

HISTORY AND PROSPECTIVE FOR KOREAN PROTESTANT MISSIONS

Seok-Won Sohn

Introduction

Even though the history of Korean Protestant churches is relatively short - scarcely 100 years since Christianity was introduced to Korea under God's grace - the quantitative growth of Korean Christians during this period has been fantastic enough to gain the envy of churches all over the world. Most notably, the growth of churches during the 1970s and 1980s merits being called explosive. In the mid 1990s the number of Korean churches was over 30,000 and the number of Korean Christians over 10,000,000. In addition, through the foreign missions of Korean Protestant churches, more than 10,000 missionaries were sent out by 2002 and bore witness throughout the world.

In fact, Korean foreign missions began only 23 years after Koreans received the Gospel from the USA in 1884. 96 years later, Korean churches blessed by God, had dispatched missionaries as follows: 10,646 people to 163 nations, sent by Korean native churches and over 600 people sent by Korean-American churches. But to our sadness, Korean Christians, who had increased fantastically during the 1900s, started to decrease at the end of the 20th century. We think the reasons are as follows: First, Korean churches were excessively oriented to church growth and did not play a proper role in social services and the transformation of society. Secondly, Korean churches did not respond effectively to the radically changing contexts in politics, economy, society, and culture. Third, Korean churches had divided into evangelical conservative denominations that emphasized soul salvation and into ecumenical progressive denominations that emphasized social participation. The two groups were in deep conflict.

The aim of this paper is to suggest what direction Korean Protestant churches should go in the future, by reflecting on the earlier mission history. In accomplishing this, I will explain, first of all, the present status and prospective for Korean Protestant churches and for Korean Diaspora churches. Then I will review how Christianity came into Korea in the early days, how it developed, and how its mission policies were established.

Present Status and Future Prospects for Korean Protestant Churches

According to the publication of the Korean Christianity Corporate Association (CCA), the total number of denominations in 2002 was 55, total churches 45,017, total number of pastors 55,378, and total number of Christians 12,625,092. If we include the

Prof. Seok-won Sohn (PhD) is the Dean of General Graduate School and Pastoral Ministry at Sungkyul University in Anyang City (Seoul) Korea. swssohn@sungkyul.edu

churches belonging to the Korean National Council of Churches (KNCC) and the small denominations and independent churches, we can add a further 7,000 churches and 700,000 Christians, making the total number of churches over 52,000 and the total number of Christians 13,325,000.

As you see in the table below, 80% of the 55 denominations belonging to CCA belong to Jesus Korean Presbyterian (YEJANG). That is, the ratio of the churches called YEJANG is 80%, of pastors 82%, of Christian believers 78% within Korean Protestant Christianity. So the split of YEJANG into 55 denominations seems to have contributed to the fantastic growth of Korean Protestant churches. But can we assert that this splitting of the denominations is the only important factor for the growth? That is a question for church growth scholars to study. But 50% of all Presbyterian churches are non self-supporting. This fact must not be overlooked. In Korea it is customary for churches with an annual budget of less than 30 million Korean won to be called "non self-supporting."

The Status of Churches Belonging to CCA as of Dec. 2002

NO	Name of Denomination	Presbytery	Church	Pastors	Saints	NO	Name of Denomination	Presbytery	Church	Pastors	Saints
1	YEJANG (TongHab)	60	6,621	9,601	2,283,107	30	YEJANG (KeunBon)	7	270	389	22,221
2	YEJANG (HabDong)	85	6,626	10,096	2,321,019	31	LUTHERAN	-	30	35	4,109
3	KISUNG	61	3,101		623,813	32	YEJANG (YenJang)	3	53	51	6,538
4	KICHIM	100	2,312	1,1	692,547	33	YEJANG (HabDong JeongTong)	50	2,250	3,910	820,074
5	YEJANG (KoShin)	34	1,577	1,565	427,832	34	YEJANG (Seoul ChongHoi)	4	87	87	12,000
6	YEJANG (GaeHyuk)	80	4,100	356	1200,000	35	YEJANG (HabDong GaeHyukJinRi)	10	189	196	13,550
7	YEJANG (GaeHyuk) SungRae-Dong	34	1,200	947	121,836	36	YEJANG (HabDong GaeHyuk A)	13	1,802	217	21,000
8	YEJANG (HabDong BoSu A)	31	819	330	277,420	37	YEJANG (HabDong GaeShin)	7	98	135	12,800
9	YEJANG (DaeShin)	39	1,389	110	225,966	38	KIGam (YunHab)	8	71	85	24,660
10	YESUNG	-	1,022	295	262,395	39	YEJANG (HabDong GaeHyuk B)	-	189	260	17,000
11	KIHASUNG	32	1,413	2,509	1225,383	40	YEJANG (JinRi)	6	90	92	10,737
12	YEJANG (HoHun)	18	340	198	25,000	41	YEJANG (BoSu HabDong)	21	133	154	13,650
13	YEJANG (HabShin)	17	790	339	98,000	42	YEJANG (HabDong)	-	8	200	180

142 History and Prospective for Korean Protestant Missions

						BoSu)					
14	YEJANG (KookJe HabDongBokE um)	-	316	110	42,600	43	YEJANG (YeJang)	14	350	450	420,000
15	YEJANG (BoSu GaeHyuk)	9	73	295	14,000	44	CHURCH ASSOCIATION OF CHRIST	13	235	248	18,000
16	LAZARENE HOLINESS	5	253	2,509	35,877	45	YEJANG (HabDong ChongHoi)	-	15	98	102,785
17	YEJANG (GaeHyuk KookJe)	59	2,357	198	478,150	46	YEJANG (SunKyo)	6	98	102	15,500
18	YEGAM	8	185	339	3,200	47	YEJANG	5	160	160	7,450
19	YEJANG (KoRea)	9	339	110	72,108	48	KIDOKKYODAE HAN ASSEMBLY OF GOD	-	230	426	25,400
20	YEJANG (GaeHyuk HabDong)	6	109	187	3,707	49	YEJANG (Bniel)	5	105	101	133,100
21	YEJANG (SungHab)	13	148	972	31,731	50	YEJANG (WueShin)	9	205	285	8,800
22	YEJANG (HabDong JoongAng)	31	916	90	85,700	51	CHURCH OF CHRIST KOREA KYOYUKJAHOI	6	114	149	7,000
23	YEJANG (HabDong JinRi)	7	120	249	2,700	52	YEJANG (WueShin)	-	381	706	7,296
24	YEJANG (SungJang)	7	197	942	179,750	53	DAEHANKIDOK KYO ASSEMBLRY OF GOD	-	54	73	16,175
25	YEJANG (JoongAng)	41	765	185	215,297	54	KIHASUNG (FullGospel)	-	205	267	32,400
26	YEJANG (ChongHoi)	11	197	27	22,073	55	YEJANG (YeJang HabDong)	-	87	272	12,272
27	YEJANG (DokNohHoi)	3	27	28	4,530		TOTAL	1,013	45,017	55,378	12,625,092
28	YEJANG (BoSu)	-	65	80	4,500						
29	BOKEUMHOI	3	40	49	7,890						

Growth Patterns and Prospects for Korean Protestant Churches

The growth of Korean Protestant churches after 1945, the year of liberation of Korea from Japanese colonial occupation, is worthy of close attention. The total Christian population in Korea increased twofold every 10 years thereafter: 1945- 382,000; 1955 -

1,000,482; 1965 - 2,255; 1979 - 5,986,609; 1990 - 11,427,485; 2002 - 12,625,092. According to professor Chi-Joon Noh's study, "A sociological study of the growth and stagnation of Korean churches", the causes for the growth of Korean churches were: modernization, material-orientation, and private church-orientation. However, this growth pattern showed a J-form, resulting in the stagnation of Korean churches. In fact, the growth rate of Korean churches has decreased every year since 1990: 1991 - 5.8%; 1992 - 4.0%; 1993 - 3.0%.

The rate of growth became stagnant in 1995. Professor Eui-Won Kim has suggested that the causes for this situation are the characteristics of Korea's N-generation and the transformation to a ready-made generation. The details are as follows: 1) although Korean society has changed from a vertical structure to a more horizontal structure, Korean churches still hold to the vertical structure. 2) Though the form of communication of Korean society has changed from a one-way to a two-way style, the methods of evangelism and sermonizing by Korean churches still holds to the stereotyped one-way method. The *way* of evangelism must be changed to new *ways* such as "on the road" evangelism, literature evangelism, media evangelism, relationship evangelism, and the like. 3) Though Korean society has changed from analogue type to digital type, Korean churches still hold to the analogue type. So Korean churches have less of an influence on Korean society than they had formerly.

Pastor Jong-Hwa Park has analyzed the conflict between the conservative party and the progressive party, concluding that the critical cause of the split within Korean churches was due to the conflict of imported theology from western society. So Korean churches must resolve that conflict and must change into so-called "open churches" and "churches for social service". Also, Korean churches which have a vision for the reunification of Korea must retain a ministry of reconciliation and must try to realize such social, psychological, and mental integration tasks through faith.

Professor Yong-Kil Maeng cited the trends of western churches as mentioned by Samuel Chand *et al* in *Futuring: Leading Your Church Into Tomorrow*. (Baker). The details are as follows: Change from previous church structure to cell church structure. Develop diverse worship styles, a future-oriented church putting more emphasis on spirituality than on organization. Develop a method of evangelism suitable to the emotions of seekers. Change church education from a teaching form to a learning form. Replace individual leadership with team leadership. Change the pattern of administration. Enforce woman leadership. New comers who are searching for a vision-oriented, purpose-driven church need diverse programs of training. Consider first family-sharing time, requesting highly pastoral care. Consider offering countermeasures for single-parent families. Increasing the number of retired pastors. Construct IT information systems inside churches. Pay careful attention to the commercialism which has permeated churches. Change to two-way mission methods. Change to the missionary as subject of churches instead of as

missionary objects. Emphasize the social service ministry of churches. Increased requests for the positive participation of churches in society and opening up of church facilities according to regional needs. Increased persecution of many national churches. Rituals for Satanism and false prophets being rampant. The contradiction of churches becoming prosperous.

Based on these elements, Professor Maeng has suggested the contours of a future model for Korean churches as follows: Korean churches must grasp correctly the current problems of Korean society: the problems of pluralist values, family problems, juvenile delinquent problems, the problems of the aged, rural problems, crime, poverty, labor problems, job ethics, social problems related to social welfare, and so forth. The churches must also propose integrated ideas and concrete models for future ministry. Above all, they must do ministry, evangelism and mission in a way that indicates taking the problems of life seriously. Finally, they must prepare for a ministry of developing spiritual character, the formation of a culture that bears Christ's mind and takes after Him.

Further, Professor Myung-Hyuk Kim envisions for the churches a future, both domestic and foreign, as follows: They will wrestle with problems such as confederation and unification, "modeling" the good leader, the problems of racialism and nationalism. They will have to develop a greater concern for stretching out hands of love and service toward the world and strive to bring about spiritual awakening, revival and renewal.

Current Status and Prospects for Korean Diaspora Churches

In 1882 the Chosun dynasty (ancient Korean name and dynasty), which had maintained a strong isolationist policy, opened the door with the Chosun-America Commercial Intercourse Treaties. Then in 1903, only 23 years later, Horace N. Allen, an American diplomatic minister to Korea, helped 120 Chosun farmers migrate to Hawaii. Thus the history of Korean diaspora churches began. Having first arrived in Honolulu on Jan, 13, 1903, in the next three years 7,843 people migrated to Hawaii. One newspaper reported that "Chosun farmers work very well and excellent... The view of homeland and nation is thoroughgoing and they are thorough Christians with pioneering spirits." Other newspapers also wrote that "Chosun migrant workers receive 69 cents a day, but work diligently 10 hours a day." Migrant people gave priority to planting churches and to participating in the assemblies even if their lives were very hard.

At present, 350,000 Korean people live in Hawaii and over 80 churches play a central role in that immigrant society. The leaders of Korean churches in America organized the Korean World Mission Council (KWMC) in 1988 and held the first KWMC meeting in the assembly hall of Wheaton College (Wheaton IL). They invited over 150 Korean missionaries scattered throughout the world and more than 1,500 people attended. The meeting was a great success. They declared a vision to send out 10,000 Korean missionaries by 2000. This KWMC meeting played the role of media link to connect Korean missionaries

scattered throughout the world into one. They contributed greatly to sending more than 600 Korean missionaries and had an influence in organizing the Korean World Mission Association (KWMA).

Whenever Korean migrant workers' lives were difficult and in distress, migrant churches embraced and helped them with love. In response the migrant workers attended the churches regularly and the churches grew continually. During this dispensation, problems that the first generation Korean migrant churches faced were that there were many pastors for the first generation of migrant Koreans but few pastors for what has become known as the 1.5 or 2nd generation migrants. Even though the 1.5 and 2nd generation citizens were bilingual, speaking both languages fluently, the first generation pastors did not possess the abilities to guide them in faith and spirituality. Some pastors did try to do their mission ministry and challenge these constituents through summer or winter camps.

The Foreign Mission History of Korean Protestant Churches

In the 19th century, American Protestant theology was divided into Presbyterian theology based upon Puritanism with Princeton seminary at its center, and Methodist theology based on strict private piety training with Drew seminary at its center. Drew was known at that time as the military academy of Methodist churches. It was on April 5, 1885, that Horace Underwood and Henry Appenzeller, who had graduated from Princeton and Drew respectively, put down anchor and became missionaries in the unknown land of Korea. Missionary H. Hoggard of the Salvation Army, a nonconformist denomination begun in England, came to Korea in 1908 and launched missions through social welfare actions. Sungkyul (holiness) churches originated in Seoul in 1907 through the influence of missionaries Charles Cowman and Ernest Kilbourne, who had founded the Oriental Missionary Society (OMS) and advocated the four-fold Gospel teaching of Regeneration, Holiness, Healing, and Parousia. Many western Protestant denominations such as the Anglican church, the Baptist church, the church of Christ, and the like began to scatter the seed of the Gospel in the land of Korea. The faith characteristics of the early missionaries to Korea was as follows: 1) Puritanism. The rampant lazy lives in Korean society were to be changed into diligence, frugality, and strict faith lives. 2) Pietism. Missions were performed through the experience of regeneration, Bible study-oriented faith training, and social services. 3) Evangelicalism. The general principles of Protestant faith such as absolute authority of the Bible, the righteousness by faith and salvation in Christ, the parousia of Christ, the dogma of the trinity, and the like were taught thoroughly.

In the end, the faith of foreign missionaries in Korea generated the great revival movement of Korean Protestant churches in 1907. The evangelistic flame of the Jang-Dae-Hyun church that Elder Sun-Joo Kil had served in Pyoung Yang infused the whole nation and in 1907 miraculous works took place that increased new converts, as much as 16,000 people in Presbyterian churches and 10,000 people in Methodist churches.

From the beginning, Korean Protestant churches have been known by their Bible-centered theology and missional method. The representative method of mission is the Nevius method. It can be summarized under five categories: 1) Mission was the movement to evangelize the world through the Word of the Bible thoroughly. Only the Bible that had been written by the inspiration of the Holy Spirit was the instrument of mission. Evangelization meant regeneration of people. Regeneration was to appear as a strict practiced life of the Word. 2) The evangelizing movement of mission was indigenous. The indigenization of the Gospel was aimed at bringing up responsible Christians, following the Biblical method. The new convert had to be the light and the salt of the world by taking on the life with God, the life of Christ at the very place where he was called. 3) Achieving a Biblical indigenization of the Gospel, missionaries had as purpose the planting of churches according to three “self principles”. The principles and spirituality of church-planting with three Selves - Self-supporting, Self-propagating, and Self-governing - were the essential conditions for ministry. This enabled many people to become material supporters instead of just receivers, to be the voluntary evangelizers instead of the onlookers of evangelism, and to be those who grow the churches for themselves instead of those who depend on the wisdom of missionaries all the time. 4) The Nevius method of mission adhered to five educational ideologies, based on the supreme order of the Lord: a) To improve the educational level based on the ability of educatees, b) To make all education be the power for the effective evidence of the Gospel, c) To make all education a training for the life of Christians to improve the life of all human beings, d) To keep abreast of the highest educational theory with missions of mercy to serve neighborhoods with compassionate hearts, e) All missionaries should strive to use *han'gul* (Korean language).

In the above form, the Nevius policy of mission was committed to believing thoroughly the Bible as the Word of God and to make it the standard for life. In this, the ministry of churches was focused on the indigenization of leadership to practice the Three Self principles, to exert effort toward church education and holistic methods of mission, and to use *han'gul* as the media of communication. So the world-view of Confucianism and Buddhism began to be shaken and, owing to the actualization of *han'gul*, the New Testament was translated into the Korean language within 15 years of the first mission, the Old Testament 10 years later.

How then did Korean churches do foreign missions? I will discuss this by focusing on Presbyterian churches.

1. The Early Policies of Mission (1907-1937)

The day after the Dok-Noh-Hoe (Presbytery) was organized on Sep. 18, 1907, the Korean Presbyterian churches changed the Evangelization Committee into the Evangelization Bureau of Alien Lands and chose 12 persons as bureau members. Then they sent one pastor, Ki-Poong Lee, from among 7 authenticated pastors, to Cheju Island as the

first missionary. It was decided that the National Presbytery should give him full financial support.

The mission to Je-Ju island was begun by Korean churches. It was a cross-cultural mission supported by every church, materially and with prayer. The motive for mission was understood as a sign of thanks to the establishment of Dok-Noh-Hoe. It was a beautiful partnership ministry and team ministry in which pastors, men and women evangelists, laypersons, students, and the planted church saints worked together. The mission to Cheju Island was a Bible-centered mission and a mission in which great signs and miracles accompanied missionaries through the works of the Holy Spirit.

In the case of the mission to Japan, Dok-Noh-Hoe sent pastor Jin-Seok Han as the first missionary (1868-1939) and then pastor Jong-Soon Lim. In Japan the principles of Three Selves were applied to mission policies. Some students who had studied at the Kobe Seminary bore many fruits of evangelism. A worship house was built with 129 Won, the offering of Japanese believers. The General Assembly sent mission offerings to Japanese churches in September, 1920 and all churches belonging to the Assembly offered mission offerings to Japan and Siberia on the third Sunday of January the next year. Japanese churches grew gradually. In 1933, the General Assembly decided to send 400 Won to Japan as mission offerings, the amount decreased, which meant that the Japanese churches helped themselves gradually.

Presbyterian churches and Methodist churches worked as partners in Japanese mission from 1912 to 1927. As a result of this partnership, the Chosun Jesus United Council divided Japan into Tokyo, Kansai, and Kyushu districts. By 1932 Japanese churches had grown to be churches with 18 pastors, 7 other ministers, 2,414 saints, 826 baptized saints, and 46 churches. They did their best in itinerant evangelism and church planting with social assistance and services.

In the case of the mission to Siberia, pastors, evangelists, and exhorters worked together and Presbyterian ministries and Methodist ministries also co-operated as interdenominational partners. But then some missionaries converted to Russian Orthodox because they did not receive financial support continually from Korean churches. Missionary Kwan-Ho Choi who had been sent to Siberia in 1909 converted to Russian Orthodox in 1910, but he repented and was rehabilitated in 1919.

It is important to note that the fruits of this mission to Siberia became a base for Korean mission ministry. Church planting proved possible and became helpful to solve visa problems thereafter. In 1991 many Korean missionaries went to Russia on the wave of the Perestroika policy and did mission ministry.

In the case of Manchuria, Korean churches officially sent more than 100 missionaries to Manchuria between 1901 and 1945. As the results of this, 6 Presbyteries were organized and the Manchurian churches became strategically positioned as the gateway territory for the evangelism of Korea, China, and Japan. Also, Korean missionaries

conducted team ministry with western missionaries and cooperated with western missionary societies. For example, American missionaries visited Korean churches in Manchuria and led Bible study meetings. Also, Anglican churches helped Korean exhorters. Korean missionaries planted Bible-centered churches with their help in Manchuria. In Manchuria, each missionary society would execute a policy of dividing the missionary district under such cooperation.

Finally, in the case of China, though Nevius had given up the 3 Selves policy in 1886, 7 years after he had begun to utilize those policies in San-Dong Sung (Province), Korean missionaries had great success in this area. Mastering Chinese letters, educating oriental manners, obeying the instructions of the General Assembly concerning the Nevius method of mission, urban mission strategies, medical ministries, raising up of Chinese leaders, running the MK school, regional allocation policy, and the like were the methods followed by Korean missionaries in Manchuria. The mission in Manchuria had been exemplary and successful in missional spirit, effectiveness, missionary quality, missional strategy and method, church planting, a wholistic mission of medical service and education, and in the relations with the local churches until missionary Ji-Il Bang was expelled forcefully from China.

2. The Stagnation Period of Mission (1938-1966)

The mission of Korean churches stagnated in this period while they experienced the painful ordeal of the Japanese forced conquest, the Korean war, and division of denominations. The missional movement of Korean churches shrank after the second world war, especially during the Korean war (1950-1953), but they did not lose their vision for mission. Korean Presbyterian churches sent a couple, Chan-Young Choi and Soon-Il Kim, as missionaries to Thailand instead of to the Chinese mainland. Hwa-Sam Kye, missionary to Taiwan, was the first genuine foreign missionary of the Korean Presbyterian churches after the mission to San-Dong Sung, China. The incident that we could never forget in Korean Christian history was the division of Korean Presbyterian churches in 1959. Through this division the Korean Presbyterian churches now have at least 69 Presbyterian denominations, including 5 big denominations until 1990. By this division the Korean churches expended lots of energy on theological debate and ultimate disruption. So the movement of mission to the world was naturally weakened during this period.

When we look into the status of missionaries during this period, however, we can see that these missionaries co-operated with local churches and with western missionaries and did their best for church planting, itinerating evangelism, and Bible spreading ministry. One particular aspect was that Ji-Il Bang, missionary to China, had carried out his ministry very well with the help of local believers in the non-supporting situations of his native country until he was expelled by force in 1957.

3. The Revival Period of Mission (1967-1990)

This was the period in which Korean churches became truly prosperous, gearing up with Korean economic growth. The passion for mission again became inflamed through the campus Bible study of student mission groups and mass meetings of the churches. The seminary schools were full of theological applicants and churches were filled with saints. However, churches were captive to an excessive consciousness of rivalry and distrusted the denominational headquarters, resulting in pursuing local church-centered individual missions, which circumvented normal policy and methods of mission. Local churches became the leading subjects of mission, and denominational headquarters helped them to be formalized.

Professor Seung-Sam Kang called this period “the five lacks' period”: The lack of credibility, of a Biblical vision for mission, of the expertise for mission, of missional partnership, and of mission policy and administration. It was natural that many ill effects resulted because missions were conducted by local churches without sufficient cooperation with denominational headquarters or mission societies. The mission activities of local churches, if any, were often inconsistent acts of formality. Without the policy criteria for financing missionaries, a few influential people would manage the finances imprudently. Even if they emphasized church planting, they did not accept the Three Self principles of Nevius but would simply build worship places and offer worship services according to the traditional method. Local leaders tried to depend only on Korean supporting churches and Korean missionaries. Many missionaries applied Korean-style ministries and church planting methods to the local churches. Without the mission policy of the denominational headquarters, the mission strategies and methods became vague and overlapping investment of material and human resources took place. Therefore to consider a partnership mission was out of the question.

From the beginning of 1990, however, many denominations and mission societies realized the importance of missional policy, partnership, and strategy and organized the Korean World Mission Association and held a major mission meeting in Seoul in 1990. It was at this time that the new awakening for mission took place in Korea. The mission departments of each denomination and mission societies hired specialists in mission who had gained their experience as missionaries. These tried to set up the policy and orientation of mission and to develop the administration of mission. The missionaries with rich experiences from mission fields now groped for various strategies of mission and systemized the administration of mission. That is, they restored financial credibility, made unitary financial windows for mission, developed computer systems, and formed teamwork for mission.

4. The Policy Developing Period of Mission (1991 - present)

The Korean Protestant churches with 53,000 churches, 13,600,000 believers,

60,000 pastors, and 12,000 missionaries at present are spreading the seeds of the Gospel in 163 nations of the world that has born much fruit. Patrick Johnson said, "Korea sent many foreign missionaries, second only to America."

The great congresses of the Korean World Mission Association (KWMA) were held in Korea and America in 1988, 1992, 1996, 2000. In addition the KWMA sponsored a major virtual congress (cyberspace) in 2001, conducted regional strategic mission conferences, a school for mission administration, joint training meetings for missionaries, an educational academy for missionaries' children, schools for missionaries' children, the Korean institute for mission credit evaluation, established conformity of financial practice for missionaries, set up a financial computer system for missionaries. It sponsored a movement to adopt children from the unreached ethnos (tribe), a reallocating strategy for missionaries, united training of missionaries, promoting an institute for the continuing education of missionaries, established a networking system for the study of mission strategy and information sharing, a system for missionary care, offered crisis management for missionaries, developing a welfare system for missionaries, and traveler's insurance for missionaries. Mission Korea's "great meeting" that is to be held every other year has contributed greatly to mobilize the youth of Korean churches and to make it possible for them to serve in various fields.

The Status of Korean Missionaries (KWMA 2001, KRIM 2001)

The Status of Total Korean Missionaries VS Unbelieving People by Continent

Continent	Total Korean Missionaries (Persons,%)	The Ratio of Unbelieving People %
Asia	3,225, (33.9%)	98.7%
Middle East	363, (3.8%)	99.0%
Pacific	304, (3.2%)	55.0%
Eurasia	656, (6.9%)	98.9%
Black Africa	580, (6.1%)	77.3%
Middle, South America	628, (6.6%)	84.1%
Europe	856, (9.0%)	81.3%
North America	865, (9.1%)	UBF and Full gospel churches
Others	2,036, (21.4%)	-
Total	9,514, (100%)	
As of	March, 2001	2000

The Status of Total Korean Missionaries by Religious Area

Religious Area	%	Religious Area	%
Christianity	37.5%	Judaism	0.7%
Islam	29.7%	Old Communist	0.3%

Buddhism	13.6%	Hinduism	3.3%
Communism	11.2%	Others	0.1%
Traditional Religion	3.6%		

The Status of Total Korean Missionaries by Nation

Rank	Nation	No of Missionaries	Rank	Nation	No of Missionaries
1	AX	781	6	Thailand	233
2	Philippines	527	7	Indonesia	216
3	Japan	463	8	USA	183
4	Russia	359	9	India	160
5	Germany	288	10	Uzbekistan	38

The Status of Patterns of Ministry

Rank	Patterns of Ministry	%	Rank	Patterns of Ministry	%
1	Church planting	37.0	5	Circulating	5.7
2	Disciple Training	27.3	6	Medical Ministry	5.2
3	Education	10.1	7	Bible Translation	4.8
4	Seminary	6.7	8	Social Work	3.2

The Status of Education for Missionaries' Children

Rank	Category	No of Missionaries(%)	Rank	Category	No of Missionaries(%)
1	Local school	48.3	3	International school	14.1
2	Homeland school	27.3	4	MK school	13.4

**The ratio of married people among Korean missionaries was 87.3% whereas that of German missionaries was 12.7%. In the case of Germany, most unmarried missionaries were female.*

2) Mission Partnership Policy and Placement of Korean Churches' Missionaries

Over 10,000 Korean missionaries, out of 250,000 missionaries worldwide, were sent and performed their ministries across 5 oceans and 6 continents. They were located mainly in Asia (33.9%) with little presence in the Middle East or Pacific area. This gives us insight into the present status of partnerships in mission and the overlapping investment of human and financial resources in mission. Moreover 92.25% of Korean missionaries are working mainly in urban areas. This speaks of the lack of mission strategies and the overlapping of mission personnel. So strategies for placing missionaries and for the various partnerships in mission are necessary to increase effectiveness. Also, the diverse policies for mission partnerships must be established in order to elevate the effectiveness of mission strategies. It can also be said that there is a need for policies which consider the realistic needs of missionaries as in the case of MK problems.

While the ratio of missionaries sent by special mission institutes is only 38%, that of the local or private churches is 58%. So there is the possibility that overlapping investment and waste of resources is continually taking place.

Among Korean missionaries, 78% recognize the necessity of strategic allocation of missional resources. Reallocating to unreached tribes, establishing problem solving policies and team training of mission must be enforced. In order to utilize new missionaries strategically, senior missionaries who have sufficient experience and established leadership must be appointed as team leaders. Currently 49.5% of the missionaries manage their bank accounts by themselves, but mission support money and finances must be managed through the computer financial systems of denominational missionary departments or missionary sending institutes. The main problems that Korean missionaries have faced in mission fields appear to be language problems (24.9%), financial problems (21.7%), spiritual slump (13.3%), and education problems for their children (11.1%), in that order. So we can see that the solving of language problems and financial problems is very urgent.

Generally non-specialized, general administration persons have worked at the headquarters of missionary societies. But mission specialists must work at the missional societies according to their major specialization. That is, welfare mission specialists, mission policy and administration specialists for medical care and children's education, missional ministry management specialists, missionary crisis management specialists, mission information strategy specialists, mission training and education specialists, missionary care (consulting) specialists, mission finance management specialists, female specialists must work in their specialized fields.

Concluding Perspectives

Up to this point I have evaluated the missional policies of Korean churches in world missions. Now, I will look at how foreign missionaries in Korea looked to Korean missionaries and what the tasks of Korean world missions are. Finally, I will look ahead to the desired changes in Korean world missions.

1. The Perspectives of Foreign Missionaries in Korea on Korean Missionaries

At the meeting that KWMA and CCK (Han-Ki-Chong mission committee) co-hosted at Myung-Sung Presbyterian church in Seoul on Nov. 8, 2002, it was debated how foreign missionaries in Korea had looked to Korean missionaries. Dr. Tom Daniel (Southern Baptist) and Dr. Ridge Orr (OMF) pointed out the strong and weak points of Korean missionaries in some theses they presented. First, on the strong points they stated that Korean missionaries were more effective than western missionaries in their creative approach in areas of Asia. That is, in the case of Mongolia, Northeastern area of India, Myanmar, Cambodia, Thailand, Laos, Malaysia, China, and the like, people have facial features similar to those of Korean people and their cultures bear some resemblance to Korean culture. So relationships are more quickly established with Korean missionaries because approaching the Korean missionaries is more easily facilitated.

Daniel and Orr also said that because Korean people use a language similar to the

languages of many countries in Asia, Korean missionaries can learn these local languages easily. Because Korea has historically eschewed colonial domination, and has never participated in actions to gain the antagonism of any foreign country, local people on the mission field easily accept Korean missionaries. Because Korea has many dedicated Christian people of enterprise, private businessmen, and medical care professionals, opportunities for professional missions are open to them. Because Korean missionaries generally have a very good image of diligence and thrift, and try to get together with the native people, it is easy for them to plant and develop churches.

However, there are negative images of Korean missionaries. They are lacking in the study of other cultures and are often slow to adapt. Their ratio of "halfway to complete abandonment" is very high and they often are guilty of not finishing their ministries. Instead of encouraging the talented native people, they hire native people as employees and perform mission projects from an economic perspective. So they have gained a reputation of doing missions for profit.

Even if it is desirable that Korean missionaries build up seminary schools and dormitories and offer spiritual training for the students through dawn prayers as Korean churches do, unfortunately they are lacking in mission partnerships with Korean mission societies or private missionaries. Because they plant churches in the mission settings and do their ministries for a long time, sometimes they neglect to delegate their ministries to the native leaders. To their foolishness, sometimes they preach sermons or teach the Bible through translators rather than learn the native languages for their ministries. Sometimes they teach techniques or professional skills to the native people in private. But it is more desirable to teach them systematically.

For reference, the status of Korean missionaries and sending institutes by year are as follows.

Year	No of Missionary	Sending Institute	Receiving Nation	Year	No of Missionary	Sending Institute	Receiving Nation
1974	24	10	10	1994	3,272	118	119
1979	93	21	26	1996	4,402	113	138
1982	323	47	37	1998	5,948	127	145
1986	511	89	47	1999	7,841	130	156
1988	1,280	92	72	2000	8,208	136	162
1990	1,645	74	87	2001	9,514	136	162
1992	2,576	90	105	2002	10,646	166	163

**The above data came from KRIM, KCM, KWMC, KWMA, World Prayer Information 2002: 818.*

2. The Tasks Facing Korean World Missions

As we have seen above, Korean missions to the world face many problems. So I

suggest the following tasks.

1) Korean churches must reconsider the definition of mission within a global church dimension. At present Korean churches define mission differently church by church and theologian by theologian. So it is necessary to elevate and define it at a global mission dimension instead of the restricted dimension called Korea.

2) A change of consciousness among Korean churches living in the 21st century is necessary. With only the traditions and history of Korean churches we can not co-exist in a global Christian society. Korean churches should not exist as fundamentally different from world churches. So Korean churches need a change of consciousness to co-exist with world churches, and also need to change the paradigm of the structure of Korean churches into one of the global church. By that we must reestablish the image of Korean churches in the churches of the world.

3) Church and mission must not be dichotomized. Both must roll on one wheel. However, Korean churches have problems in existing as a dichotomy of church and mission. They think that 'first the church must grow, then mission is possible'. I submit that this is a wrong view of the church. Church can not exist separated from mission. That is, no true church is without mission.

4) Korean churches are at the point to engage in professionalized missions. Some scholars think Korean churches can be self-governing enough without the help of western churches and do not try to receive their help, but I think that this is wrong also. Western churches have hundreds of years of previous experience and development of methods than Korean churches. So to think at the level of a world church, Korean churches must form partnerships with western churches.

5) Theological education must not be carried out only to teach missional theory but must keep abreast of field training, which deals with problems and situations taking place in the frontier fields of missions. Mission is not enough with theories alone. True missional education will be conducted when mission theories are taught through re-illumination of theories in the various fields of missions.

6) Because of the longstanding contradiction in Korea between the evangelical conservative party which emphasizes the salvation of the soul and the ecumenical progressive party which emphasizes social salvation, the true meaning of missions has been twisted. Everything from soul salvation to social salvation is of concern in the field of missions. We cannot ignore either soul salvation or social salvation. The conflict between both parties is of no help to missions.

7) Because Korean churches think that "church growth is the growth of the number of believers", many Korean missionaries have as their main purpose to gain many new converts and to build church buildings within a short time. This attitude must be amended. Also, because Korean churches have emphasized only the material blessings, many Korean missionaries also make the mistake of applying the same method in the mission field.

Missions can not be conducted without the idea that one soul is more precious than the whole world. Therefore we must have more concerns not about the number but about the soul.

Professor Seung-Sam Kang has called for the following changes: Developing a policy for the crisis management of missionaries, developing techniques for team ministry in mission, developing the living facilities for missionaries and the education of their children, management measures to deal with catastrophes, developing human resources and technical know how, developing training meetings for the spirituality of missionaries, fostering specialists and administering schools of missions, developing processes for amending the addiction and temper of missionaries, and so forth. A mission-oriented ministry and the pan-church missional movement for actualizing missions must take place. Every denomination must set its objectives for missions and do its best to evangelize the 2.1 billion unbelieving people.

When every Korean mission society attains public credibility based on transparency and professionalism through computer systemization for mission administration and financial management, Korean missions can go to a higher place. Cooperation in the training of missionaries (for common subjects, true humanity and spirituality, field-oriented team ministry) must be expanded and enforced. Informal training as well as formal training must be enforced. Actualizing a tent-making mission, developing correct policies for short term missionaries, developing a policy to mobilize dedicated professional retired ministers and organizing the group, and constructing the network for mission research and the strategic exchange of mission information are also necessary.

3. Prospects For Change in Korean World Missions

Korean churches must seek their way toward changes into a new paradigm of missions in the rapid waves of societal change.

1) Church growth and mission must change into the biblical standard of value that gives priority to the quality even though the quantity and the number must not be ignored. If the quality grows, the quantity will grow simultaneously. NCD (Natural Church Growth) which is popular in Korea is a good example. This is aimed at the strong church through discipleship training and leading lives at a mature level of Christ.

2) Theological education must be conducted as top priority for the spiritual training of missionaries on the basis of mission ministry. Also the selecting, training, and education of missionaries must be done through a unification of both theories and field education. The mission fields of the 21st century need the spiritual armament of a high level of missionaries.

3) Under the great material-driven mega-church trends, Korean churches are inclined to expand and decorate excessively the churches, resulting in neglecting mission and evangelism, the essence of church. Even if we can not ignore the decoration of church,

we must return to the evangelism of the early church. Currently the material-driven ministry is emphasized in Korean churches. Consequently mission and spiritual development are neglected. Church is the missional instrument that gives top priority to spiritual value rather than economic value. Therefore churches must change into the biblical community to lift up the basic virtue of Christianity and care for individual, family and neighborhood. Church as community, to get together with neighbors over against individualism, must be the model of the kingdom of heaven that takes mission as the supreme goal.

4) A pastoral care and crisis management system for missionaries must be constructed. When missionaries are faced with physical or spiritual crisis they have tried to solve these for themselves. But these problems must be recognized as the total problems of a missional community, not private problems. So there must be specialists to deal with these problems. Problems must be solved through a new networking system of care.

5) Churches must develop and suggest lots of programs to serve neighborhoods. In these days we can see the churches who serve neighborhoods through the social welfare programs in Korea. Jesus did holistic ministry of proclaiming, making disciples and taking care of needs. Today there are so many people to take care of around us. When they feel the love of Christ through our warm services and are moved, that will be the true face of missions.

6) Church must be the hermeneutical community because missions have to be in other cultures. Missionaries must preach the Gospel, teach the Bible and make disciples within the native situations and cultures. They must react sensitively in political and economic situations. They must interpret the Bible hermeneutically as the meaning of life and the value of the human being for the native people and suggest that the goal of life is to live the life of the disciples of Christ.

As we have seen above, the world mission of the Korean churches must be developed through continuous investigation and study. Also we seek the wisdom of God for effective mission in this world with a deep sense of duty for missions. Then the world missions of Korean churches will be improved and prosperous.

Bibliography (*translation of Korean titles*)

Kang, Seung-Sam. "The Nevius Method as the Missional Policy of Korean Churches", *ShinHakJiNam* 2002, Fall.

_____. *Guideline for Mission toward the 21th Century*. Seoul: The Word of Life Press, 1998.

_____. The Thesis presented at *Korean Presbyterian Church World Mission International Association* on May, 1999.

Park, Ki-Ho. *The History of Missional Movement of Korean Churches*. Seoul: HyoIl Press, 1999.

Maeng, Yong-Kil. *The Study of Future*. Seoul: Presbyterian School Press, 1997.

Shin, Jong-Hyuk. "The World Mission and Missioan Strategy of Korean Churches toward 21th Century", *2000 World Mission Great Meeting*, 2000.

Lee, Tae-Woong. "21th Century and Mission", *2000 World Mission Great Meeting*, 2000.

Choi, Il-Sub & Choi, Sung-Jae. *Social Problem and Social Welfare*. Seoul: NaDam Press, 2002.

In English:

Samuel Chand, Cecil B. Murphey & Terry B. Martin, *Futuring: Leading Your Church Into Tomorrow*. Grand Rapids: Baker Book House, 2002.