a missionary's life cycle or ministry span, which consists of a ministry preparation period (pre-dispatch), a language learning period (post-dispatch), a field ministry period and a home assignment period (sabbatical). This text will briefly explore the need, purpose and content of research for all of the periods in a missionary's ministry span. Lastly the paper will make some suggestions to contribute to the research of field missionaries and to improve South Korea's quality of mission work as a whole through research ministry.

2. Use of research before dispatch

I once heard a missionary tell stories of all the struggles and difficulties on the mission field due to lack of information and research upon entering the mission field. However, these stories are not something to boast about and should be kept from others. One must not believe that jumping into a mission field without any research or knowledge shows good faith.

Using research prior to dispatch, volunteers or missionary candidates should not only decide on the location of their mission and get information regarding settlement, but also attain a general strategic idea for the mission. The reason why the author decided the specific location and people group he is working with is because of his research trip 14 years ago. Five people attended this trip and later found that this specific people group investigated were not touched by any missionaries.

During the trip, rather than seeking information from other missionaries at the location (at the time there were no Korean missionaries for this people group), we would personally visit the locals and, through observation and interviews, we created our own profile for this people group. After this trip three of the five were motivated to go serve as long-term missionaries there. At the time none of them were married. However, by the time mission began, they were married and their spouses accompanied them. This research trip was meaningful in many ways.

The author, even after the location of the target mission field was chosen, visited this location and its neighbouring regions/people groups several times to determine a suitable place to learn the language, which group of the people group should be focused on, the amount of resources available for mission work. With this information he was able to set up a general strategic plan.

3. Use of research during the language-learning period

When arriving on a mission field, the first thing a missionary must do is learn the local language. During this time research is required and is beneficial for the following reasons:

Research contributes to the progress of learning the language. With the exception of fields in remote areas (e.g. jungles, the wild), language is typically learned in a school or private educational institute. Language learning progresses rapidly when classroom study is followed by practice on the field. Missionaries use this method by making conversation with a stranger on the street or making friends with people who speak the language. However, even faster progress can be achieved by deliberate research. People often believe that language must be learned proficiently first before starting any research, however this is not true. The author was engaged in learning the language for only 6 months before he started his research. It was difficult to understand the spoken language of the people group, especially if they were uneducated. However by asking the same questions repeatedly for the research he was able to pick up some of the information due to repetitive exposure. Other times he would have a local research assistant whom he asked about the content that was not understood.

Secondly, through research missionaries will make acquaintances. Not only will they be able to make acquaintances with the language teacher, peers and neighbours around them, but they will also have opportunities to make acquaintances outside of those boundaries.

Finally, relevant to the other two benefits, research can help missionaries gain a whole picture of the mission field. Often a missionary's understanding of the situation on the field is largely

dependant on the type of people they are in contact with through either the school they attend or the residence in which they stay. However, when this happens, their understanding would be only a small part of the whole truth about the location. For example when missionaries target a people group they might understand about the middle class and the student groups with whom they naturally have contact, however, often times the low class and the immigrants go unnoticed. In truth, it is these groups of low class and immigrants that typically have higher receptivity for gospel. Unfortunately, missionaries rarely get a chance to be in contact with these groups, and therefore they do not even attempt to approach them. Research during language learning will contribute to drawing the whole picture of the mission, and furthermore it will provide the foundational information for future engagement of mission work.

4. Use of research during the field ministry period

First of all, research is necessary developing information for the introduction of the mission field and for developing files for mission mobilization (documents, media files) to the field. After the missionary completes the elementary level research during the language-learning period and have drawn out a holistic picture of the mission field, they may begin to engage in research that will allow them to systematically introduce their mission field to others. Through this research, missionaries will be able to process general information on the city or the people group. This task is difficult to complete on one's own, therefore it is best to form a group of researchers to complete this work.

The author of this paper formed a team of researchers consisting of all the missionaries in the local area where he himself was ministering. With this team of missionaries, he conducted research on the city and the unreached people group living in the city and even published an introductory book about them. All of the missionaries who participated were from different mission agencies, yet they invested their own time and funding into this work. In the future, with the proceeds from the books sold, they plan on publishing a revised version of the book. The author believes that this type of research collaboration is unprecedented in Korean missions, and also believes this kind of research ministry is something all missionaries would be able to cooperate in without great burden.

In addition, missionaries can create media files, including pictures or video clips of each specific area, for promotional purposes. At the same time it is a good idea to make prayer booklets. Projects

like these will require people who possess more skills in these areas than many missionaries possess. One mission organization that the author knows about has a separate media team to take on these types of projects. This media team was lead by a former professional program director/producer and was able to produce much higher quality projects. For the production of prayer books, or other more popular methods, the mission would be best served by enlisting the help of documentary producers or people gifted in literature.

Secondly, the following is needed for the strategic research for evangelization. The missionary begins by drawing the whole picture of the process for evangelizing the region or the people group. Through this procedure, he can ensure that spreading the gospel will not be too concentrated in one area and allow equal division of evangelism. This type of research is small scale and focused one that informs missionaries of the current state of evangelism, missionaries that are already in place and the progress of the mission work at the chosen region. Through this process, people groups that are not yet reached within this region may be found. In addition, after observing any new changes within the area, they can find a niche for mission work. They can also locate and figure out how to collaborate or network with the other missionaries and mission resources on the field. Lastly, they will need to think about a contextualized evangelism and church-planting strategy with which to commence their ministry.

The author has the experience of attaining information about the target people, such as globalization, urbanization, and changes in national identities, and has thought out strategic plans and approached his ministry accordingly. That is to say that, when it was discovered that the people group was involved in frequent international migration due to the influence of globalization, the author placed two different missionary teams on each point of departure/destination of the migration and performed mission work in these locations. As the urbanization process occurred, the author realized there was a need to learn the official language of the region amongst the youth from this people group coming to the city; therefore, he approached them through language education institutes teaching the official language. When assimilation occurred between the minority people group (mission work target) and the majority people group, a whole new in-between minority people group was formed. The author found the newly formed group to be more receptive and prepared to approach them through prayer. To his surprise, God created connections with this new group that enable him to carry out the mission to the target people group.

Performing research during mission work allows the missionary to gain a deep understanding

of the culture on the field, and therefore enables the use of certain cultural items to approach certain people groups. One missionary in Vietnam saw the importance of the Lunar New Year in Vietnam and never failed to visit his local friends on that day. At times transportation that was quite uncomfortable had to be endured for several hours to get to a friend's house. However, upon reaching his destination, he was greeted just like a family member. It was later discovered that when this friend decided to believe in Jesus there were few objections from his family members. However, many missionaries fail to grasp these opportunities; the significance of research is again emphasized here.

In depth study of evangelism and church-planting strategies, and situational studies for the target mission field must be done by missionaries on the field. There are many pre-existing theories and strategies, such as sweet potato, house, camel, friendship evangelism, CPM, G-12, C1-6, etc., however they must be applied accordingly to the situation of the specific mission field. These theories and strategies must be established through collaboration of missionaries on the given field. For example, the author, in collaboration with the other missionaries from his area, is designing a strategic study that is suitable for the local Muslim people groups. Texts, such as "Encountering Islam", look over the general idea of the Islamic world, however they are ineffective when looking at evangelising strategies for unique fields, such as Chinese Muslims. The reason for this is because Muslims have distinct features in different regions, and national and regional environment influences on the way to serve Muslims of a particular region. Therefore, it was agreed that a text suitable for Muslims specifically in our district must be made.

Thirdly, for the research work, it is strongly recommended that missionaries utilize short-term missionaries and teams. It is a difficult task for a long-term missionary to spend too much time and effort solely on research. For this work, special encouragements and motivations from the people outside of the mission field is needed. When a short-term missionary or team visits the mission field to do research, the long-term missionary may partake in the research. However, the short-term missionary or team are required to have been trained for this type of research on the field, or they may do practical training on a mission field before starting research project at the field.

5. Use of research during home assignment or sabbatical period

Usually once in 4-5 years in between field missions, a missionary takes time at his/her home country examining previous field ministry period and preparing for the next ministry period. The

missionary inevitably returns home with much data and many experiences from the mission field. During this time at home a missionary should reflect on the previous field ministry and attempt theoretical integration. Theoretical integration is when a missionary connects his/her field experience with theories while considering which evangelism methods were in fact biblically and missiologically correct. It is also time to reflect on what biblical/theoretical foundations their mission work will be carried out in the future. This work will require research in the form of missiological and biblical studies. Through this research a missionary may avoid using self-willed and stubborn methods and therefore become a more strategically sharpened worker. When this process becomes long-term, a missionary will be able to connect their own mission work experience with present missiological thinking, and also will be able to contribute to theories and the development of Korean-style mission work. It is likely that this is the purpose and reason missionaries often take a degree course on missiology during these times at home.

6. Some suggestions to motivate field missionaries to use research

Firstly, training is required for the field missionaries to carry out research. As was mentioned above, research is crucial for missionaries. In South Korea a research-training program is available for any short-term missionary or missionary candidate. However there are no training programs for missionaries that are on the field. Through the requests of other missionaries, the author has experience carrying out a short-term research-training program on the field. He is often requested to do a research-training program on the different mission fields he visits. The author believes that missionaries realize the necessity of research more after they are on the field than they did before arriving on the field. He hopes a program is established to send out trained people citywide or countrywide to run missionary research-training programs. This program would be effective because after the training their research work will be directly connected with ministry work itself. After the training, the willing and trained missionaries may then form research teams to operate research projects together and they can operate a seminar to present the proposed topics/issues or even form a research cooperation system.

Secondly, a collaboration of missionaries and church/support groups, both with a mindset for research, is required. As mentioned, it is challenging for one missionary to carry out research alone. To solve this problem a research group can be formed. But it would be equally effective if a church supported the research of either a single missionary or a team of missionaries. Recently

the author gave a lecture at a church that was preparing to produce research missionaries for frontier missions. As it was the first time this church was attempting such a thing there were many flaws; however, it left a great impression on the author due to its originality. In a number of other churches, through training for research, the members of the church help field missionaries with field research. Teams that are formed this way arrive at a ministry field, understand the needs quickly, and continue to contribute to ministry work after the research. Furthermore, the author desires that many churches and mission agencies train missionaries specialised in research and send them out.

Thirdly, a research lab should be formed where missionaries, during their home assignment period, can present research results and debates, and where missiological theories and research methods can be learned. For example: OMSC or USCWM in the USA. Similar to the way theology-related degree courses are not always needed for biblical studies, mission study does not always need to be a missiology degree course. In fact, it is a waste to require all field missionaries to take degree courses for the sake of theological/missiological reflection. The author hopes that in the future there will be conferences where field missionaries, missiologists and mission strategists come together to have discussions and learn from each other. Field missionaries can learn the theoretical part of missions from the missiologists, and the missiologists and mission strategists can hear all the enriching experiences of the field missionaries. If a research lab such as this was established with a residential facility, this would also be beneficial for missionaries during their sabbatical period.

7. Conclusion

For the improvement of South Korea's mission work, field research is no longer a choice. We must train missionaries to have a research mindset. It would be fortunate to have good research results, however even when they don't produce good results, research must be emphasized and field missionaries must be trained to complete the research. Research is not a skill, but an attitude. A missionary must discover the culture, the needs and the thoughts of the target people group, as drawing the whole picture of the mission work. Simply living on the mission field doesn't do this. Being sent into a mission field isn't the same as just entering a place to work. Being sent to a mission field is immersing oneself into the people group, their minds and their thoughts. Even if professionalism is lacking in the research, a missionary must do research

for the sake of learning from the locals and collecting important data.

In addition, for the development of South Korea's mission theories, field missionary research must be revitalized. The development of Korean missiology will only occur only when we are able to surpass mere introductions of western theories and are able to combine a Korean missionary's experiences/research data with missiological/biblical fundamentals (making a missiological hermeneutic circle). For the future, this author truly desires that there will be abundant opportunities for research and discussions, and even more encouragement and support for the field missionaries to do research. KMQ



Missionary Joshua HAN serves Muslims for mission work.

Thoughts on the 10th Assembly of the WCC from a Missiological Perspective

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Since the decision was made to hold the 10th assembly of the WCC (World Council of Churches) in Busan in 2013, the theological identity of the WCC-and the influence that the WCC has had on Korean churches-has been keenly evaluated and much discussed by those in the Christian media and in theological forums. Theologians seem to be equally divided on this issue; those offering arguments in favor of hosting the conference in Busan are matched by those with strong opinions arguing against the conference as well as the WCC as a whole.

In particular, leaders of the major denominations in Korea have held acutely divergent views regarding the WCC and the assembly, accentuating denominational divides. According to recent survey responses compiled by the Ministry and Theology Research Team (2010, 40-43), 91.75% of Hapdong¹ pastors and 75% of Koshin pastors are opposed to holding the assembly in Busan; however, only 14.29% of Tonghap pastors and 11.77% of Korean Methodist pastors oppose it.

91.5% of pastors who oppose the WCC assembly cite that one of their main reasons for opposing the WCC is that it tends towards espousing religious pluralism. And even among pastors who support the WCC assembly, 47.42% have concerns that the WCC's interpretation of the Bible may be too liberal, with 29.31% believing that some of the WCC's doctrines may even be unbiblical. The WCC has also been criticized for supporting revolutionary action-including revolutionary acts of violence-in third world countries in the interest of national liberation, rather than focusing strictly on evangelism. For these reasons, denominational leaders and

1) Hapdong, Koshin, and Tonghap are all variant denominations of Presbyterianism in Korea. Hapdong is the largest Korean Presbyterian denomination, followed by Tonghap, then Koshin.

pastors who oppose the assembly feel that they can give strong, well-reasoned objections to the WCC. However, despite this opposition, the denominational leaders and pastors in favor of the WCC have no less confidence in their defense of the assembly, and both sides have provided strong, well-reasoned arguments to support their views. Like parallel railroad tracks that never meet, chances appear to be slim to none in which these oppositional views might meet and reach collaborative agreement.

As there appears to be no definitive resolution of this issue strictly from a theological standpoint, it is helpful to consider the WCC and the 10th assembly from a missiological perspective. From this perspective, one can focus on the points at which both sides might find common ground. Members of both sides of the theological argument—either for or against the assembly on theological grounds—share the commonality that all are leaders of churches who claim Jesus Christ as Savior and Lord. The belief that Jesus Christ is Savior and Lord is an uncontested commonality for both those for and against the assembly, as this is a foundational doctrine that the WCC and its member supporters (and also WCC detractors) officially claim to espouse.

In the world today, there are about 560 million people in 349 denominations and faith communities in about 110 countries around the world who are members of the WCC. Despite many contestable theological differences, what is undeniable is that all are children of God. The church leaders in support of the WCC should carefully and sincerely consider their views in light of the orthodox doctrines of the Reformed Church.²⁾ However, if this should be the case for those in favor of the WCC, what should the church leaders against the WCC be expected to do? Finding the answer to this question is the primary purpose of this paper.

In the writer's view, there are seven matters regarding the WCC and the assembly that the Korean church leaders of the Reformed Church opposed to the WCC assembly in Busan should sincerely consider; 1) Korean reformed churches should serve as a mirror for world churches; 2) The WCC's theological position is actually very simple; 3) Churches currently face harsh and challenging realities in real-world missions; 4) The missiological perspectives of the evangelical and ecumenical camps are similar; 5) Greater contextual understanding of the WCC's proposed interfaith communication and dialogue is needed; 6) Churches should strive towards maintaining the four core values to which all reformed churches attest; and 7) The evangelical and ecumenical

2) The group of churches and believers adhering to shared reformed doctrine, which in Korea is primarily comprised of Presbyterian denominations, is the "Reformed Church" in this sense.

camp are working towards understanding and cooperating with each other.

This writer is concerned that those on oppositional sides of the divisive WCC issue-through the strong, impassioned arguments made both for and against the assembly-have caused harm to each other and to the Church as a whole by deepening divides and creating greater cause for disunity and discord. Instead of focusing on differences, this paper will attempt to approach the issue from a wider, global perspective using the context of reformed theology as a base and further examining the issue by considering the viewpoint of global missions. This writer urges readers(including those both for and against the assembly) to approach these issues not only with spiritual fervor but also with a rational intellectualism that allows for unprejudiced consideration.

1. Korean reformed churches should serve as a mirror for world churches.

Korean churches should serve as a reflective mirror through which other churches around the world are able to view themselves. Korean churches are Bible-centric, Church-centered,³⁾ doctrinally focused congregations that have grown to currently comprise 23 of the 50 largest churches in the world. As a result of this growth, global churches now expect Korean churches to take greater responsibility and even leadership in regards to missions. In the past, Korean churches simply followed the leadership of Western churches and only exercised the choice to either accept or criticize the theology that originated from the West rather than contribute to the process of actively shaping global Church orthodoxy and orthopraxy.

However, world churches, including the Western churches that have historically led the Christian movement, now look to and need the help of Korean churches in an age that is now vastly different in regards to missions. The role of Korean churches can no longer be one of simply accepting or criticizing Western theology; the Korean Church must now take its responsibility seriously and assume a position of leadership for the benefit of the global Church. The European churches that founded and have traditionally led the WCC have lost their vigor as world leaders of Christianity. Therefore, according to Newbigin (2005, 187), the WCC-and namely, the non-European member churches of the WCC-should now serve as a mirror through which Western churches are able to view themselves in order to correct themselves. Newbigin has declared that Jesus is greater

3) The term "Church-centered" in this paper refers to when congregational church members consider their church to be the locus of their lives and activities relationally, socially, and spiritually.

than how he has been portrayed in the West and that this can be made known through the Christian testimony of non-Western Christians. Similarly, in order to correct the shortcomings of non-Western churches, it is important to consider the long historical tradition of the Western Church and the solid Christian testimony that has emerged as a result. World churches need each other to serve as objective mirrors for each other so as to correct the shortcomings of individual churches as well as the global Church as a whole.

Korean churches owe much to the historical Western Church. The beliefs of John Calvin, Martin Luther, John Knox, Herman Bavinck, Abraham Kuyper, and other such great Western theologians have given Korean churches the theological foundations upon which our reformed churches have been built. It is now time for Korean churches to aid the now-weakened Western churches in their time of need, serving as a corrective mirror for them, as Newbigin has requested. Korean churches have a missiological duty to help Western churches in this way. Western churches, by viewing themselves through the comparative mirror of Korean churches, can self-correct their own shortcomings and become more evangelistic, more Bible-centric, and more Church-centered in the process.

In order for Korean churches to serve as a mirror for other world churches, intimate and collaborative exchange—so as to strengthen inter-church cooperation—is needed. Korean churches have much relevant ecclesiastical knowledge and experience to share with other world churches. Specifically, these aspects, which are proudly held dear by Korean churches, can be shared: the Korean Church history and experience of exponential church growth, the prominent role of prayer in church, having fellowship meetings in church, keeping the Sabbath, being Bible-centered, and being Church-centered. However, no matter how innately valuable a treasure is, if it is kept hidden, it will inevitably become useless.

Although Korean churches are strong, Bible-centered churches with a steady adherence to reformed theological tradition, Korean churches are not exempt from the need for self-correction arising from careful consideration of the theological history of the bimillennial Church. Problems of patriarchal leadership, a liberal emphasis of prosperity theology (i.e. the “Prosperity Gospel”), and the expansion of church congregational membership through non-evangelical methods are all examples of problems that the Korean Church should address and correct in accordance to the doctrines and beliefs of the historical global Church. All churches of the world should be able to serve as mirrors for each other so as to help each other grow and address areas that need correction. This is the reason Korean churches, much like European churches, also need the help of other world churches.

Granted, one can have collaborative inter-church exchanges without membership to the WCC; however, the point is that—whether or not one supports the WCC as the avenue for this—inter-church cooperation is certainly needed. Korean churches have grown to the point where they need to take missiological responsibility and leadership in this area in order to help other world churches, and specifically European churches, in this way.

2. The position of the WCC is simple.

The theological foundations of the WCC are based on the principles of the Niceno-Constantinopolitan Creed (325-381 CE); and in fact, these principles are made known explicitly on the WCC website from the very first line that the WCC uses to introduce itself: “The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the scriptures, and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit” (www.oikoumene.org).

The WCC shares the orthodox beliefs that the 66 books of the Bible constitute the sacred, authoritative Church canon,⁴⁾ that Jesus Christ is Savior and Lord, and that there is one true, Triune God. However, these orthodox doctrines are the theological foundation for not just reformed Protestant churches, but also for Catholic churches and for all other Christian churches around the world. The Eastern Orthodox Church, with its bearded, robed priests, appears to be very different and share little in common with Protestant Reformed Churches; however, the foundational theological views of these churches are actually remarkably similar.

Even the Nestorian Church, which was deemed heretical after the Third Ecumenical Council,⁵⁾ and churches adhering to the doctrine of Monophysitism, deemed heretical by the Fourth Ecumenical Council,⁶⁾ would presently be allowed to join the WCC, as the WCC’s foundational doctrines are from the first Council, preceding and therefore not conflicting with the so-called heretical controversies from later Councils. This is significant as there are currently 50 million people in church congregations worldwide today that would be deemed theologically heretical⁷⁾ as

4) This tenet, regarding the 66 canonical books of the Bible, also attests to Athanasius’s vital role in the canonization of authoritative Scripture in the early Church councils of Niceno–Constantinople.

5) Also known as the First Council of Ephesus, held in 431 CE.

6) Also known as the Council of Chalcedon, held in 451 CE.

a result of the decisions made in the Fourth Council. The Ethiopian Orthodox Tewahedo Church, a founding member of the WCC, and the Coptic Orthodox Church of Alexandria in Egypt are the two most prominent “non-Chalcedonian” churches.⁸⁾ Moreover, there are currently 170,000 people in Nestorian Church congregations worldwide. The theological and missiological perspectives of these churches share enough similarity with those of Protestant Reformed Churches to the degree that mutually beneficial cooperation is possible (Sung 2006, 108-120).

The WCC incorporates the broad scope of churches but is not the head an authoritarian federation-like the Vatican of the Roman Catholic Church-enforcing specific beliefs upon its many disparate member churches. The WCC’s administrative center is in Geneva, but there is no “head office,” as each member church acts maintains its own autonomous authority. Guk-II Han (2010, 65) states that no matter what conclusions are made by the WCC, there is no policy of active enforcement; and each member church may maintain its own theological identity-within the horizontally, rather than hierarchically, united WCC church community-without feeling pressure from other churches to conform theologically or doctrinally.

Therefore, member churches and congregations do not need to renounce their own doctrines or theological beliefs when joining or participating in the WCC. Reformed churches, with their reformed and evangelical traditions, do not need to become WCC members; however, even if some were to join the WCC, they would be able to maintain their hallmarks of being unshakably Bible-centric and Church-centered as well as autonomously maintain their own theological perspectives. This horizontal autonomy is the reason that reformed churches that are currently WCC members are able to reveal themselves and their Reformed Church qualities freely to other member churches in the WCC.

The WCC has faced much criticism, both internal and external, in its history. In one prominent example, in 1968, in Uppsala, Sweden, during the fourth convention of the WCC, the idea was presented that the Social Gospel concept be used complementarily with the concept of Personal Salvation; however, this was extremely controversial and gave cause for those against the WCC-to both those inside and outside the WCC-to oppose it. Problems first arose from inside the WCC. In 1970, Peter Beyerhaus, with 15 other German theologians, published

7) By those in support of the decision to oppose any and all forms or derivatives of Monophysitism in the Fourth Council, the so-called “Chalcedonian” churches: Roman Catholic, Eastern Orthodox, and Protestant Churches.

8) “Non-Chalcedonian” churches are also known as Oriental Orthodox Churches.

the Frankfurt Declaration, which opposed the theological direction of the WCC.

In 1958, Georg Vicedom claimed that the Triune God is the only source of all missional activity; however, those in the WCC misconstrued his claim to mean that the missional activity of God did not flow through the church directly (Vicedom 1980). This skewed interpretation caused Vicedom to declare his opposition to the WCC's theological leanings (Beyerhaus 1982).

Through the WCC conference in Uppsala in 1968, and again in Bangkok in 1973, the concept of God's direct missional activity was used to establish that the purpose of mission is one of humanization. The Bangkok conference resulted in a deepening of the emerging factionalism within the WCC. As a result, a new evangelical faction emerged. In 1974, evangelical leaders held the International Congress on World Evangelization, where the Lausanne Covenant was signed and promulgated.

Both those behind the Lausanne Covenant and also the International Council of Christian Churches (ICCC), established by Carl McIntire, have constantly criticized the WCC, for its theology and organization. According to Joo-Seop Keum, the ICCC has spread unfounded rumors that the WCC had supported the African National Congress (ANC), especially in regards to their weapons trade (Keum 2010, 85-86). The ICCC has also labeled the WCC as anti-Christian. Keum has criticized Korean evangelists who have helped spread slander about the WCC, for which, according to Keum, the ICCC had given no evidence. Despite opposition, the WCC's belief in Jesus Christ as Savior seemed only to have deepened, as evidenced during the Nairobi Conference in 1975. However, in 1991, during the 7th WCC conference in Canterbury, the Korean, Hyeon-Kyeong Jeong, performed a memorial service in honor of those who had died in war, which rekindled controversy and caused many reformed churches to doubt the theology of the WCC and refuse it on emotional grounds.

Those within the WCC state that it is a misunderstanding that the WCC supports religious pluralism and syncretism. Professor Seong-Won Park, who has served on the leading committee of the WCC, denounces the idea that the theology of the WCC could be called into question along with the ideas that the WCC is a communist organization that practices religious pluralism. According to Park, the WCC is still very much focused on missions and evangelizing those who are unaware of the Triune God (Kookmin Ilbo 2010, 3. 25).

Joo-Seop Keum has stated that the position of the WCC on the Korean War was that the war was one of Northern aggression against the South, and not, as some have declared, the opposite (Keum 2010, 83). The WCC requested the presence of UN forces to assist the South, which had been victimized by Northern aggression. Also, before and after the war, the WCC

supported humanitarian efforts to heal the societal wounds caused by the division of the Korean peninsula. Due to the tragic fratricidal war, the WCC was morally unable to take any position other than that which was in opposition to communism.

According to Byeong-Joon Jeong, at the Uppsala conference, the WCC made it clear and undeniable in its doctrine that there is only one God (Jeong 2009). The WCC states that, when discussing theology with non-Christians, it is important to be guided in a way that will protect oneself from ideas that might conflict with foundational Christian beliefs. Moreover, Guk-II Han has stated that the official missional doctrine of the WCC does not make any mention of accepting religious pluralism (Han 2010, 61-63).

The official doctrine of the WCC states that the fact that Jesus is the Son of God cannot be put into a context of relativism. Within the official doctrine, it is stated that there are not multiple paths to salvation, but rather one path alone. This path is through the Lord Jesus Christ, who must be made known through the spread of the Gospel. Some have criticized the WCC for having invited people of various beliefs and faith backgrounds to join, despite the WCC having an official doctrine. However, the WCC must seek to understand the concerns of the Korean Reformed Church. Despite its official doctrine, which is clearly anti-pluralistic, it is true that the WCC has invited people who have advocated religious understanding amongst various religious groups, including those that have espoused pluralism. As a result, from the view of an outsider, it is understandably difficult to see that the WCC does not implicitly favor religious pluralism itself.

3. Churches currently face harsh and challenging realities in real-world missions.

When Jesus sent his disciples out into the world, he told them that it was like he was sending sheep among wolves (Luke 10:13). The Church today faces many harsh and challenging realities in missions today as well, much like it did two millennia ago. However, nowadays global mission challenges also include post-modern secularism, Islam, scientific materialism, and nihilism. Non-Christians, especially intellectuals who advocate evolutionary theory, attack the Church and Christianity in general. The numbers of people and organizations that oppose and protest against Christianity have been on the rise h the world. Even within American scientific circles, many who have traditionally been evangelical Christians have since denounced their faith beliefs. The glory and relevance of Christendom in Western culture has long been lost. Europeans are no longer interested in church. People have had their faith shaken irrevocably by new ideas; and

like in Jesus' story of the unbelieving person who had an impure spirit leave and then return with "seven other spirits more wicked than itself," unbelievers today are shaken by a myriad of new anti-Christian ideas that exponentially multiply when there is no faith (Luke 11:26 NIV). To deal with secularism and these strong new anti-Christian ideas, churches must unite and stand strong as one against a common enemy.

Internationally, churches have been developing and growing, but Western churches have been weakening. In 2007, Kookmin Ilbo, citing Newsweek, reported that many European church buildings have been sold for other non-faith based purposes because of a lack of finances to support them. Many churches have since been abandoned, which has caused agony for the local governments and church leaders trying to come up with solutions. Countries such as Germany and France now have policies that protect historical churches, but these do not protect the building if it is not being used for worship.

Missionary Jong-Sang Choi has said that it is lamentable that Europe, once the center of world Christianity, is now in dire need of missionaries. Europe is the only continent in the world in which Christianity is not a growing religion. Today, churchgoing Christians make up only 3% of the European population. There are 22 countries in Europe in which Christians make up less than 1% of the population. For example, in France, 60 years ago, 96% of people attended Catholic services regularly, as opposed to the 6% attendance rate today and the less than 1% rate of Protestants.

The WCC relies heavily on the finances of European churches, which has led to the weakening of the financial status of the WCC in recent years. 85% of the financial support that the WCC receives comes from European churches. 12% comes from North American and other churches. The primary supporting countries of the WCC are Germany (35%), Sweden (13%), the Netherlands (11%), and the United States (7%). The total income of the WCC was approximately \$33 million USD in 2009. In that year, administrative expenditures and operating expenses totaled approximately \$500,000 USD. Despite the small proportion of total income spent on expenses, a deficit remains. This financial problem is being dealt with first by replacing the previous minister of finances.

In 80 countries throughout the world, there are places where Christians are persecuted and killed because of their beliefs. Churches must face these realities about the world. If churches are factional and fight amongst each other, then churches will not be able to defend themselves against a world that is armed with secularism and increasingly hostile towards Christianity. It should never be forgotten that Satan and his followers are always actively trying to swallow the Church and destroy Christianity.

4. The missiological perspectives of the evangelical and ecumenical camps are similar.

Since the 1975 Nairobi conference, the ecumenical WCC has increasingly emphasized an evangelistic focus, which has consequently led to closer theological proximity with those primarily in evangelical camps, i.e. those of the evangelical Lausanne movement. In fact, the missional goals of the Lausanne movement and the missional goals of the WCC have become increasingly similar over time.

The 19 points of the Lausanne Covenant are established on the traditions of evangelical theology. The 15th point regards Christian social responsibility and urges Christians to perform acts of social and personal responsibility. During the second Lausanne conference in Manila in 1989, evangelists presented the Manila Manifesto, which outlined 21 points. Among these points, points 8, 9, 18, and 21 discuss social responsibility:

We affirm that we must demonstrate God's love visibly by caring for those who are deprived of justice, dignity, food and shelter (8); We affirm that the proclamation of God's kingdom of justice and peace demands the denunciation of all injustice and oppression, both personal and structural; we will not shrink from this prophetic witness (9); We affirm our duty to study the society in which we live, in order to understand its structures, values and needs, and so develop an appropriate strategy of mission (18); We affirm that God is calling the whole church to take the whole gospel to the whole world. So we determine to proclaim it faithfully, urgently and sacrificially until he comes (21).

The Manila Manifesto adds such social responsibilities to the list of important evangelical responsibilities previously cited by the Lausanne Manifesto. Moreover, Andrew Walls describes five distinct characteristics of what global missions must do: 1) Proclaim the Gospel to all nations under God; 2) Teach, baptize, and nurture new Christians; 3) Lovingly serve those who are in need; 4) Attempt to change the irrationality of society; and 5) Strive towards redeeming and restoring the order of God's creation (Walls 2008).

True Calvinism, as determined by Abraham Kuypers, emphasizes that God is sovereign over all of creation and that He, through the Church, seeks to redeem and restore it. God is not just God of the Church; He is God over all and of the entire universe (Eph. 4:6). God's love and grace is not small and narrowly focused; rather He loves and is gracious to all (John 3:16). This view of Calvinism, with its emphasis on God's vast sovereignty influencing every aspect of our personal and public lives, offers a direct challenge to modern secularism, which

asserts that religion is strictly a personal matter and must be kept out of social issues.

The word, ‘ecumenical,’ of which reformed churches often avoid mention, is derived from the Greek ‘oikumene,’ which is used many times throughout the New Testament (Matt. 24:14; Luke 2:1; 4:5; 21:26; Acts 11:28; 17:6, 31; 19:27; 24:5; Rom. 10:18; Heb. 1:6; 2:5; Rev. 3:10; 12:9; 16:14). Philip Potter⁹⁾ understood ‘oikumene’ in a way that referred to the whole world, and all who live in it, belonging to Jesus; and as all humankind is under God’s sovereignty, the Church must therefore pay attention and show concern for all humankind (Huber 1991, 25). Potter referred to the Bible in his explanation of God’s sovereignty over all creation and humankind - “The earth is the Lord’s, and everything in it, the world, and all who live in it”-as well as with the subsequent responsibility of humankind (Psalm 24:1).

Reformed churches agree that every part of the universe exists under God’s sovereign rule. Reformed churches also believe that Christians must help redeem the world through evangelism and saving the souls of each person. However, this does not mean that the Reformed Church is not interested in social responsibility issues. The Reformed Church agrees with the points made by Andrew Walls on what global missions must do; in sum, reform social systems and restore the order of God’s creation.

The World Evangelical Alliance (WEA), of which the Christian Council of Korea (Han-Gi Chong) is a member, has decided to hold a global conference in Korea in 2014. The WEA is interested in pursuing international evangelical unity, communication between different religions, climate issues, and other such relevant matters. Even though the ecumenical and evangelical camps emphasize different aspects and have differing theological foundations, their actual missional goals and missions work are similar.

5. Greater contextual understanding of the WCC’s proposed interfaith communication and dialogue is needed.

The main reason that the WCC has been criticized has been for its alleged pluralism. Since the Uppsala conference, the WCC has continued to have open discourse with many different religious groups. This principle of open discourse arose from attempts to address the recent threats to world peace from among conflicting religious groups. In Korean history, religion

9) Potter served as the WCC’s General Secretary from 1972–1984.

has not been a major cause for conflict or violence. However, for many other places in the world, differences of religion have been a significant contributing factor for many violent conflicts. Recently in Jos, Nigeria, Muslim fundamentalists attacked Christian villages, killing more than 500 people, including infants and children. If given a chance, the likelihood is high that affected Christians would seek revenge against their Muslim attackers for the killings, which would further exacerbate the centuries-long violent struggles between Christians and Muslims. This case is only one example of the many conflicts that have long existed between the two religious groups.

In the Balkans, the conflict between Christians and Muslims has been used as justification for “ethnic cleansing” and has led to countless war crimes. The deep-seated divide between such peoples has become much more insurmountable than any potential man-made barrier. Kashmir, India, has become infamous for its violent conflicts. Similar conflicts and hostile relationships between religious groups have spread throughout the world. If these kinds of conflicts were to occur in Korea, would not Korean Church leaders suggest paths towards peace for the leaders of other religions as well as for Christianity? However diverse our beliefs may be, conversations should be held with others in the interest of universal human values such as keeping the peace, protecting the environment, upholding human rights, and maintaining justice. Are Korean Church leaders not proud that, of the 33 people who presented the Korean Declaration of Independence—a collaborative group of people with differing religious and ideological leanings but united with a noble, common goal—16 were Christians?

The WCC began discussing interfaith dialogue during the 1960s, a time when many African, South American, and Asian nations had just become independent from Western colonization. As these countries gained independence from Europe and North America, conflicts occurred in the uneven path towards forming a sociocultural, economic, and political identity. During this time, newly forming churches had advocated for and subsequently enacted a moratorium on all missionary activity. Moreover, churches in European society did not yet have the proper theological frameworks needed in order to develop cooperative relationships with those of other religious groups. The need for interreligious communication and cooperative relationships became increasingly crucial, as Muslims began immigrating to Europe in vast numbers for educational, cultural, and economic purposes, which significantly diversified and pluralized European culture and society.

In Korea, there are now more than 1 million foreigners who live in this country for various purposes. Among them are many who share diverse religious beliefs. Should not the Church,

and especially the leaders of the Church, try to understand them? Granted, there must be an acute awareness of the potential dangers of plurality and its compromising relativism; however, there also needs to be a respect for the views and values of others, which may be innately dissimilar in diverse societies. Christians should respect others with different faith religious backgrounds, and vice versa.

It is from this need for mutual respect that the notion of freedom of conscience, which allows everyone to freely express their own religious beliefs, has been conceived. Freedom of conscience is a universal value, and it is inherently included in the core values of the Reformed Church. Only after recognizing this value can we then properly understand the need for communicative dialogue between those of different religious groups.

Conversation does not mean giving up one's faith beliefs. It simply connotes understanding and respect between neighbors. It is an effort to keep peace between neighbors with whom there has traditionally been conflict. Pastor Myeong-Hyuk Kim, the leader of the National Association of Evangelicals (NAE), states that although he is opposed to engaging members of different religions in constructive dialogue, he is aware of the fact that reconciliation and cooperation are necessary. According to Kim, he now understands the term "reconciliation" in a new way. Previously, he had been turned off by the word because he had associated it with humanism. However, he now understands this differently after having considered Isaiah 19.¹⁰

The WCC emphasizes engagement with various Christian groups whose cultural and theological backgrounds may be different from each other. The WCC has also said, however, that conversation alone cannot replace missions.¹¹ It also cannot be allowed to hinder the Christian faith. However one views the relative importance of interfaith and interdenominational conversation in missions though, perhaps all can agree to understand that there is a place for authentic communication and dialogue-and why, therefore, the WCC has proposed for it.

6. Churches should strive towards maintaining the four core values to which all reformed churches attest.

10) For contextual purposes, Isaiah 19:23–25: "In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The Lord Almighty will bless them, saying, 'Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance.'"

11) This was stated expressly at the Nairobi convention.

There are four innate, incontrovertible virtues of all churches. These are the core virtues that every church claims based on the principles of the Niceno-Constantinopolitan Creed: to be in nature unified, holy, universal, and apostolic. Every church, including those of the Reformed Church, claims to espouse these virtues. To what degree then, is the Reformed Church willing to be unified? How are reformed churches to interpret Jesus' prayer, "...protect them by the power of your name, the name you gave me, so that they may be one as we are one" (John 17:11b)? Should reformed churches reject other churches that have differing faith traditions from joining together in one "unified" Church?

The concept of one unified Church under God is Biblical; and the expectations and intentions for this unity are made known clearly through Scripture. There is "one Lord, one faith, one baptism" (Eph. 4:5), "one body and one Spirit" (4:4); and like Christ, who was not divided (1 Cor. 1:13), the body of Christ should be unified and not divided. Therefore, churches who understand that God's will is for His Church to be unified cannot give up on trying to be unified as one Church.

The World Missionary Conference (WMC), held in 1910 in Edinburgh, Scotland, is regarded as the first modern ecumenical movement associated with the goal of breaking down the denominational and/or regional divides between churches. In 2010, Protestant Reformed churches commemorated the 100th anniversary of the WMC by another conference—aptly, also in Edinburgh, Scotland—that closely resembled the conference of 1910 with its unified vision and missional and ecumenical goals. When the WCC was formed in 1948, it was an attempt to similarly benefit from a unified alliance; and even though the WCC has been criticized for its past attitudes and theological ambiguities, the WCC effort towards unity has been, and should be, lauded.

The Reformed Church does not follow the Catholic Church tradition of apostolic succession, which has as one benefit absolute unity due to the hierarchical authority of the papacy. However, in the Reformed Church, as a result of its horizontal authority structure, there is constant disagreement over the precise interpretations of what the early apostles meant. Although individual conscience and rationality is established by the Word—and is undoubtedly a strength of the Reformed Church—it is also the source of its greatest weakness because it has led to sectarianism and division within the Church. Moreover, sectarianism and church divides have been increasing all the more. Some reformed churches have taken the view that such division is natural. However, as Hans Kung has pointed out, the four innate virtues of churches as listed above are not simply for churches to give lip service; rather they are vital goals for churches to strive towards (Kung

1978, 119). Reformed churches need to heed these prophetic words.

7. The evangelical and ecumenical camps are working towards understanding and cooperating with each other.

The central committee of the WCC has representatives in the WEA (World Evangelical Alliance), who are also members of Korean evangelical churches, on the planning committee for the WCC conference. According to Joo-Seop Keum, the leaders of the WEA and WCC have discussed presenting a joint press release that explains that the relationship between the two organizations is no longer one of opposition and conflict but one of cooperation and respect. The Council of Presbyterian Churches in Korea (Han Jang Chong) is now attempting to work with the WRF (World Reformed Fellowship), the WCC, the WEA, and other such global Church organizations, both ecumenical and evangelical.

In 1996, at the Global Christian Forum (FCF), which the WCC sponsored, it was declared that anyone who accepts the Triune God, and both the complete divinity and humanity of Christ, was a Christian. This was part of a unified, worldwide effort to address the rise of other religions, secularism, and pluralism in regards to the Church. This opened up opportunities for further discussion in, and as a result of, the forum, in which the WCC participated.

In 1997, Fuller Theological Seminary shared its confession of faith with the leaders of the WCC, the WEA, and the Catholic Church, informally, without presenting documents, in the interest of Church unity. In response to this, some Korean evangelical leaders have cited a shift in evangelical theology and stated that Billy Graham and Rick Warren are orthodox representatives of new Evangelicalism but that the Lausanne Movement and WEA are examples of organizations in new Evangelicalism that are now considered heretical. The reason given for denouncing these organizations was that they had freely cooperated with advocates of pluralistic liberalism, which, according to the evangelical leaders, justified their reprobation.

If this rigid exclusionary stance was to be formally accepted by the Korean Reformed Church, Korean churches may lose their legitimacy, as the global Church would undoubtedly view the Korean Reformed Church in a more negative manner-as a spiritually backwards ghetto or self-imposed global Church pariah-which would be detrimental to the overall purpose of missions. Should the Korean Church not seek to cooperate with others despite theological differences?

The opposite of ecumenicalism is not evangelicalism but sectarianism. Proponents of sectarianism believe that, in order to understand God, one must seek to do so only in the individualized

context of a religious sect that does not allow for dialogue with those of other beliefs. Yoon-Jae Jang states that the Church should seek to avoid sectarian partisanship, as that leads to conflict, and instead focus on how the Church can work together towards mutual goals.

Joo-Seop Keum states that mutual understanding between religious factions seems to have eroded in the late 1960s and early 1970s. Today there seems to be a general lack of theological understanding of the importance of cooperation and dialogue between various groups. In order to restore the universal Church, which God established on earth, to even greater heights of glory and beauty, Reformed churches—and especially Korean reformed churches—must do their part to help the universal Church by making the Reformed theological position clear so that churches may understand what is, and what is not, important. Through making our positions clear on this (i.e. the importance of cooperation and dialogue) and on other issues, the Reformed Church can maintain theological consistency and thereby be much more able to positively influence other churches throughout the world.

8. Conclusion

Even if Korean reformed churches were to oppose the upcoming WCC conference in Busan, the conference will still take place at the predetermined place and time. We must ask ourselves: what do our Korean churches want to show to other world churches and to Korean society by our thoughts and actions regarding Busan conference? The global Church wants to see Korean churches as shining examples of churches that love God's Word, are church-centered, missions-focused, healthy, and vibrant.

Although churches in Korean society have many different theologies, the world hopes to see Korean churches that are unified and mature. Even if reformed churches do not approve of the WCC, they can still pray for and love those who do support it—and for those who will take part in it, as all are brothers and sisters in Christ.

There are many ways in which churches can cooperate to ensure that the WCC's focus becomes ever more biblical and evangelical and has a high value on the Gospel. Churches do not need to give up or compromise their distinct and healthy theological doctrines to cooperate. Moreover, as Reformed churches are already working with other organizations like the WEA and Lausanne, churches do not necessarily need to join other additional organizations to do so.

Despite the WCC's insistence that it has consistently rejected pluralism and syncretism, several of the WCC's theological pronouncements have, in the past, been pluralistic and syncretistic. Those

in favor of the WCC should not simply state that their theological positions have been misunderstood by those in the Korean Reformed Church in order to justify their previous theological mistakes; rather, more must be done to listen to and reflect on the concerns brought forth by the Korean Church. Moreover, those supporting the WCC should seek to understand the reasons behind why those opposed to the WCC are reluctant to give their support. By seeking to understand the underlying oppositional reasons, the two sides can find the path towards cooperation.

Focusing on easy, non-controversial surface issues and ignoring or avoiding potentially divisive though relevant issues that require earnest theological and sociological review all while belittling and opposing each other helps no one. We must not forget the missional challenges and responsibilities that today's churches face. The global Church, and especially the Church in Europe, urgently needs the help of Korean churches in missions and with missional issues. If our churches are divided however, how will we be able to offer help?

Although the points of emphasis are different, when Reformed churches state that it is important to not only seek the personal salvation of individuals but to also uphold societal justice and responsibility; this is an indication of how the missional goals of the ecumenical and evangelical camps are growing closer towards mutual understanding and cooperative agreement. As previously stated in this paper, Reformed churches need to better understand the context behind why the WCC proposes interfaith communication and dialogue as well as strive towards maintaining the four core values to which all reformed churches attest.

The global evangelical and ecumenical camps are on theologically opposing spectrums with differing perspectives; however, they are currently trying to work complementarily and collaboratively with each other, especially as it relates to missions. Korean churches must also find ways to cooperate using whatever means necessary, but while maintaining our firm theological perspectives, because the cause of missions-and our responsibility to help the global Church-is too important. It would be challenging even if all the churches of the world were unified in their attempts to be missional in today's difficult and unreceptive missional environment. I believe it is possible for our churches to find common ground and cooperate while acknowledging our differences; and I hope and believe that Korean reformed churches will actively answer our global missional call and be a shining example that helps to build, and not tear down, our global Church. KMQ

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Mission Korea 2010

“Here am I, Tell me, Send me!”

Dae-haeng LEE

Chair, Mission Korea Standing Committee

August 2, 2010

Mission Korea 2010, the 12th national youth and student missions conference in Korea, was held at Ansan Dongsan Church (Rev. Kim In-jung), Kkumui Church (Rev. Kim Hak-jung), Ansan Guromun Church (Rev. Ahn Yo-han), Seongcheon Methodist Church (Rev. Son Mok-hwan), and Ansan Hanyang Church (Rev. Song Seok-chan). The overall mandate of the conference was “Go”, with specific challenges for the youth to take Jesus as their role model and fulfill the Great Commission by living their lives to the fully as Christians sent to the world. The participants were given solemn, yet practical challenges to follow Jesus in their lives and to be used as vessels through which the world would be drawn near to the Lord. Over 4,600 Korean and international participants, speakers, volunteers and visitors attended Mission Korea 2010.

Direction

“Go ye, therefore” from Matthew 28:19 is the timeless command of the Lord for us today as it has always been for the last 2000 years. “Here am I”, the first part of the three-fold theme, is an expression of our desire that God’s redemptive work, which materialized through the incarnation of Jesus Christ and the Great Commission of the disciples, should also be fulfilled in and through us today. This calls for commitment to the gospel through the biblical foundation of missions. The second part, “Tell me”, aimed to focus on the youth. Dedication of young people will be the most important asset of the church today. As the historian David Howard said, “Each time a great door of world missions opened, God used the youth and college students.” The final part, “Send me”, speaks of today’s missionary context. It speaks to the idea that the

whole church should be mobilized for missions in all areas of society. As we respond to God's calling to 'go' and 'send' we should use all of our gifts to his glory.

Messages

This three-part theme was proclaimed in a series of messages throughout the conference. Bishop David Zac Niringiye, a world-renowned non-Western leader in Bible exposition, served as the Bible expositor in this conference. Over three sessions, he challenged the participants to break away from traditional Western paradigms of 'me' and 'go' and instead rebuild the biblical paradigm of 'God' and 'come' for their missionary worldview. The participants were also challenged by the evening messages with various topics such as gospel (Lee Dong-won), gospel of the cross (Kim Yong-ui), paradigm shift in current missionary context (Caleb Shin), dedication (Lee Yong-ju), and cost and glory (Yu Byeong-guk). Testimonies of missionaries delivered in the 'Beautiful Stories from Ends of the Earth' program showcased honest and candid witnesses of God's work on the mission field and touched many participants' hearts.

New Programs and Systems

Mission Korea 2010 introduced a number of new features designed to overcome the limitations of a large-scale conference.

Topical Workshops. Unlike the conferences leading up to 2008, where there were on average 150 elective workshops and 100 mission field introduction courses, Mission Korea 2010 featured 39 workshops in 6 main topical groups designed to be repeated throughout the three days. Twenty-two coordinators and 99 speakers were responsible for the content and operation of these topical workshops. In our pre-conference surveys, participants indicated again and again that they were most interested in thematic/elective workshops, and this change to the 2010 conference successfully addressed this need.

Mentoring System. In the 39 topical workshops were 328 mentors who availed themselves to help the participants through further guidance, coaching and teaching. Mentors were also assigned to small groups where they could facilitate missions-related discussions, help par-

ticipants make missionary decisions, and foster networks of young people with special interest in missions. Some participants personally asked their mentors to continue their missionary mentoring after the conference. Despite the concern that more efforts should be put into the selection of mentors, the mentoring system itself was highly appraised by the participants and mentors alike, and future conferences are expected to build upon this system.

Korea Student Mission Mobilizer's Roundtable. Campus ministry workers who belong to Mission Korea member organizations came together throughout the conference to discuss current issues on campuses, current issues in campus ministries, and methods of mission mobilization. This was an excellent example of missionary-sending organizations putting their resources together to sponsor campus workers to participate in the roundtable. However, there were needs that were identified regarding the provision of more strategic programs and approaches for campus workers.

Pastors' Lounge. The Pastors' Lounge was a simple program catering to pastors who brought their members to the conference. There is great potential to further develop this program into a network of mission-minded pastors.

Collaboration of Local Churches. The conference had a unique operational structure using five different churches as the venue. Plenary sessions, thematic lectures, meals and small group activities all depended on the support of local churches. This served as an excellent example of collaboration of churches for the missionary cause.

Missionary Book Consortium. The book sales counter seen at previous conferences turned into a professional book exhibition led by 7 publishers. Industry experts carefully executed book selection, exhibition and introduction, sales, and events. This has the potential to grow into a full-scale missionary book fair.

New Changes in Friday Morning Program - Customized Guidance for Decision Makers. The participants were instructed to submit their decision cards on Thursday. Careful and practical review and guidance of their decisions were provided on Friday based on the cards they submitted.

Permanent Programs of Importance

Missions Organizations Expo. Fifty Korean and international organizations took part in the Missions Organization Expo. The mentoring system was an integral part of the Expo, providing venues for more in-depth and personalized communications that went beyond simply handing out promotional materials. Future tasks in this area will include adding more creativity into the Expo and enhancing effective communication of the needs of global missions to the youth.

24-Hour Intercessory Group. Conceived in 1992, the 24-Hour Intercessory Group is probably the greatest asset of Mission Korea. Prayer warriors are assigned to intercede for the conference and pray for spiritual protection around the clock. It was special that established intercessory groups joined hands for this conference, with many of the intercessors being old enough to be mothers of the conference participants.

Analysis of Participants

Analysis of Korean participants of the conference revealed the following:

By Level of Interest in Missions. While 31.39% (24.1% for the 2008 conference) of the participants indicated they made some commitment to missions, 68% (76% for the 2008 conference) of the participants said they were either already interested in missions (46.21%) or were at beginning stages of learning about missions (22.4%). It should also be noted that the ratio of those with some commitment to missions is quite high since many ministry workers participated in the conference as mentors and KSMMR delegates.

By General Demographics. Of the conference participants, 82.94% were first-time participants at Mission Korea. The slight decrease from 88.99% from the 2008 conference is thought to have been caused by the participation of many ministry workers in this conference. The ratio of undergraduate students was also down from 56% at the 2006 and 2008 conferences to 44%, possibly indicating an increase of adult participants; but it should also be noted that the inclusion of many mentors and KSMMR delegates contributed to the decrease. In terms of regions, most participants came from Seoul, Gyeonggi and Daegu, which placed first, second

and third respectively. The number of participants from Incheon, Daejeon, Gangwon, and Chungnam showed some increase while the number of participants from Gwangju and Jeonbuk—which were also the regions with fewest participants since 2008—continued to decrease. There were little changes from previous conferences in terms of denominational backgrounds, with the most represented denomination being Presbyterian Hapdong with about 44% of the participants. Presbyterian Tonghap was the second most represented denomination with 20.6% of the participants, compared to the 2008 conference where Presbyterian Gosin by a narrow margin temporarily overtook Presbyterian Tonghap’s traditional second place. Participants from Presbyterian Hapdong were, as always, about twice the number of those from Presbyterian Tonghap. In terms of ministry involvement, 30% of all participants indicated they were involved in campus ministries.

Analysis of Decision-Makers

At Mission Korea 2010, 82% of the participants (about 2,400 persons) submitted decision cards. The ratio of decision-makers increased from 76% at the 2008 conference. One possible explanation is that many ministry workers participating as mentors and KSMMR delegates did not submit their decision cards and therefore the actual ratio of decision-makers only slightly increased from previous conferences. About 1,500 participants indicated they were committed to be ‘going’ missionaries (both short-term and long-term) and about 850 of them indicated a commitment to be long-term missionaries, outnumbering, for the first time, those committing to serve as short-term missionaries.

Evaluation and Tasks

About 800 participants gave feedback after the Mission Korea 2010 conference. Most mentioned that the messages positively impacted their perspective of missions and that they were highly satisfied with the conference. Participants also highly appraised some organizations at the Expo that invited participants for more in-depth and aggressive engagement after the conference. Many participants also did not fail to mention the impressive work of dedication and service shown by the conference organizers from the Jesus Disciple Movement (Rev. Son Gui-yeon, Chair of the 2010 Conference Organizing Committee). Over 350 JDM leaders and student

volunteers kept the conference energetic and warm with their smiles and service and exhibited true leadership as they worked together on the preparatory committee.

These evaluations of Mission Korea reaffirm its crucial role of inviting the youth of the Korean church to enter into the big picture of missions, facilitating their interaction with various missions organizations and missions workers in that big picture, and bridging and guiding them into practical involvement in missions. The mentoring system introduced at this conference proved that the participants respond more positively when sufficient avenues are provided for them to open up and explore various options at a personal level. This is perhaps one answer we discovered at this conference for the great question, “How should Korean Christian youth be equipped and what should Korean missions workers do in the rapidly changing context of world missions (as the role of non-Western Christians becomes more important)?” What should we really do? It is our on-going task to further enrich the pool of missionary resources of the Korean Church. *KMQ*



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The Paradigm Shift of the Missionary Concept: From Territory–centric to Person–centric

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1. Introduction

I discovered several things regarding missionary work when I served as a missionary in Russia between 1993 and 1998. First, Russia is known to have a long Christian history of more than a thousand years.

The first setback I experienced resulted from my ignorance of the language. But worse than those language setbacks I experienced were the questions the Russians asked me each time I preached Christ to them. They questioned me about my reason for coming to Russia. They criticized my missionary work, and considered it a proselytizing work that separates brotherhood. As I pondered over these challenges, I was reminded of the Apostle Paul's statement in Romans 15:20-21, where he says, "It has always been my ambition to preach the Gospel where Christ was not known, so that I would not be building on someone else's foundation. . . ." Moscow has over 300 orthodox churches. With its long history of Christianity, Russia is not a land of unreached peoples. How then is my work going to be possible among such a people? What will be the missiological or biblical basis for a missionary work among them? This situation created a missionary identity crisis for me, and troubled me far more than the cold climate in the region.

Secondly, I found many non-Christians in this so-called Christian region. I often asked them the following questions, 'Do you believe in Jesus?' They would reply, 'I am orthodox'; 'Do you know the Lord's Prayer?' They would reply, 'No, but I am Orthodox.' 'Do you attend Church on Sunday?' Again they will reply, 'No, but I am Orthodox.' All Russians consider themselves to be Orthodox. This is a general phenomenon. They think that Slavs are Orthodox believers and therefore they must be Orthodox. They have this kind of collective

consciousness nationally and socially.

Historically, Russia had been an Orthodox state from their acceptance of the Orthodox faith in 988 to the uprising of the Communist Revolution in 1917. However, not all the people were Orthodox, especially after passing through the tunnels of communism. Most of them abandoned their faith in the process, and a new generation grew up without any contact with the Gospel. Thus, even though they have a long Christian history and culture, there are few who confessed Jesus Christ as Savior, followed Him as the Way, the Truth, and the Life; and worshipped Him.

On one occasion, I guided some Korean guests to the Kremlin Square. We met an Orthodox priest, who explained the history and beauty of the Bacilli temple to the Korean tourists. The tourists were impressed and filled with admiration. One of the Korean tourists, a Sunday school teacher, asked the priest, 'How many persons were baptized and saved recently in this Church?' The priest could not say a word.

The Russian history and culture is Christian, but most of the people living in the land are not Christians. Many of them do not attend church on Sundays, and have never confessed Jesus as Savior and Lord. Surely, there is the need to bear witness about Christ amongst them, but how is that possible from a missiological point of view? What would be the missiological basis for any missionary work in such a land where the people are historically Christian, but in reality are not?

The object of mission is not the land, but the people. *People* are different from *land*. Land is stable and continues beyond ages and generations. But people are born; they work, grow old, and die.¹⁾ This is how people differ from land, even though one generation after the other appears on the land.

The missionary task ought to be determined according to generations, not according to regions determined to be Christian or non-Christian. The result of the missionary work should also be examined according to generations. The concept of mission in the past was land-oriented. Some regions were considered Christian and others were considered non-Christian. Missionary work was deemed necessary only in these non-Christian regions. This is the old concept of mission.

1) Cf. Karl Mannheim, "The Problem of Generations", in *Essays on the Sociology of Knowledge* (NY: Oxford University Press, 1952), 276–322. Jae Hong Park, "A study on the Generation Concept: In the Perspective of Kohort", 『Korean Sociology』(2003), 47–71.

However, in my study of Russian history, especially Russian Christian history, coupled with my experiences on the mission field in Russia, I discovered two atheistic generations equipped with communist ideologies, and detached from the long Christian history and culture. These are to be the object for evangelization. But, until today, they have not been considered an object for evangelization.

2. Rediscovery of the Bible

In addition to these findings and discoveries, I also found an atheistic generation in Israel as I read through the Bible. The books of Joshua and the Judges provide good examples. (Joshua 24:31; Judges 2:7) After Joshua and his contemporaries passed away, the Israelites abandoned their faith in Jehovah and followed the Canaanite culture and values. After two generations from the Exodus, secularization and heathen culture accelerated among the Israelites. (Judges 2:10; 2:17)

The American missiologist, Eddie Gibbs, a specialist in Church Growth, stated that most communities and societies begin to experience nominalism in the course of progressing from one generation to another. According to him, nominalism becomes generalized by the fourth generation. Generally the life span of any community or organization is approximately 60-80 years.²⁾ Any failure to develop an appropriate strategy to retain a community's values endangers the community's very existence. The communist countries of Eastern Europe are a very good example of this.

These kinds of historical lessons also appear in the book of Judges. The Israelites who conquered the land of Canaan under the leadership of Joshua had faith in Jehovah. But after Joshua and his contemporaries died the religious atmosphere changed. The first generation directly experienced the power, wisdom and help of God. The second generation had a rather indirect experience of the power, wisdom, and help of Jehovah through education and tradition. Recognition and a confession of Jehovah through direct and indirect experiences cannot be the same. Recognition and confession would change in every generation. Moses' generation experienced the Exodus directly. Joshua's generation was taught about the experiences during the Exodus. The post-

2) Eddie Gibbs, *In Name Only: Tackling the Problem of Nominal Christianity* (Wheaton, Ill: BridgePoint 1994), 20–21.

Joshua generation, which is the third generation after the Exodus, forgot Jehovah and the salvation history of the Israelite nation through the Exodus. They, instead, served Baal and the Ashtoreth and followed the values and cultures of the Canaanites.

How could such changes occur? They were Israelites by blood. The land was theirs. But the people now dwelling on the land had abandoned their faith and trust in Jehovah. What did God do to them in return? God was so angry with them that He handed them over to their enemies. They were taken into captivity, and suffered greatly. When the Israelites cried out to God in the midst of their sufferings, God raised up Judges to deliver them. While the judges lived and worked among the Israelites, God was with them and through them He saved Israel from the hands of their enemies. (Judges 2:17-18)

What does all of this mean? The judges were like missionaries that God raised among the Israelites to bring back the knowledge and worship of Jehovah as well as to save them, so that they could again become children and worshippers of Jehovah. Missionaries are needed, not only in unreached and or non-Christian regions, but also among unbelieving 'Christian' generations.

3. Rediscoveries of David Bosch

David Bosch is recognized as a prominent missiologist. What does he think about my missionary concept? Bosch stated that historically, mission was closely associated with geographical factors as a result of the maritime search for new territories in the period of the European explorations. At that period in history, Europeans considered heathens to be people living in distant lands or regions. Mission was associated with going over land and sea in order to reach those people. The further one traveled, the more he was considered a missionary. This concept considered mission in terms of distance. Mission was also understood as showing compassion to the poor. In modern times, missionaries are understood as those who give up their privileges and comforts to cross geographical boundaries in order help and enlighten the poor in other cultures. This concept of mission is also associated with the idea of crossing geographical boundaries. This understanding of mission was the general phenomena in 19th century colonial era. And, regretfully, this understanding of mission has continued into the 20th and 21st centuries without any critique. Mission is understood as the expansion of territories. David Bosch criticized this idea of mission, and pointed out that the missionary concept of geographical expansion was

the product of 19th century Western colonialism.³⁾

Richard Bailey, who served as missionary in Pakistan for 13 years, compared the biblical understanding of mission to today's popular concept of mission. He described the characteristics of the popular concept of mission as follows: (1) Mission is mainly concerned with a geographical area. Missionary work is a work executed in a certain geographical area. (2) The missionary goal is to go across or beyond geographical boundaries of nations, and countries, crossing seas and rivers. (3) In order to become a missionary, a person must go across geographical boundaries into other areas. (4) The validity of evangelism and mission is evaluated in terms of geographical distance. The farther the mission, the more valuable it is considered. Consequently, missionary activities carried out in villages and towns across Europe and America are considered less meaningful. (5) A Missionary can execute his missionary work only when he goes across geographical boundaries and does well among the inhabitants.

Then what is the biblical understanding of mission? Bailey answers as follows (1) Mission is mainly understood as connected with people, not territory. Missionary work is one done among people. (2) The aim of missionary work, no matter where the missionary lives, is to transform the people (ethnos). (3) In order to become a real missionary, a missionary must enter a different culture, not necessarily a different territory. (4) The validity of evangelism and mission is judged according to cultural and linguistic distance. Thus, working among immigrant groups within a country is considered valuable missionary work. (5) The mission of missions is to love and serve people of a different culture, and to become friends with them, whether at home or abroad. The area of ministry is not the important issue. What is important is loving people of a different culture, and becoming friends with them as you witness about Jesus Christ to them. In brief, the biblical understanding of mission is not geographically oriented. Rather, it is people oriented, and society oriented.

4. A Re-examination of World Mission Statistics

World missions seem to have failed in the last 100 years because of the concept which views mission in terms of geographic expansion. Recent statistics of world missions in the

3) David J. Bosch, *Witness to the World*, (John Knox Press, 1980), 46–47.

last 100 years clearly shows stagnation, declination, and retrogression. This becomes even more evident in the annual statistics given by David Barrett and Todd Johnson, which examine and analyze the current situation in world missions. The world population in 1600 was 1.6 billion. In 2002 the world population rose to 6.2 billion, about 4 times the population of 1600.⁴⁾ The Christian population (including Protestants, Roman Catholics, and Orthodox) in 1900 was 550 million. At that time the ratio of the Christian population to the world population was 34.46%. In 2002, the ratio of the Christian population to world population fell to 33.1%. Even though missionary efforts were huge during those 100 years, the ratio of the Christian population to world population decreased by 1.36%. According to Barrett, the number of missionaries in the world in 1900 was 6,200. In 2002, about 42,000 missionaries devoted themselves to missionary activities. However, instead of an increase in the ratio of the Christian population to the world population, we see a decrease. On the other hand, the Muslim population increased greatly. In 1900, the Muslim population was about 200 million. The ratio of the Muslim population to the world population was 10.3%. In 2002, the ratio of Muslim population to world population increased to 20%. This was rapid and huge growth. The population of Muslims rose to 1.23 billion. Comparing the population of Muslims a hundred years ago, we find a six-fold increase. What could be the reason for the fall in the Christian Population? In analyzing this phenomenon, one will discover several reasons for this decline. In my view, however, the main reason for the decline is the missionary concept of the period, which was bound up with the idea of geographical expansion. The mission field and the mission activities were not the problem. The problem was who was and who wasn't considered a missionary. We must turn away from the geographically oriented missionary concept, find new ways for world evangelization, and develop appropriate strategies.

5. Finding a New Object for Evangelization

As discussed in my new findings and discoveries on the mission field through the reading of the Holy Bible, along with the affirmations of missiologists such as David Bosch and Richard

4) David Barrett & Todd M. Johnson, "Annual Statistical Table on Global Mission," *International Bulletin of Missionary Research*, vol.27, Issue 1 (Jan. 2003), 24–25.

Bailey, as well as the statistical analysis of world Christianity, I realized the limitations of the old missionary concept, especially in regards the object of mission. I decided to re-examine and study various theories of mission. In the course of this study I formulated the new missionary concept of the Unreached Generation. I conceptualized this new, hidden, and overlooked object of mission - that is, people found on the mission field. This process of conceptualizing and formulating a new concept came as a result of my experiences in Russia during the period I served as a missionary, as well as my study of Russian history in the light of the concept of unreached peoples. Later, I was able to see the reason I could not provide an answer to questions raised by my Russian friends. They had asked why Korean missionaries are sent to Russia, a country with such a long Christian history. They could not understand my purpose for serving as a missionary there. Their questions posed a serious challenge to me and were an attack on my missionary identity. My understanding of mission, at the time, was entirely bound up in the geographical concept of mission. Mission was generally understood as sending from a Christian region to a non-Christian region to teach the Bible, conduct Bible classes, and plant churches so as to expand Christian territories. The success of mission and the expansion of mission were understood in the same way as the expansion of Christian territories geographically. This was the understanding I had when I went to serve in Russia as a missionary. As I look back at the mission field with these new findings and realizations I clearly see and recognize the object of mission and evangelization as being not only unreached peoples - those who have not known or accepted Jesus - but also those who have failed to show their allegiance to Him, that is, nominal Christians. Through further study of Eddie Gibbs' books, and papers from the Lausanne Committee on nominal Christians in 1998,⁵⁾ I became more aware that the problem of nominal Christians was not a Russian only problem. It is a worldwide Christian problem that is found in every denomination. I then recognized that evangelizing an unreached generation is a very important missionary task for the future, not just reaching unreached peoples.

Unreached Generation refers to unreached Christian groups or unreached cohort groups found in regions with a long Christian history, such as England, Russia, Germany, and Australia. They are regarded as nominal Christians, anti-Christians, and overlooked Christians. They have

5) Eddie Gibbs, *In Name Only*, 13. *They Call Themselves Christian*, papers on Nominalism given at the International Lausanne Consultation on Nominalism (1998, Dec), ed., By Heather Wraight, 10–11.

never been the object of mission or evangelization because they live in Christian regions. However, these unreached generations are emerging as a huge obstacle to world evangelization, far more than the unreached peoples because the number of Christians dropping out of the Christian faith outnumbers those that are being newly won to Christ in Africa and Asia, which were widely known as non-Christian regions in the 19th Century. Nominal Christians are the largest in the four modes of unreached generations. The problem of nominal Christianity is on the rise in the western world. To be a nominal Christian is to be a Christian in name only. This phenomenon is occurring mainly in countries, societies, and families with long Christian histories and traditions. They attend church liturgy only as life-cycle rituals such as infant baptisms, marriages, and funerals. They rarely attend worship services on Sundays, and do not normally participate in church activities such as prayer meetings, Bible studies, evangelism, etc. The world Christian population will surely continue to decline if we do not pastorally and missiologically take seriously the issue of nominal Christians.

Nominal Christianity is a world-wide problem. It is not only a problem of Western Christendom, nor is it a problem with denominations having liberal theological tendencies. The 1998 Lausanne paper on nominal Christians states that more than 40% of Christians are nominal Christians. This number has continued to rise in the last ten years, according to research by Peter Brierly of the Lausanne Committee for World Evangelization. The number of nominal Christians in Oceania is 53%. South America has about 38%, Europe 44%, and 48% in Asia. In the case of denominations, more than half the numbers of nominal Christians are found in the Roman Catholic Church, followed by the Orthodox, Anglican, Lutheran, and Presbyterians denominations. The lowest numbers of nominal Christians are in Pentecostal Churches. Over 80% of Christians in the Anglican denomination are nominal Christians. The Anglican denomination more than doubles the average denominations. In the case of the Presbyterian Church worldwide, the number of nominal Christians amounts to about 50%.

The increase in the number of nominal Christians is a general challenge to pastoral care and missions in the 21st century. From historical lessons learned, it is the nominal Christian within Christendom, rather than those outside, who most aggressively attack church and mission when they become anti-Christians. If we fail to deal with the present situation of nominal Christians, new anti-Christian movements such as the Volsheviki Revolution, which occurred in Russia in 1917, might threaten and oppress Christianity again in the future. As we well know from history, many of the key leaders in the communist revolution were nominal Christians

(e.g. Stalin of the USSR and Kim IL Sung of North Korea).

For over 200 years since the time of William Carey, Protestants have participated in foreign missions. This has resulted in Christianity becoming a worldwide religion, not just a western religion. Yet, in spite of the great increases in the Christian population during the years leading up to the middle of the 20th century, missionaries were still captives to the geography-oriented concept of mission. As a result, they were not sensitive to the changes that occurred within churches, and as such they failed to develop a relevant strategy to deal with these changes. The number of nominal Christians continued to rise rapidly. This rapid growth in the number of nominal Christians poses a serious challenge and threat to contemporary missions. It is therefore necessary to endeavor to reach nominal Christians so that they become genuine Christians in contemporary society, while at the same time reaching the unreached peoples outside historically Christian regions and peoples.

The western Church, which hosted the Edinburgh 1910 missionary conference, had the conviction and values of the Victorian era. They were filled with an optimistic spirit at the time, so much that they were convinced they could evangelize the world in their generation. They thought that the object of mission, or world evangelization, existed only outside western nations, and concentrated on a one-way mission evangelization, with mission strategies focused solely on evangelizing the non-western world. However, in less than 50 years after the Second World War, the western church has become very weak due to large numbers of nominal Christians. Nowadays western countries have emerged as new mission fields.

Generally speaking, the problem of nominal Christianity is a problem of European and western churches. This is not so much an issue in Korea, where there is not much need to give serious thought to the issue because Christianity does not yet have a long history in Korea. It is not also the majority religion. Buddhism and Confucianism, which have a long history in Korea, have many more nominal followers and adherents. There is no need to worry about Korean Christianity. The nominal Christians found in the western Church are also different from those found in the Korean Church. Moreover, the approach to solving the problem in the western Church would also differ to that of the Korean Church. Both have different backgrounds and contexts. Therefore, the approach to solving the problem of nominal Christians would also be different. Christian history in Korea has exceeded 125 years. As a result, the issue of nominal Christianity in Korea is gradually becoming a matter of concern in various areas.

Generally communities and societies become nominal Christians as these societies or com-

munities begin to change. Nominal Christianity becomes a general phenomenon within the fourth generation. The first generation normally has a direct experience of God. The second generation is usually dependent on an indirect experience, such as tradition and education. As generations pass and culture changes, the recognition and confession of God also changes. Eddie Gibbs explains this as follows⁶:

“The Nominality problem is accentuated when the second generation becomes the dominant group. Unlike the pioneers, who experienced the alienation, hardship, and deliverances, the second generation has been nurtured all along within the religious community. This second generation learns of God's mighty acts through receiving the tradition rather than from firsthand experience (Josh. 24:31; Jud. 2:7, 10, 17). For them, life cannot be divided into a “before” and “after” with the frontier-crossing moment of a dramatic conversion experience.

It is evident from Scripture that the frequency of the occurrence of miraculous events is associated with decisive periods in the unfolding of salvation history. The absence of miraculous interventions does not necessarily indicate lack of faith at that moment or a more general spiritual decline. God does not have to announce His presence by regularly interrupting the course of nature! However, it is quite another matter when God ceases to address His people. Apparently there were times during the history of Israel when “the word of the Lord was rare; there were not many visions” (1 Sam. 3:1; cf. Ps. 74:9; lam. 2:9; Ezek. 7:26). Usually, times of famine of hearing the word of God were the consequence of the defiance of God's people (Amos 8: II).

Religion becomes secondhand when a generation arises which refuses to hear from God or to whom God has become silent. In extreme cases the Lord appears to abandon His people. Israel felt “widowed” (cf. Isa. 54:4) during its exile in Babylon. But the Lord comes to reassure His people that He was only “playing dead.” He had simply abandoned them for a time so that they would come to realize how much they missed Him and their need of Him (Isa. 54:6-7). The church throughout its 2,000-year history has gone through cycles of decline, realization, renewal, and restoration. The important issue is to recognize that as soon as the second generation becomes the dominant group in the life of the church, nominalism becomes a growing problem, unless that generation has its own authentic experience of God.

A study of the Judges shows this circle repeated over and over in Israel's history. At the

6) Eddie Gibbs, *In Name Only*, 43–44.

beginning, they demonstrate and confess faith in Jehovah, then afterwards they abandon their faith, so they are made to suffer or are sent into exile. In their suffering they cry to Jehovah for mercy, and God sends them a deliverer. So, it is important to ensure that the second generation should be actively helped to have a personal and intimate experience of God before they become a dormant group; otherwise they will end up becoming nominal Christians.

Judging from Korean history from 1885 to 2010, the Koreans of today belong to the third generation of the Christian faith. The second generation was those who experienced the explosive growth between the 1960's and 1980's. These have now become the dominant group, and leaders of the Korean church. Today Korean Christians and their leaders are living in prosperity far more than the past generations. When compared to the Israelites in Judges, the Church leaders in Korea are like Joshua and his contemporaries. The next generation is going to be the problem. As the Bible says, after Joshua and his contemporaries, the Israelites went astray. Therefore, it is important for Korean church leaders to educate the next generation for the future survival of the Korean Christianity. This should be the utmost concern. The future of the next generation of the Korean Church will be determined by the efforts of this present generation put in to educating them. This task is crucial and as urgent as that of crossing boundaries to evangelize the unreached peoples.

6. The Fourth Missionary Concept: *The Unreached Generation*

In Ralph Winter's article entitled, *Four Men, Three Eras, Two Traditions: Modern Missions*, he divided Protestant mission history into three eras.⁷⁾

He called the first era the coastland mission era, which began with William Carey in 1792. At that time, most missionary enterprises were focused on coastland areas. Calcutta, Trangbar, Macau, and Shanghai in China are all located in coastal areas. This was the object for evangelism at the time.

The second era he called the inland mission era, which began with Hudson Taylor who formed the China Inland Mission Society. Hudson Taylor was dissatisfied with working only in coastal areas. He penetrated inland, where he found more objects for mission than he found

7) Ralph D. Winter, "Four Men, Three Eras, Two Transitions: Modern Missions," in *Perspectives on the World Christian Movement* (ed. Ralph D. Winter, Steven C. Hawthorne) (William Carey Library, 1992), B-33-44.

in the coastal areas - more cities, towns, and villages than those in the coastal areas. Here, Hudson Taylor found more objects for mission. He formed a new missionary society and persuaded many young Christians to dedicate themselves to the China Inland mission. He succeeded in mobilizing more than 6000 young Christians who dedicated themselves to the evangelization of China. Subsequently, in Africa, another new missionary society was formed - the Sudan Interior Mission. As a result of these inland missions, more people could hear and be reached with the Gospel.

The third era he called the unreached people era, which began in 1934. Cameroon Townsend and Donald McGavran were among those who dedicated themselves to the missionary enterprise as a result of the influence of the Student Volunteer Movement. During Townsend's work as a missionary in Guatemala and McGavran's work in India, these men discovered many new objects for mission - those that were unreached as a result of the old missionary concept. On the mission field, they became accustomed to classifying nations according to geographical boundaries as a result of the influence of colonialism. They devoted themselves to evangelizing the one nation to which they were sent. However, the field situation was quite different from their previous understanding. On the mission field, they discovered not only different geo-political nations or countries, but also many different tribes and hidden peoples previously unknown to missionaries. In one country there were many tribes and people groups. With these discoveries it became necessary to develop a new missionary concept, different from the geographically oriented concepts of mission. Ralph Winter therefore suggested and introduced a new concept, the unreached peoples, which was not easily comprehended by those who held the coastland and inland mission concepts.

An unreached people group is not a reference to people isolated geographically, but rather people isolated linguistically and socially. With this concept, more people were to be reached who were not reached through the previous concepts of mission that were bound up with the geographically oriented mission concepts. At the initial stage, it was difficult to define the concept. It took forty years to develop it, and a proper missionary strategy after the discoveries of Townsend and McGavran. Beginning in 1974 unreached peoples became the main concern among missionaries and missiologists. Thereafter, many conferences and meetings for developing missionary strategies for the evangelization of the unreached peoples were held, and these contributed immensely to world evangelization.

Is the concept of unreached peoples still valid or effective today? Skeptics are asking these

kinds of questions today. As described above, modern Protestant mission developed from the coastland mission era, to the inland mission era, and finally the unreached peoples era. These kinds of transitions came from new findings regarding the objects for mission. Finding new objects for mission resulted in the formulation of new missionary concepts, or missionary eras. The missionary concept of unreached peoples was considered the final missionary concept and task for evangelization. Because of this thinking, many missionary-sending churches and societies in Korea have been doing their best to reach the unreached peoples. This has resulted in the Gospel reaching areas that had long been isolated from the Gospel. The unreached peoples missionary movement produced good fruit through which many people were reached.

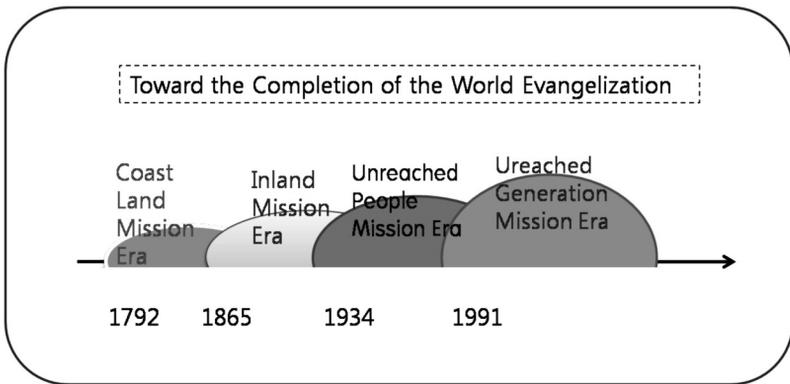
Generally speaking, the unreached peoples movement is considered the last missionary task for world evangelization. In the conference Ethne 04, held in Manila Philippines on June 2004, it was reported that there were still 6000 unreached people groups in the world. Therefore, missionary workers who dedicated themselves to the unreached peoples movement considered this movement to be the most important task for the completion of world evangelization, and the return of Christ. Their favorite verse in the Bible is Matthew 24:14(NIV), “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.” In other words, when there are no more unreached people groups left the end will come, and Christ will return. This is their conviction and assertions.

However, is this real? Is it true? Missionary Jung Chul Son, who has dedicated his whole life to mission efforts in the Indo-China peninsula and is now living in Singapore, denies and criticizes this perspective.⁸⁾ First, according to Son, the area in which the unreached peoples live is only 5% of the worldwide area. The population of the unreached peoples amounts to less than 5% of the world population. Has the remaining 95% of the world population accepted the Gospel already? No! Therefore, concentrating only on people living in the 5% areas without evangelizing those in the 95% areas is unreasonable and not good. Secondly, in already established Christian areas, such as Europe, North America, and Australia, the non-Christian population is increasing. The ratio of the world Christian population to the world population is decreasing gradually compared

8) Jung Chul Son, “Missionaries and Shift of Missional Epistemology (Focusing the Difference Between Field and Church)” *Associated Seminar on Mission* (Presbyterian College and Theological Seminary, 2001), 142.

to what we find in the last 100 years. What does this mean? It means that it is impossible to complete the task of world evangelization using only the concept of unreached peoples.

What then is the alternative? I assert that the alternative must be the *unreached generation* missionary concept. I believe it is possible to complete the task of world evangelization when the unreached generation missionary project is considered alongside the unreached peoples missionary project, and that of the coastland and inland missionary projects. To clarify this viewpoint I have come up with a modified form of a picture drawn by Ralph Winter in *Two Transitions* as seen below.



It was quite natural and logical that after the Gospel was preached to one country or nation or family, the descendants inherited the faith and Christian traditions. This happened in times past when most people were closely bound up in family and village communal life. Parents and relatives influenced the children. So the generation became Christian, and the next generation followed.

But in contemporary society the family, social, and international situations are totally different than what we find in the past, where children were strongly influenced by parents and relatives. This new generation is mostly influenced by mass communication and modern technology. Contemporary societies are easily being disorganized and reorganized to new causes such as: job or occupation, education, and matters of personal interest. Therefore, tradition or national trends cannot make a certain person belong to a certain Christian group. In other words, national identity no longer makes for a religious tradition. To say every Korean must be a Confucian or every Russian an Orthodox no longer works in contemporary society. This is quite dangerous, as well as opportunistic. If we remain in the past traditions, it is going to result into more and more nominal Christians. Eventually, Christian regions will end up becoming heathen regions

full of non-Christians.

Therefore, there is every need for collaboration between *the unreached generation* mission project and the unreached peoples mission project. Missionaries are needed not only in the frontiers, but in the homeland as well. It has been generally understood that missionary activities are expected only in heathen regions, but this is not true. Reading through the Bible we discover that missionary activities were carried out even in Israel. Paul and Peter considered the Jews to be an object for evangelism even though the Jews saw themselves as the people of God. Most early converts to Christianity were Jews living in Israel and in the diaspora. Missions is essentially concerned with changing loyalty through discipleship from the secular world to Christ; it is not a matter of territory or denomination. It is discipleship. The essence of missions is to make disciples. Discipleship includes preaching, Christian education, confession, training, servanthood, sending, and obedience. This kind of curriculum must be included in discipleship.

God has no grandsons or granddaughters. God is Father to every generation, and to every people. This means that Churches and missionaries should evangelize every contemporary society and generation.⁹ Clearly stated in *Neue Evangelisierung*, the German cardinal Kasper, professor at Tübingen University, diagnosed the crisis of the German Church and concluded that the biggest crisis in contemporary Germany is unbelief and forgetting God.¹⁰ German Church leader, Wolfgang Huber, insisted strongly that it is time for Church leaders to seriously think about nominalism in Europe.

The Great Commission our Lord gave in Matthew 28:19-20 included expansion, as well as a succession command. The command to “go to all nations, and make disciples” was an expansion command. The command to “teach them to observe...” was a succession command. However, we seem to understand the Lord’s Great Commission as mainly an expansion command, and we concentrate on expanding Christian territories. That is all we understand in regards to fulfilling the Lord’s command. This understanding of the Great Commission will only fill Christian territories with lost people.

Judaism succeeded in faith succession, but failed in faith expansion. Christianity, on the

9) Helmut Thilicke, *How Modern Should Theology Be?* (London: Fontans, 1970), 10.

10) Werner Ustof, *Christianized Africa—De-Christianized Europe?* (Seoul: Tyrannus Press, 1992), 95–112.

other hand, succeeded in faith expansion and has failed in faith succession. This phenomenon is evident in Europe. Islam, which has investigated the history of Judaism and Christianity, devotes time to training and educating family and children. While they educate family and children, they also engage themselves in propagating their religion abroad, investing financially and supporting the propagation of their faith. This has resulted in the rapid growth of their religion during the past 100 years. Christianity must also learn from history, and must understand the Lord's Great Commission more fully. Missionaries should strategize to ensure that the Gospel is preached to the ends of the earth, and faith is passed to the next generation.

7. The Remaining Task

The author of this paper strongly asserts the concept of unreached generation and the concept of the unreached peoples should both be considered for the completion of World Evangelization. This assertion is based on the author's experience as a missionary in Russia, discoveries made through reading the Bible, theological affirmations from David Bosch and Richard Bailey, findings from the reexamining of world Christian statistics, and the limitation of the unreached peoples concept. Protestant missionary activities after William Carey developed from the coastland mission era, to the inland mission era, and finally to the unreached peoples mission era. As these eras transitioned, new objects for evangelization and mission were found and reached. At the same time, new missionary methodologies were developed which integrated the task of world evangelization.

However, after the collapse of the USSR in 1991 in a mission field that had over a thousand years of Christian history, two lost generations were found, and from reports on nominalism in Western Europe, I came up with the new missionary concept of unreached generation. The idea was derived from Ralph Winter's writings on unreached peoples.

The coastland mission and inland mission both belong to the geography category. The unreached peoples and the unreached generation belong to the non-geography category. The unreached peoples concept refers to the heathen and isolated groups, mainly found in non-Christian regions. The unreached generation concept is a reference to those people or groups mainly in Christian areas who are overlooked socially, linguistically, and missiologically.

The *unreached peoples* concept started in 1930. However, it took 40 years to come up with a concrete missiological definition and to develop concrete missionary methodologies for the

evangelization of the unreached peoples. Ralph Winter used the term unreached peoples at the Lausanne meeting of 1974. It took considerable time, from the time of the finding of this new object for evangelism, to the defining of the term and the development of concrete alternatives and methodologies. The new missionary concept of unreached generation, which was initiated in 1990 after the collapse of the USSR, will definitely take time to find a consensus in defining the term missiologically and for developing the appropriate strategies for world evangelization.

The object for evangelization in this era of missions in six continents must be found, not only in non-Christian territories, but also in Christian territories.¹¹⁾ Many do agree with the idea of Christian territories being an object for evangelization, but a proper missionary term was previously not available. I have succeeded in coming up with this new missionary concept and do hope that someday many missiologists will develop an interest in this new concept and develop appropriate strategies for the evangelization of the unreached generation which will be an immense contribution to fulfilling the task of world evangelization. This is my hope and prayer.

The author trusts that in the future one may be able to analyze the social, ecclesiastical, and personal dimensions of the reasons for the increase in the number of the unreached generation in the West especially.¹²⁾ Moreover, it is my hope that sociological research of the term generation and on Christian education for the purpose of preparing to pass on the faith to the next generation would also be done. The author hopes that, through missiological research, the necessary preparations and foundations for establishing a proper missionary strategy for the evangelization of the unreached generation will be established.¹³⁾ KMQ



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11) Ronald K. Orchard (ed), *Witness in Six Continents: Records of the Meeting of the Commission on World Mission and Evangelism of the WCC Held in Mexico City, December 8th to 19th*, (London: Edinburgh house press, 1964).

12) Tom Sine, "Why are Nominals Nominal?" in *They call themselves Christian*, 100–110.

13) Cf. Karl Mannheim, *The Problem of Generations* (Oxford University Press: New York, 1952). Ketzner David I, "Generation as a Sociological Problems", *Annual Review of Sociology* 9, (1983). Adam Possamai, *Sociology of Religion for generations X and Y* (Equinox Publishing Ltd., 2009).

A Report on the Status of Korean Missionaries (January 30, 2010 – Present)

In-sook JUNG

Missionary, Mission Planning Bureau of KWMA

1. Research Method and Target

The Korean Church Missionary Status Research of 2009 was conducted over four months, from September 1 to December 30, by e-mail, fax, and telephone survey. While the goal was to elicit 400 responses from denominations, organizations and overseas mission agencies, 325 were returned, including member denominations of the Church Council of Korea (Hangichong, CCK), member organizations and mission agencies of KWMA(Korean World Mission Association), and other non-member church denominations and mission agencies of Korea.

According to the survey, 67 (representing 21%) of the 325 organizations had not sent any missionaries. One hundred twenty three of the organizations (38%), all non-missionary-sending groups, sent less than 20 missionaries. At the same time, 42 organizations, representing 16 denominations and 26 mission agencies, sent more than 100 people. Two groups increased their number of missionaries by 12.9% when compared to the data from 2008. Denominational missions and missionary societies made up 41.6% of the people sent out as missionaries and 58.4% were sent by mission agencies.

Table 1. shows the results of the 2009 Korean Church Missionary:

〈Table 1 2009 Korean Church Missionaries sent by denominations and organizations〉

Classification	Number of Target group		Number of Missionaries		Dual Membership	Denomination/ Organization	Ratio
Denomination	Member of KWMA	15	8,035	36.3%	890	9,215	41.6%
	Non Member	81	1,180	5.3%	22		
Mission Agency	Member of KWMA	139	11,157	50.4%	1,258	12,915	58.4%
	Non Member	90	1,758	7.9%	409		
Total	325		130(100%)		2,579	22,130	100%

2. Missionary status of Korea in 2009

Statistics released at the end of December 2009 showed 20,445 people sent to the mission field from Korea (21,735 including those with dual membership). This number increased to 20,840 (22,130 including dual membership) sent to 169 countries by 96 denominations and 229 mission agencies. The final analysis of the statistics, combining national, regional and frontier sources, was done with the January 2010 data, and this paper is based on those results. It is important to note that these statistics include missionaries with dual membership, those unable to return from the field, and headquarter missionaries. At the same time, missionaries from the Korean church of North America, members of headquarter administrative staffs and missionaries who have returned home from the field are not counted among active missionaries. From 2008 to 2009, the number of missionaries rose from 19,413 to 20,840-an increase of 1,427 people. From 2004 to 2009, the number of missionaries increased steadily, but the ratio of growth was slightly decreased compared to 2008 (12% in 2006, 19% in 2007, 9.7% in 2008 and 7.4% in 2009). The growth ratio of 2007 was especially high because it included previously active but uncounted missionaries. Table 2 shows the number of Korean missionaries from 2004 to 2009.

〈Table 2. 2004-2009 The number of missionaries and its comparison〉

Classification	2004	2005	Increase	2006	Increase	2007	Increase	2008	Increase	2009	Increase
Total Missionaries	12,159	14,086	1,927	16,616	2,530	18,625	2,009	20,503	1,878	22,130	1,627
Dual Membership	N/A	1,536		1,984		1,856		2,180		2,579	
Solid Missionaries	12,159	13,318 9.5%	1,159	14,896 11.8%	1,578	17,697 18.8%	2,801	19,413 9.7%	1,716	20,840 7.4%	1,427

* Jan. 30, 2010 to the present.

* North American Korean church missionaries and Korean headquarter staffs are not included.

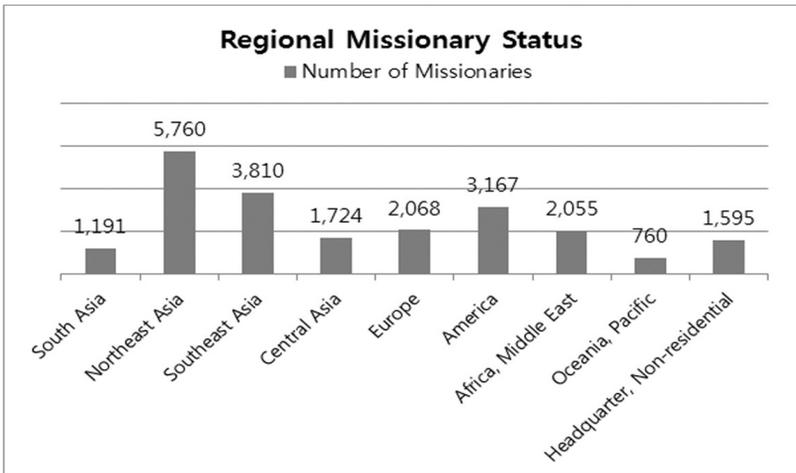
* To compute the number of missionaries, the total number of missionaries was decreased by 1/2 the number.

A) Regional missionary status(including dual membership)

The survey data collected by country classification was divided into twelve districts. In Asia, there are 12,485 missionaries in 34 countries, concentrated in Northeast Asia (5,760) and Southeast Asia (3,810). Missionaries increased in country X, India and Cambodia, respectively, followed by Russia, Vietnam and Myanmar. The biggest decrease in missionaries was in eight countries in Central Asia and the Middle East. Two thousand sixty eight missionaries serve in 40 countries in Europe, 2,055 missionaries serve in 58 countries in Africa, 2,055 missionaries serve in 25 countries in the Americas, 3,167 serve in 11 countries in Oceania, and, 760 missionaries are in the South Pacific. Compared to 2008, the percentage of missionaries to Central Asia has decreased slightly from 8.4% to 7.8%. Likewise, North America and the Caribbean have seen a small decrease from 11.3% to 10.5%. Simultaneously, the percentage of headquarter missionaries and of intern/sabbatical increased from 5.4% to 6.1%. This shows an increase in the number of missionaries waiting at headquarters for new ministry opportunities, re-entering the mission field, or switching to an administrative position due to an emergency evacuation or a denial of re-entry by a foreign county. Table 3 shows these the statue of regional missionaries by district.

<Table 3. Regional missionary Status>

	12 districts	Number of Countries	Number of missionaries	Comparison to 2008	Ratio	More needed Korean missionaries By 2030
Asia	South Asia	6	1,191	122	5.4%	30,778
	Northeast Asia	7	5,760	407	26.0%	18,456
	Southeast Asia	11	3,810	433	17.2%	6,226
	Central Asia	10	1,724	-6	7.8%	10,067
	Subtotal	34	12,485	956	56.4%	65,527
Europe	West Europe	18	1,038	46	4.7%	735
	East Europe	22	1,030	34	4.7%	915
	Subtotal	40	2,068	80	9.4%	1,650
America	Latin America	19	842	35	3.8%	-694
	North America/Caribbean	6	2,325	8	10.5%	431
	Subtotal	25	3,167	43	14.3%	2,081
Africa/Middle East	South/east Africa	20	897	74	4.1%	3,153
	West/central Africa	20	349	-6	1.6%	7,286
	North Africa/Middle East	18	809	80	3.7%	2,520
	Subtotal	58	2,055	148	9.4%	-663
Oceania/Pacific	South Pacific	11	760	47	3.4%	-633
	Subtotal	11	760	47	3.4%	
Others	Non-residential		240	100	1.1%	
	Headquarter, Intern/Sabbatical		1,355	253	6.1%	
	Subtotal		1,595	353	7.2%	-1,595
Total		169	22,130	1,627	100%	77,870



B) Missionary Status by the Frontier Index (including Dual membership)

Korea has sent 4,189 missionaries (18.9% of the total missionaries) to 39 countries in the F3 region, categorized as places where Christians are persecuted (the Middle East, Central Asia, and North Africa). This area demonstrates less than 5% of total conversions. Similarly, the F2 region, including 43 countries which do not persecute Christians, have 5,075 (22.9%) missionaries and also demonstrate less than 5% evangelization. In the F1 area, with 5%-10% evangelization, there are 4,062 (18.4%) Korean missionaries in 12 nations.

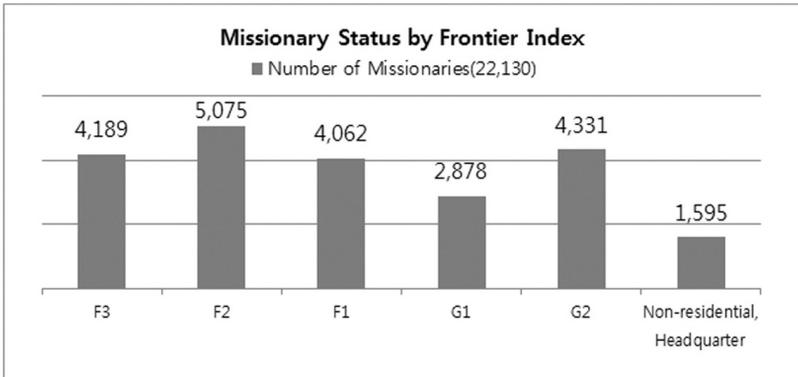
In 2008, 20.2% of Korean missionaries were sent to F3 areas. In 2009, 80 more missionaries were added to F3 countries, but the total percentage sent to that area decreased to 18.9%. This shows that even though mission agencies try to send missionaries to frontier areas, they face serious missional difficulties in Central Asia, Middle East and North Africa. Looking at the 2030 goal of 7.1% of total missionaries serving in the F3 area indicates the need to develop new strategies for sending missionaries to this challenging region.

Presently, 60.2% of all missionaries (22,130 people) are allocated into frontier regions. In G1 and G2, which are general mission areas, there are 7,209 people (32.6%) serving in 75 nations. More specifically, 104.4% more missionaries are required in the G2 area by 2030, so it, like the F3 region, requires continual strategic planning. Table 4 details the growth required to meet the goals set for 2030.

<Table 4. Missionary Status by Frontier Index>

Number of needed missionary of 2030 VS Number of missionary of 2009 by the Frontier Index							
	number of countries	number of countries sent in 2009	number of needed Korean missionary by 2030	number of needed world missionary by 2030	number of missionary in 2009	the ratio of 2009 compared to 2030	number of needed more Korean missionary by 2030
F3	42	39	588,890	271,433	4,189	7.1%	54,701
F2	49	43	9,911	45,694	5,075	51.2%	4,836
F1	13	12	22,316	102,840	4,062	18.2%	18,254
G1	72	42	4,733	21,811	2,878	60.8%	1,855
G2	52	33	4,150	19,124	4,331	104.4%	-181

subtotal	228	169	100,000	460,902	20,535		79,465
Itinerate (Non residential)	-	-			240		
Headquarter Intern, Sabbatical	-	-			1,355		
subtotal	0	0	0	0	1,585		77,870
Total	228	169	100,000	460,902	22,130	22.1%	100,000
TARGET2030 100,000 missionary plan				100,000	22,130	22.1%	77,870
2010~2030, needed annual missionary recruit in 21 years (average)							3,708



C) 10 major sending denominations, agencies and countries

The largest sending denomination is the Global Mission Society of the Presbyterian Church in Korea (Hapdong) that has 2045 missionaries in 99 nations. The second, with 1,141 missionaries in 84 nations, is the World Mission Society of the Presbyterian Church of Korea (Tonghap). The Mission Board of the Korean Methodist Church (963 missionaries), the Assembly of God of Korea (834 missionaries), the Korean Baptist Convention (635 missionaries), the World Mission Board of Korean Presbyterian Church (Daeshin) (436 missionaries), the Mission Board of the Korean Presbyterian Church (Baeksuk) (418 missionaries), the Pioneering Mission Society of The Korean Presbyterian Church (Hapshin) (335 missionaries), the Mission Board of Korean Evangelical Holiness Church Korean (318 missionaries), and The Presbyterian Mission (Koshin) (missionaries 302) round out the top ten sending denominations, respectively.

Together these ten denominations sent 7,425 missionaries, representing 80.6% of missionaries sent by denominations and 33.6% of all missionaries sent by either denominations or mission agencies in 2009. The ranking was same in 2008, but the growth ratio was lower than that set by the mission agencies during the same period. The reasons for the slowed growth rate might be that the number of new missionaries exceeded the number of returning missionaries, but the number of short-term missionaries serving for less than three years was relatively high due to the difficult situation in Muslim world and the high currency exchange rates during the economic crisis.

The top ten major mission agencies are UBF (University Bible Fellowship) that sent 1,714 missionaries to 82 nations, KFHI that sent 823 missionaries to 70 nations, CMI (630 missionaries), Full Gospel Mission (550 missionaries), InterCP (514 missionaries), YWAM (480 missionaries), WEC (457 missionaries), Paul Mission (327 missionaries), TIM (314 missionaries), and KCCC (306 missionaries). These top ten mission agencies accounted for 6,115 missionaries, 46.6% of all mission agency-sent missionaries and 27.6% of all missionaries. Furthermore, these rankings among the mission agencies are same as in 2008, except for KFHI, which went from the fourth position to the second, and Paul Mission, which went from the tenth position to the eighth. The number of Full Gospel and KCCC missionaries decreased due to the reduction of Korean targeting ministries.

The 10 major target countries are country X of the North East region (3,688 missionaries from 168 organizations), North America (1,718 missionaries), Japan (1,376 missionaries), the Philippines (1,285 missionaries), India (728 missionaries), Thailand (622 missionaries), Russia (612 missionaries), Indonesia (597 missionaries), Germany (526 missionaries), and Turkey (482 missionaries). The 11,636 missionaries sent to these ten countries represent 52.6% of all missionaries in the field.

D) Categories in Missionary Status

By office, 14,697 missionaries are ordained pastors or spouses of ordained pastors and 7,433 are lay people. The ratio of 66:34 was the same in 2008. In denominational sending the ratio of pastor to lay people was 98:2, a change from 95:5 in 2008. The mission agency the ratio was 47:53 compared to a ratio of 46:54 in 2008. From the numerical relationships, it is clear that denominations primarily sent ordained missionaries and mission agencies predominately sent

lay missionaries. The number of ordained missionaries increased to 1,102 compared to those sent in 2008 and the lay missionaries increased by 525 missionaries during the same period.

Analyzing the terms of missionaries, 20,819 long-term missionaries stayed on the field for more than three years, an increase of 1,769 people from 2008. One thousand three hundred eleven short-term missionaries served from six months to three years, a decrease of 133 people from 2008, which means the number of long-term missionaries is growing at a greater rate than short-term missions are decreasing.

Focusing on gender, in 2009, there were 10,398 male missionaries, which was an increase of 847 people over the numbers from 2008. Female missionaries numbered 11,732, an increase of 780 from 2008. The ratio of male and female denominational missionaries was 49:51 compared to 45:55 sent by mission agencies. The ratio of all male and female missionaries was 47:53 for the fourth consecutive year. The higher number of female missionaries might be explained by the higher percentage of single women missionaries sent from mission agencies.

By marriage, the ratio of couples to singles was 83:17 in 2009 - 18,366 couple missionaries and 3,764 single missionaries. In 2009, couples increased by 554 couples (1,108 people) and 519 single missionaries. The ratio of couples/single was 88:12 in the denominations and 79:21 in the mission agencies. The ratio of single missionaries was higher in the mission agencies (2,670 missionaries) than in the denominations (1,093 missionaries).

(Table 5. Categories in Missionary Status)

Classification	Category	Number of Missionaries	Percentage (%)	Comparison to 2008 (people)
Sending organizations	Denominations	9,215	41.6%	492
	Mission Agencies	12,915	58.4%	1,135
Period	Long Term (more than 3 yrs.)	20,819	94.1%	1,760
	Short Term (6 mo. to 3 yrs.)	1,311	5.9%	-133
Gender	Male	10,398	47.0%	847
	Female	11,732	53.0%	780
Office	Pastor (with Spouse)	14,697	66.4%	1,102
	Lay people	7,433	33.6%	525
Marriage	Couple	18,366	83.0%	1,108
	Single	3,764	17.0%	519

E) Other statistics in denominations and mission agencies

- **New Missionaries:** In 2009, 257 new missionaries were sent by denominations and 705 new missionaries were sent by mission agencies for a total of 962 new missionaries. But the growth of missionaries in 2009 was 1,627, including 260 headquarter missionaries. This difference might be explained by the fact that when surveyed some mission agencies did not list their new missionaries from 2009.
- **Returned Missionaries:** Returned missionaries are pastors or other workers who finish their mission ministries or return from short term mission projects. This total is 178 people, and they were not included in the number of missionaries.
- **Missionaries rejected for Re-entry:** These missionaries changed their mission field to another region or are waiting in a neighboring country. This number of people, not on the field and not yet officially resigned, is small.
- **Workers in North America:** This includes 885 people from denominations and 474 from mission agencies; however, there were many denominations that have an American presbytery that works separately with the Assembly's mission board.
- **Retired Missionaries:** This group included 58 in the denominations and 38 in the mission agencies. As this number grows retired missionaries and their care will become an emerging issue in Korea.
- **HQ missionaries and staff:** Headquarter missionaries, totaling 260 missionaries, are ones sent as missionaries to work in Korean or overseas headquarters. Headquarter staff are not sent as missionaries; instead, they work in the areas of education, training, finance and administration for denominations and mission agencies. In the 2008 survey, there were 96 people publishing literature (7.4%), 55 people training missionaries (4.2%), 80 people responsible for publicizing mission information (6.2%), 229 people working in mission administration (17.7%), 296 in mission training (22.8%), and 106 in mission finance (8.2%). In 2009, there were 1,287 HQ staff members reported; however, the number of overall staff may be greater.

〈Table 6. Other statistics in denomination/mission agencies〉

	New	*Return	HQ staffs	HQ missionaries	*North America worker	Re-entry rejected	Retired
Denominations	257	81	40	25	885	9	58
Mission Agencies	705	97	1,247	235	474	14	38
Total	962	178	1,287	260	260	23	96

* There are many denominations that have separated American synods, presbyteries and conventions.

* Returned missionaries have resigned from or quit missionary work. They are not included in the number of missionaries.

* North American HQ staffers are not included in the number of missionaries.

F) Ministry types in Missionary Status

There are twelve major areas of ministry that describe the work of Korean missionaries. Some denominations and mission agencies did not answer this portion of the questionnaire. Focusing on 142 organizations that answered this question on the Jan. 2009 survey, there were church planting and discipleship (68%), education ministry (11.5%), welfare development (5.6%), and medical ministry (2.0%). In many cases church planting was described as discipleship. This might be related to the high percentage of pastor missionaries.

(1) Church Planting Ministry

Six thousand five hundred eighty nine missionaries described their work as church planting, representing 53.3% of all missionaries who answered this questionnaire. This number includes 6,585 church plants and 19,292 local leaders. Since 40% of denominations did not answer this portion of the questionnaire, it can be assumed that there are more church plants and local leaders.

(2) Education

One thousand four hundred fifteen missionaries work in the area of education in 867 schools, 11.5% of the missionary total. They launched 697 new institutions. They work in 270 seminaries (31.1%), 75 Bible schools (8.7%), 86 colleges (9.9%), 101 junior or junior

high schools (11.6%), 115 elementary schools (13.3%) and 220 kindergartens (25.4%).

(3) Medical

Two hundred forty eight missionaries work in the medical field, representing 2% of the missionaries responding to this question. There are 88 medical institutions, including hospitals, treatment offices, clinics, health centers and ships with medical instruments. Of all 142 organizations that responded, 44 organizations were doing medical ministries (31%). International mission agencies and tent-making mission agencies are particularly involved in this type of ministry. More medical missionaries should be trained and sent.

(4) Welfare Development

Seven hundred three missionaries are involved in welfare development, 5.3% of the total missionaries represented in the responses. There were 171 welfare institutions in 67 areas. These include orphanages, retirement centers, nursery schools, shelters and development institutions (like computer schools, construction institutions, farming or agricultural institutions). Of all 142 organizations that answered, 38 organizations (27%) have this type of ministry, particularly denominational missionaries.

(5) Professional ministry

Professional ministry included 1,845 in discipleship training (14.9%), 144 in Bible translation (1.1%), 139 in publishing (1.4%), 104 in ministries for missionary kids (0.8%), 83 in overseas laborers ministries (0.7%), 52 in research ministries (0.4%), 41 in media ministries (0.3%), and 652 in children's ministries (5.2%).

(6) HQ Ministry

Three hundred forty three missionaries work in the headquarters (2.7%). This includes missionaries sent back to work for HQ or HQ administrators working as missionaries. HQ staffs numbered 782 staff members and 171 other workers. This type of work was selected frequently and it is possible people are doing this kind of work in addition to other work. Those surveyed broke the work up into 96 in publishing (7.4%), 55 in missionary training (4.2%), 80 in mission information (6.2%), 229 in mission administration (17.7%), 296 in mission training (22.8%), and 106 in mission finance (8.2%).

<Table 7, HQ ministry>

	Number of workers	Ratio
Publishing	96	7.4%
Mission Information	80	6.2%
Mission Training	296	22.8%
Extended Training for Missionary	55	4.2%
Mission Administration	229	17.7%
Mission Finance	106	8.2%
Other	434	33.5%
Total	1,296	100.0%

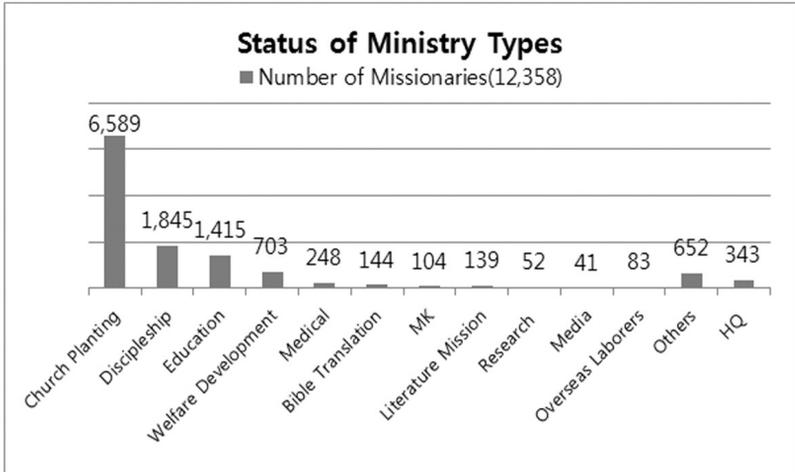
* Missionary 343, Staff 782, Other Worker 171

The summarization of the status of the entire missionaries' ministry type is shown in Table 8.

<Table 8, Status of Ministry Types>

Rank	Type	Received Answer (Multiple choice)	Ratio
1	Church Planting	6,589	53.3%
2	Discipleship	1,845	14.9%
3	Education	,415	11.5%
4	Welfare Development	703	5.6%
5	Medical	248	2.0%
6	Bible Translation	144	1.1%
7	MK	104	0.8%
8	Literature Mission	139	1.1%
9	Research	52	0.4%
10	Media	41	0.3%
11	Overseas Laborers	83	0.7%
12	Others	652	5.2%
13	HQ	343	2.7%
	Total	12,358	100%

* Of the entire 275 organizations 200 organizations answered for national status and 142 of them answered for ministry type status.



3. The Missionary Status in Statistics and the Prospects of Korean Mission

The year 2011 begins Target 2030's second five-year plan and requires an increase in missionaries sent from Korea. In 1979, there were 93 Korean missionaries surveyed by Nelson. Thirty years after that survey, there are more than 20,000 Korean missionaries with a deep passion for world missions. A recent five-year survey showed an 11.4% (1,736 people) annual growth in missionaries going on the field. After the Afghanistan crisis there were difficulties for missions inside and outside of Korea because of the currency crisis and the tough international economic situation. There was a small decrease in the growth rate, but overall growth has continued. With these situations, many domestic HQs started to construct member care and crisis management systems, offering more care and more training. They endeavored to bring growth to missions with cooperation in many areas and dimensions. With the foundation of the Target 2030 movement and the MT2030 movement, they focused on strategic sending and allocation, and on development of various training systems to meet the needs on the mission field. Generally speaking, the growth rate of missionaries to Asia, Middle East and Africa is the fastest and the number going to Europe and America is decreasing (e.g. The growth rates of the previous year: Asia 8.3%, Middle East, Africa 7.8%, Europe 4%, America 1.4%). However, the number of Korean missionaries needed by 2030 exceeded more than 50% in Europe and 42% in Latin America. So there are still needs in these areas. Looking forward to

the goal of 100,000 missionaries laid out in the Target 2030 movement, the entire Korean missionary needs to increase by 22.1% (including interns and HQ). For this to be accomplished, it is necessary to raise-up missionaries from older generations, professional lay workers, overseas students, overseas officials and business people. Furthermore, 5,000 Korean Diaspora churches are focusing on sending missionaries. Business missionaries might be raised up all over the world. If this happens the goal of 100,000 missionaries may not be an impossible task.

Identifying the number of Korean missionaries sent by the Korean Diaspora church continues to be a challenge. The rejection of the Muslim world by Christian missionaries, global economic instability, and the growth of anti-Christian sentiments in South Korea may be major obstacles to world missions. However, due to the decline of the western church in fulfilling the Great Commission, the Korean church has to humbly obey this mandate as a leader in world mission. KMQ



Missionary In-sook JUNG graduated from Mokwon University (BA, Theology) and majored in Education Psychology at the Ewha Woman University (MA). She served in China with her husband for ten years and presently works in the bureau of KWMA Mission Planning, managing the surveys for the Korean Mission Status research.

Ganghwado Anglican church

10, Gwancheong-gil 27beon-gil, Ganghwa-eup,
Ganghwa-gun, Incheon, Korea



Story

The Anglican church was first introduced to Ganghwado in 1890 and English Father Wangrando commenced preaching of the gospel right after he procured a house of residential church in Gapgotni in 1893.

Meanwhile, Father Wangrando returned to his country and Father Joma succeedingly assigned to Joseon arriving at Ganghwa in 1896, then he evangelized Kim Maga (Kim Hui jun) in Ganghwaep, and also opened Yeonghwawon, a nursery house, to take care of many patients in means of western medical techniques.

This church building still remains there which was built in a conventional architecture of Korea in 1900.

* Source : <http://tour.ganghwa.incheon.kr/>



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Oryun Community Church's 5 Visions

Being filled with the presence of God · Preparing the way of the Lord
Nurturing influential Christians · Serving others and sharing with others
Preparing for the next generation

Healthy Church
Happy Church

 **Oryun Community Church**

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“A Life Community that Heals the Nations with the Heart of a Shepherd”

5 Ministry Vision

Serving Our Generation with Jesus' Shepherd Heart

- H** Healing Our Nation
- E** Equipping the Disciples
- A** Assisting the Global Christian Network
- R** Raising Up the Next Generation
- T** Transforming Society & Culture



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