

I. Introduction

When we read the Bible through the eye of mission, it soon becomes evident that God established his mission in a unique way. The fundamental element of mission was accomplished by God himself through the death of his Son Jesus on the cross. Thus, the author of mission is God and the history and the entire world are the theatre of his mission, where he selects actors and sets the whole plot. But this mission was to be wrought jointly by God and his people, so God raised up various Christian communities of men and women to fulfil his mission. It has flourished over two millennia through the work of the Holy Spirit.

We can safely say that the Lord of mission has used, in particular, the western church in the last millennium. If western missionaries had not come to our land to share the precious Word of God, there is little likelihood that any of us would have heard the good news of God's salvation message. Therefore, I want to acknowledge the critical missionary contribution of the western church not only to Korea, but to other Asian countries.

It is observed that in the last quarter of the century, God has granted his spiritual and physical blessings in a great measure upon the Korean church. It is also encouraging to observe that Korean Christians have received them with missionary consciousness. Since the late 1970s, the Korean missionary movement has grown rapidly. After a generation, Korean leaders of the church and mission communities began to reflect on various aspects of the Korean missionary movement with critical eyes. In this study, I plan to outline the scope of the Korean mission movement, study key features of Korean missionaries' engagement and evaluate their strengths and weaknesses. I will keep my eyes open to the western missionary movement for any mutual benefits to be learned.

1.1 Korean Mission Today

An annual report of the Korean World Mission Association (KWMA) reveals that in 2008, 58 denominations and 217 mission organizations sent 19,413 missionaries to 168 countries. [1] Each year of the previous four years, about 2,000 new missionaries were added. Thus, if this trend continues, by 2030, the total number of Korean missionaries is expected to reach the 100,000 mark. These statistics put the Korean church as the second largest missionary-sending church in the world. It is also revealed that the highest concentration of Korean missionaries is in Asia with close to 12,000 (or 56.2%). Within Asia, Northeast Asia (5,353) and Southeast Asia (5,337) receive the most missionaries.

In the rapid expansion of the Korean mission force, questions have been raised as to whether their effectiveness corresponds to quantitative growth. There are many positive and creative cases of mission engagement by Korean missionaries, but also an equally good number of cases with cause for concern. Naturally, questions have been raised in the areas of missionary motivation, missiological orientation, cultural adaptability and sensitivity, and so on.

Distribution of Korean Missionaries

Continent	Area	Number of countries	Number of Korean Missionaries	Percentage
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Asia	South Asia	4	1,069	5.2%
	Northeast Asia	7	5,353	26.1%
	Southeast Asia	11	3,377	16.5%
	Central Asia	10	1,730	8.4%
	Sub-total	32	11,529	56.2%
Europe	Western Europe	20	992	4.8%
	Eastern Europe	23	996	4.9%
	Sub-total	43	1,988	9.7%
America	Latin America	17	807	3.9%
	North America	6	2,317	11.3%
	Sub-total	23	3,124	15.2%
Africa/Middle East	East-South Africa	20	823	4.0%
	West-Central	21	355	1.7%
	North African/ Middle East	18	729	3.6%
	Sub-total	59	1,907	9.3%
Oceania	South-Oceania	11	713	3.5%
	Sub-total	11	713	3.5%
Others	Itinerant Missionary		140	0.7%
	Under Care & Furlough		279	1.4%
	Headquarters Staff		823	
	Sub-total		1,242	6.1%
Total		168	20,503	100%

II. Key Features of Missionary Engagement of Korean Missionaries

2.1 Evangelism and Church Planting

According to statistics 53.3% of Korean missionaries (or 6,589) are involved in church planting. Presently, there are 6,585 churches in existence due to the efforts of Korean missionaries. Church planting naturally includes evangelism and thus contributes significantly to the winning of souls.

This is not to deny the importance of church planting; it is not only the preferred work among Korean missionaries, but also Western missionaries according to historical reports. I have seen quite a number of non-Korean missionaries, including Asian missionaries, who are passionately involved in planting church(s). In fact, prior to coming to England, one of our primary works was establishing churches in the northern Luzon in the Philippines, in addition to leadership development and teaching in a graduate school. We witnessed encouraging effects through this work. Below is a little piece of my article regarding church planting that reflects much of our own experiences.

“They laid rather a heavy emphasis on church planting. For various reasons, a church dedication becomes an important opportunity to encourage the local congregation to replicate the efforts. In this special and joyous occasion, the service rightly consists of lively praises, thanksgiving and a long chain of testimonies. However, in the midst of this celebration, we make it a regular habit to challenge the church to open daughter churches in neighbouring communities. In fact, our covenant with the congregation is that only through the reproducing work, will our partnership continue. This is our commitment to assist or work with them in developing new churches. Such a covenant frequently serves to motivate them to start a new house church in a nearby village where there is no established Bible-believing church. In fact, some churches, expecting our strong emphasis on reproduction, have already started new works before their church building is dedicated.”

However, this mission priority is not without problems. A heavy emphasis on this ministry, both among sending churches and organizations, as well as missionaries may be in part driven by a too-narrow focus on the theology of the church. First, considering the highly local-congregation oriented ecclesiology of Korean Christianity, this may be in part viewed as an aspect of ‘church growth’ of the sending church. In many cases, church planting is carried out in communities where there have been viable congregations. We also sadly witnessed some rural churches in the Philippines named after the missionary-sending church, where the Korean name is completely meaningless to the congregation. Second, it is also possible that church planting produces a visible sign of a church’s missionary accomplishment. Often church dedications become a celebration for the visitors from the sponsoring church, rather than for the congregation. Such emphasis further reinforces building-oriented ecclesiology of many Korean Christians.

2.2 Education

Many are involved in training national leaders in Bible colleges or seminaries, often by establishing new schools; only a small number is assumed to work with existing schools. Some of them undertake further studies to qualify themselves for such ministries. This is one of the mission patterns that early Western missionaries did quite successfully in Korea, both in general education and ministry formation. Current reports note that about 1,415 missionaries from 867 denominations, that is 11.5% of the total missionary force, are involved in this ministry. This is an indication of a generally agreed notion that a good supply of qualified workers is essential in missionary work.

A focus on theological education is not restricted to Korean missionaries, as the presence of numerous Bible schools in mission fields proves. As understood, theological training is closely linked to the emphasis on church planting. Also increasing are schools for general education. In many places where quality primary and secondary education is not readily available, this is an important contribution to society and, often, although not intended as the primary goal, such ministry contributes to evangelism and church planting.

Some schools established by Korean missionaries have attained recognition by established theological associations, but the majority remains struggling to survive. Their effectiveness is often questioned, especially where there had been other similar schools in operation. Lack of cooperation is a significant problem as some schools are staffed mainly by Korean missionaries even after decades of operation. Running a school requires a lot of detailed works for administration, staff management and financial security. This work necessitates careful guidance from professional educators and administrators to prevent any hazards.

2.3 Social Work

Social work has been relatively less popular among Korean missionaries in the past, but recently has become receptive. Perhaps, it is due to a change in mission trends and its influence upon them. Moreover, it is out of necessity in order to meet immediate felt-needs of people who suffer from hunger and sickness. There are 703 Korean missionaries who are involved in social ministries. This number amounts to 5.3% of the total missionaries. The urgent needs cause them to build hospitals, clinics, orphanages, children care centres and retirement homes. Community service also expands to HIV-AIDS ministry, skills training and agricultural development. I have seen dentists and doctors among short term mission groups who voluntarily offer their services.

In fact, western missionaries were enthusiastically involved in social works. A case in point is William Carey's work with the Indian government on critical social problems, like stopping the burning of widows on the funeral pyre of their husbands. Another example is drawn from Hudson Taylor, who, being a medical doctor, attempted to seek to do what he could to lessen the suffering of people. Through his influence China Inland Mission founded 12 hospitals within the first fifty years of mission work in China.

2.4 Others Works

There are 1) discipleship (1,845 people, 14.9%), 2) Bible translation (144 people, 1.4%), 3) literature (139 people, 1.1%), 4) ministry for missionary children (104 people, 0.8%), 5) ministry for foreign workers (83 people, 0.7%), 6) broadcasting work (41 people, 0.3%), 7) children ministry and other works (652 people, 5.2%). This also includes those who are in the preparation process for missionary deployment (52 people, 0.4%).

2.5 Staff of Mission Agencies

There are 343 or 2.9% who are working in mission agencies. As staff of missionary sending bodies, their contribution to the mission movement is essential, while their accumulated experience becomes an important asset. Number of other staff members working together are 1,296. Ministries include publication (96 people, 7.4%), continuing education (55 people, 4.2%), communication with missionaries (80 people, 6.2%), mission administration (229 people, 17.7%), missionary training program (296 people, 22.8%), handling mission finance (106 people, 8.2%) and others (434 people, 33.5%).

Types of Missionary Work

Mission Works	Number of Missionaries	Percentage
Church planting	6,589	53.3%
Discipleship	1,845	14.9%
Education	1,415	11.5%
Social Work	703	5.6%
Medical Service	248	2.0%
Translation	144	1.1%
Ministry for MK	104	0.8%
Publication	139	1.1%
Visitation	52	0.4%
Broadcasting	41	0.3%
Ministry for Foreign Workers	83	0.7%
Others	652	5.2%
Headquarters Staff	343	2.7%
Total	12,358	100%

III. Evaluation

3.1 Strengths

3.1.1 Building relationship with nationals

A relationship between Korean missionaries and local people is surprisingly well-developed according to research work by Moon Sangchul. [2] This indicates that they consider building good relationships important as partners in God's Kingdom. In fact, this is the foundation for every aspect of mission works because local church leaders are essential co-workers and they have to work together. However, some unfortunately have experienced broken relationships and have internally suffered for many years.

3.1.2 Language learning

They are eager to learn local languages even if the level of proficiency may not be adequate. Often it is neither conversationally satisfactory, nor up to the level of preaching and evangelizing. However, there are a handful of missionaries who speak local languages almost perfectly. On the other hand, quite a few of them tend to lay back and never get passionate about achieving these critical skills.

3.1.3 Keeping a good contact with the sending body

Maintaining good communication with the sending church or mission agency is one of their strengths. There is a sense of flexibility against a sense of bureaucracy that is often felt from some western mission organizations. At the same time, this may also indicate instability and lack of organizational strength among many mission organizations and denominational mission boards in Korea. This is attested by the fact that quite a number of missionaries have not secured an adequate level of financial and administrative support from their sending bodies, and it is all left to individual missionaries to maintain a direct contact with supporting congregations and individual donors. (This may explain why missionaries are diligent in communication.)

3.1.4 Cultural adaptation

Those who come from a mono-cultural setting like Korea find it difficult to adapt and adjust to a new culture. One can conjecture that their firm commitment to mission enables them to overcome cultural differences and daily challenges. In fact, without going through this process of enculturation, one cannot adequately accomplish God's mission because mission is always performed in the context of a culture. It does not mean that all Korean missionaries have successfully adapted the recipient culture. It is expected that many have made countless innocent and unintentional mistakes. It is also true that, in spite of enculturated behaviours to the host culture, a deep sense of cultural superiority still remains to the home culture.

3.1.5 Spiritual life and prayer

Many of them are firmly committed to prayer, as a hallmark of Korean Christian spirituality. Conceivably this is one of their strengths and a critical element in their missionary achievement. This emphasis is seen both in private and church life. Some missionaries even dare to enter a long-term fasting prayer, for as long as forty days, which in some cases results in a critical health condition. This influences local churches to commit themselves to prayer more seriously. Most congregations established by Korean missionaries have a substantial proportion dedicated to prayer, such as daily dawn prayer meetings and the like. I have seen one mega church in the Philippines which established a Prayer Mountain, and its daily program includes prayer and fasting, as well as Bible studies and worship in morning and evening. This is almost identical to the way Korean Prayer Mountains do.

3.1.6 Spirituality

Korea's primary religions are Buddhism and Confucianism. However, the underlying religious force for all has been Shamanism, a Northeast Asian form of animism. History reveals that along the way, they were mixed with practices and beliefs of Shamanism and animism. Such religious background explains the unique spiritual orientation of Korean Christianity. Everyone begins with a keen consciousness of the spiritual world, and this contributes to the spiritual dynamic of Korean Christianity. This also significantly helps Korean missionaries to more effectively engage in the various spiritual issues of people in the mission field.

3.2 Weaknesses

3.2.1 Missionary motivation

Supposedly, a missionary's firm sense of calling and commitment to mission is his/her foundation for missionary life and work. Indeed, there are missionaries who are deeply dedicated to giving their life to the people they have adopted as their own. On the other hand, mission provides a context where daily ministry demands are significantly reduced in comparison with the Korean setting. The daily routine of an average pastor in Korea begins with an early morning prayer, numerous house visitations, sermon preparation, and others. Many missionaries find their missionary life filled with sudden 'freedom' and some have abused this, as well as the absence of a supervisory monitoring system. This in turn affects their ministries and their relationships with national partners. When a missionary fails to be a model Christian, it is difficult to persuade others to follow Jesus. This leads one to question the very motive of their missionary life. Although a call is private in nature, it is important for mission agencies to develop a process to ascertain one's genuine missionary calling.

3.2.2 Mono-cultural orientation

Normally those who come from a monolithic culture tend to view and evaluate other cultures through the standard of their own. This immediately causes some missionaries to push their values, practices and lifestyle on to the host culture. Although there is a fine line between adopting certain positive elements of the home culture and blindly insisting on it, many congregations established by Korean missionaries have adopted some elements of Korean worship. For instance, some churches use a portable bell on the pulpit to signal the beginning of a worship time. Even Korean Christians do not know where it began, and yet such a practice has been uncritically 'imported' into their mission setting.

However, a more serious challenge is the grave difficulty for the average Korean missionaries to break out of their cultural shell and get over the comfort zone of their own culture. This is clearly seen in the common practice of Korean missionaries in associating with fellow Korean missionaries regardless of their denominational orientations, while their interaction with other nationals is far less, even if they are from the same denominational tradition. A tendency is that the more they get together, the more they want to be just among themselves. Such close relationship among themselves frequently causes conflicts, comparisons, and competitions, thus, creating another form of cultural 'missionary compound.'

3.2.3 Moral laxity

Moral laxity is not a unique problem among Korean missionaries. Lack of a close organizational monitoring system may contribute to this, while a new social and cultural context may make missionaries more vulnerable to temptations. Moral laxity ranges from ministerial attitudes and financial accountability to sexual issues.

This is particularly relevant to Korean missionaries as their traditional ethics is guided by who sees you rather than what you do. This 'face' (or 'shame') cultural orientation can 'release' some from cultural 'restrictions' and give courage for them to behave laxly. And the 'shame' culture further worsens the situation when an incident occurs, as there is a strong tendency to cover up or quietly resolve the problem, instead of correcting the real issue. This is what a concerned observer of Korean missionaries sternly warned:

This [sexual incidents among Korean missionaries] is seldom discussed openly among Koreans. The result can be immense ignorance and naivety remaining as well as immorality. Some who come to Europe perceive 'the West' as a playground of immorality and a few have indulged themselves. Not reading social signs accurately has led to immense discomfort among western women missionaries who have received unwanted attention from Korean men on the team. In some cases this has led to actual sexual assault. [3]

It may be true more among short-term missionaries than long-term ones, nonetheless the observation is alarming, if it is true. This definitely requires all Korean missionaries to be culturally and personally sensitive. Further, this calls for a system of accountability both from the sending body and the closely knitted Korean missionary communities. However, more fundamentally, a good dose of cultural learning should be a part of missionary orientation.

3.2.4 Aggressiveness

Koreans in general are focused and dedicated workers. This explains the economic feat of the country in less than a generation from the rubbles of the Korean War. Their movement is swift and decision-making is often impulsive. Positively, some attribute Korean leadership in the IT industry to this instinct. However, such aggressive behaviour, particularly coupled with poor language and communication skills, can produce gravely negative effects. National partners can perceive Korean missionaries as domineering, insensitive, and even 'imperialistic.' It is with mixed emotion that I heard a comment, "The first words that national co-workers learn from Koreans are ppali ppali or 'quick, quick'." This, no doubt, contributes to impressive missionary achievements in many places; however, this has strong potential to undermine long-term effects of missionary work, relationships with national leadership, and more seriously, obsession to visible accomplishments as the goal of ministry.

IV. The Next Step Forward

Having discussed various spiritual, cultural and contemporary resources as well as shady areas of Korean missionaries, how can their experiences also be a resource for other emerging missionary churches in the global South, as well as the old (that is, western) missionary churches? And also what can the Korean missionary movement learn from the long experiences of the western churches and appropriate their resources? Then, how does the Korean experience form the shaping of our own missiology? Some are listed below.

4.1 Lessons to Learn and to Be Learned

4.1.1 Commitment and hard work

Although there are a good number of less-than-qualified Korean missionaries who may cause more problems than establishing a viable mission work, it is true that another good number are committed and dedicated to God's work, bearing marvelous fruits. I assume such is generally true regardless of the ethnic origin of a missionary group, including the western entities. However, one thing I have noticed from the church growth movement in Korea is the sheer dedication of Koreans in general and Korean Christians in particular, and this is expressed not only in their actions but also in their prayer lives. In a way, Koreans are singly goal-oriented against a general cultural assumption that they are relation-oriented. In fact, they are both goal- and relationally oriented.

4.1.2 Cultural adaptation

As mentioned previously, those who grew up in a mono-cultural setting find it additionally challenging to adapt to another culture and cultural behaviors. Thus, it not only takes more time, but also more effort to adjust into the host culture. At the same time, Korean missionaries, like those emerging from churches from the global South, have shared cultural traits that can be readily identified in the host cultures, unless they go to the west for their missionary vocation. This proximity is found also in their economic levels, so that the Korean missionaries find it easier to associate with nationals in their own homes and communities with much adjustment, even if there is considerable poverty. The Korean missionaries' experience during the economic difficulties can be another important source of identification with the nationals. They can easily sit with locals and enjoy unfamiliar food offered with less trouble and hesitation, use their primitive toilets, and sleep on the floor offered by local members. Considering the adjustments that western missionaries have to make to establish a meaningful relationship through such participations, it is understandable to see how some Korean missionaries have been successful. The same is applied to most non-western missionaries. Also an important resource is the divided state of the two Koreas and its continuing tensions. As many mission contexts include racial and religious conflicts, they can, at least, bring empathy to those to whom they communicate God's message of reconciliation, more realistically.

4.1.3 Spiritual life and prayer

As a Korean Christian, I am truly grateful for this unique heritage. Korean Christians have learned that prayer is the most powerful resource they have, when they have no one to turn to in personal and national crises. This applies to the harsh period of the Japanese annexation of the country, the fierce Korean War when Christians were a priority target along with public servants, and the ensuing conflict across the boarder between the two Koreas. This also applies to personal and family settings during the struggling economic hardships after the war and during the recovery from the devastation. Hardships reinforced and strengthened Korean Christians' commitment to prayer life. The presence of countless prayer mountains and prayer houses throughout the country and among immigrant Korean communities attests to this. It is assumed that most missionaries continue this deep spiritual tradition in their personal and church life.

4.1.4 Generosity

Korean churches are, by and large, giving churches. Korean culture in general stresses hospitality and generosity as an important virtue. Christian teaching reinforces this cultural force and, as a result, Korean Christians are known for their sacrificial giving and hospitality. And this orientation has also been characteristic of Korean mission. However, this also requires cultural sensitivity and missionary implications. Dependency has been, from the very beginning of the modern mission, the most pressing practical issue. There are many cases of impulsive giving among Korean Christians. For example, when they are impressed by the Holy Spirit or by the presentation of a need, their inner urge to give is so strong, they just give, only to occasionally regret it later. In spite of related problems, generosity, without a doubt, is an important gift of the Korean church. I firmly believe that God blesses generous hearts, and that is what Korean Christianity practices and experiences.

4.2 Missiological Implications

Several issues are raised in the form of questions to both the traditional and new missionary sending churches. First, the very fundamental issue of definition still remains as the most important question in mission: What is mission? Without going into details, the Crusade model of mission seems to have remained consistent in mission forces, past and present. This model also assumes a definition that mission is “from the haves to the have nots.” In a practical term, the object of the “haves” is far more than the Christian gospel: economy and civilization frequently precedes the gospel. That is, a missionary from a Christian-rich African nation working in Korea, for example, is not viewed as normal. This imperialistic model of mission is dangerously widespread among the people in the pew, and the new mission churches in the global South have unfortunately repeated this. There is no doubt that such a fundamental problem in turn affects almost every aspect of missionary activities including a hierarchical relationship between the missionary and national workers. The missionaries, partly because of their relatively rich resources and more importantly because of a wrong perception of mission itself, forget that they are to be guests to the host culture. If this is a critical issue, then what has motivated the sending bodies and individual missionaries to commit to mission?

Second, what is the level of cultural adaptation that is genuine and desirable for missionaries? Do they feel comfortable with the people and culture of the host country? When they use their hands to eat, do we also use our hands or look for a spoon? Do we always bring toilet paper or bottled water, when we visit mountain villages? And how does one feel about tricky cultural negotiations? More fundamentally, how do we practice incarnational lifestyle in bringing God’s good news, knowing that the messenger is the most important part of his or her message?

Third, are you a good listener to the voice of God and that of newly adopted people? What is a right missionary attitude, one who is there to minister, or also ready to be ministered to? An effective missionary work requires a good two-way communication. A common tendency is to talk rather than to listen. In the same vein, the tendency is to teach rather than to be taught. Do we impose our cultural practices and values? That is, does Korean missionary engagement smell of Kimchi? Do they approach the nationals with a big brother attitude? It is then critical to closely examine a ‘partnership’ between a missionary and nationals. Is it based on a mutual respect and appreciation of each other’s gifts, resources and commitment, or a patronizing or even a hierarchical relationship? The latter two are not called ‘partnership.’

Fourth, in a lived-out setting of our Christian and missionary conviction, what is the guiding principle? Ultimately what motivates missionaries to leave their familiar environment and move to an unknown place to live among people other than their own? With no hesitation, that is love. Let me read a South African Pioneer Missionary’s Translation of 1 Corinthians 13.

If I have the language perfectly and speak like a native and have not his love, I am nothing.

If I have diplomas and degrees and know all the up-to-date methods, and have not his touch of understanding love, I am nothing.

If I am able to argue successfully against the religions of the people and make fools of them and have not his wooing of love, I am nothing.

If I have all faiths and great ideals and magnificent plans and not his love that sweats and bleeds and weeps and prays and pleads, I am nothing.

If I give my clothes and money to them and have not love for them, I am nothing.

If I surrender all prospects, leave home and friends and make the sacrifices of a missionary career and then turn sour and selfish amid the daily annoyances and slights of the missionary life, then I am nothing.

If I can heal all manner of sickness and disease but wound hearts and hurt feelings for want of His love that is kind, I am nothing.

If I can write articles and publish books that win applause but fail to transcribe the word of the cross into the language of his love, I am nothing.

Fifth, what will then make it possible for missionaries from old and new mission churches (e.g., western and Asian churches) to work together? There are several areas of collaboration, and some of them are: 1) Being together for fellowship, networking and cooperation; 2) Sharing information and experiences, as the older partner comes with a rich deposit of experience, both positive and negative, while the new churches have new dynamics; 3) Bringing each other's needs, especially in mission operation, so that each other's gifts can complement each other, and ultimately the Kingdom's work; and 4) Creating spaces and occasions for both mission forces to come together for sharing with and learning from each other's experiences and traditions.

V. Conclusion

I have attempted to briefly present Korean mission with its strengths and weaknesses. However, because of its relatively short history, my observations and analysis are tentative. At the same time, the process of deep reflection is essential as the 'mid-course adjustment' should be done sooner rather than later. The list of strengths and weaknesses can continue further. Out of such an evaluative process, I have become deeply aware of God's 'risky' plan to use far-from-perfect people like Koreans and the Korean church. In humility, Korean mission communities, like many newer mission churches, have much to learn from the history of western Christian mission. Even if Christianity in general and the missionary movement in particular have consistently decreased in the west, the western church has much to offer in preparing the new churches for mission. If everyone is honest enough, sharing of the West's missionary mistakes will be especially useful, so that the new mission churches will not have to repeat them. The emerging missionary churches can assist the weakening West by bringing their spiritual dynamics to its churches. For this, immigrant communities in the West have the potential to play a critical role in the re-shaping of global Christianity. With varying sets of gifts, both the West and the 'rest' are called to closely partner for God's mission. We are acutely reminded that mission is not ours but God's, and we are simply his partners.

Although there is a good place in Christian life and mission for military rhetoric, Jesus' incarnational mission is our ultimate model, not the infamous Crusade. Jesus 'won' the adversaries not through his heavenly power but through giving himself for others. His power was closely restricted to his love and humility. "Mission in humility and hope" is a phrase used in a seminal document of Towards 2010 in centenary celebration of the Edinburgh Missionary Conference. It is important to note that this is the reflective confession of a missionary leader of the Church of Scotland which hosted the 1910 conference. If our mission is to conquer the land and bring a victory with our own strengths and strategies, I am afraid we may never cut the unfortunate historical cycle that will haunt the church with self-crusading and self-glorifying goals.

May our Lord continue to use new missionary churches such as the Koreans, as well as the old ones, for his Kingdom. Yes, mission belongs neither to the new nor to the old church, neither to the West nor the 'rest.' It is God's. *Missio Dei*.

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Footnotes

- [1] Kang Sungsam, "Basic Missionary Training: Bible and Disciple," *Korean Mission Quarterly*, (Vol. 8: 29, 2009), Pp. 29-40.
- [2] Lee Moonjang, "Change of Mission Paradigm," *Issues of Korean Mission in the 21st Century: Sulrak Forum*, (1-4 Nov. 2005), Pp.14-31.
- [3] Howard Norrish, "An Evaluation of the Performance of Korean Missionaries," *Issues of Korean Mission in the 21st Century: Sulrak Forum*, (1-4 Nov. 2005), Pp. 132-151.

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