

ASIAN MISSION: Historical Perspective

David J. Cho, Ph.D.¹

PROLOGUE: My Missionary Pilgrimage

I was born December 19, 1924 near the Yalu River at the border of Korea and China. I was the eldest son of a prominent Korean resistance leader against the Japanese military regime, which had occupied Korea since its invasion in 1905. My father received Christ as his savior when he was 10 years old, and so I received baptism as an infant, and was raised as a Christian during childhood.

My calling came to me in December of 1945, at a revival meeting at the small rural church where I was serving as a deacon. The revival meeting was led by an evangelist who spent 7 years in prison, because he refused to worship the Shinto shrine of the Japanese. I fled to South Korea from the Communist rule of North Korea to receive my theological education at the Presbyterian Theological Seminary, from which I graduated with honors in June 1949 with a degree in Theology.

I began my church planting ministry. Soon after, I realized that my seminary training had not taught me to evangelize to non-believers, and so I failed to reach non-

¹ David J. Cho is the Director of David J. Cho Missiological Institute. He initiated the Asia Missions Consultation in 1973. He founded the Asia Missions Association in 1975 and was the founding Chairman of Third-World Missions Association in 1989.

believers. I did not know how to begin evangelism to non-believers. And so in 1956, I went to the United States to pursue my studies in missions and evangelism.

In 1956 my missionary training pilgrimage began. It started from Barrington College Providence, Rhode Island; to WEC Missionary Training Center, Fort Washington, Pennsylvania; and to Bethany Missionary College, Minneapolis, Minnesota. In 1960, I received Master of Theology degree in Missions from my advanced study of missions and evangelism at the Asbury Theological Seminary. I was conferred two honorary degrees, Doctor of Divinity, from Belhaven College, Mississippi and from the Asbury Theological Seminary, Kentucky. And finally I earned a Ph.D. at the William Carey International University in Pasadena, California.

From 1960 to 1978, I served as a minister of the Hoo-Am Presbyterian Church in Seoul, Korea. While serving as a pastor, I also began to teach Missions and Evangelism at the Chong-Shin Presbyterian Seminary and other theological schools. In 1961, I advocated the opening of courses for mission studies at seminaries in Korea. I established the International School of Mission (ISM) in Seoul, Korea in 1963, which later expanded to the East-West Center for Missions Research and Development in 1973. It was the first missionary training and research institute in the non-Western world.

In 1972, I initiated the call for Asian Mission Consultation held at Seoul, Korea in August 1973. In 1975, as the Executive Director of the Continuation Committee of that consultation, I initiated the organization of the Asia Missions Association which became the first regional association in the world. I drafted the Seoul Declaration on Christian Mission, which became a counterpart of the 1966 Wheaton Declaration and the 1970 Frankfurt Declaration.

As a result of these ventures, many Western mission leaders began to acknowledge us. I was invited by Billy Graham to join the Preparatory Consultation of International Congress on World Evangelization, Switzerland which was held in Atlanta, Georgia. I was honored to serve as a Chairperson at the third date of the

Preparatory Conference of Lausanne Congress. In 1974, I was appointed as a speaker of the Plenary Session of Mission Strategy at the first International Congress on Evangelization held at Lausanne, Switzerland.

I delivered a paper on the theme on “Innovation of Mission Structure for the New World”. I stressed shifting to a two-way approach to missions from the one-way mission of the Western world alone. I also emphasized that the East and West have the need and resources in either side of the globe. Therefore, input and output must come together from both the East and West. The East and West should join hands to analyze and research the availability of resources and the areas of need. This is the way in which to create training to produce new forces of mission from both worlds as seen in the diagram below on new world mission structure.²

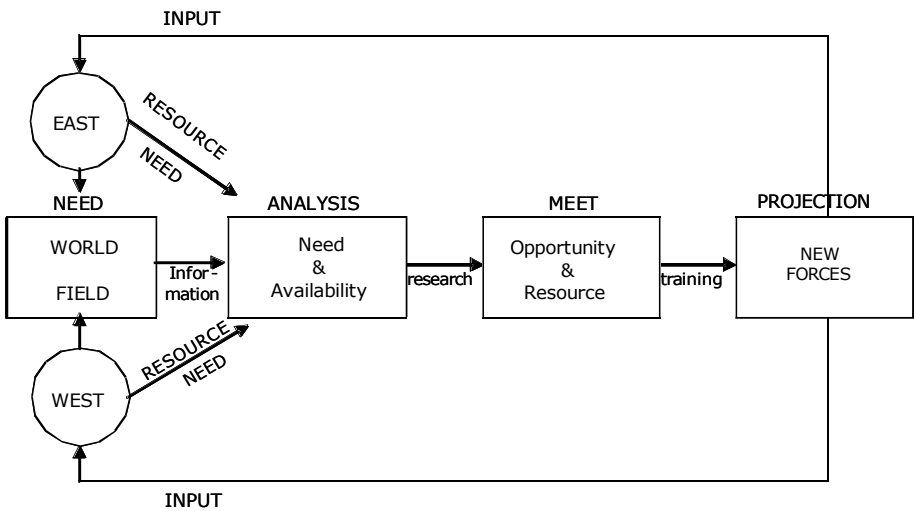


Figure 1. *The Concept Of Innovation Of Mission Structure*

I served as a professor and Director of Korea Studies at the William Carey International University in Pasadena, California; the Western Seminary in Portland,

² G. D. Douglas, ed., *Let the Earth Hear His Voice* (Minneapolis, MN: Worldwide Publication, 1975), pp.501-507

Oregon; and as a visiting professor of the Fuller School of World Mission. In 1974, I was appointed as a member of the Ad-hoc Committee of Missions Commission of World Evangelical Fellowship. As a member of the Ad-hoc Committee of Missions Commission of WEF, I initiated the inaugural meeting of the Missions Commission of WEF at Seoul, Korea in August 1975.

In 1988, I called the third world mission leaders to a consultation in Portland, Oregon. The outcome of that consultation was the formation of the Third World Missions Association (TWMA) in 1989 at the Western Seminary, Portland, Oregon. I was elected as the Chairman of the Association and served until 1995. Since 1988, I have served as a major speaker of the Korean World Mission Conference, which has been held every 4 years at Wheaton College in Wheaton, Illinois.

I also lectured at various missiological schools in the U.S. including the Wheaton Graduate School, Moody Bible School, Trinity School of Divinity, Westminster Seminary, Dallas Seminary, Reformed Seminary. Since 1989, I have visited North Korea over 20 times and met with Kim Il Sung, former leader of North Korea. I was appointed as a visiting professor of Kim Il Sung University and Pyongyang Seminary in North Korea. I have also preached at two churches in Pyongyang, the capital of North Korea, many times. I arranged the visit of Dr. Billy Graham and the former president of the United States, Jimmy Carter, to Pyongyang, North Korea. In June 1991, I accompanied the North Korean ambassador, Han Shi Hae, to President Jimmy Carter's Georgia home to extend Kim Il Sung's invitation to come to Pyongyang, North Korea.

From 2000 to 2003, I have served as a missionary to Russia. I established the Russian Institute of Christian Leadership Development in Moscow, and formed the Moscow Synod of the Church of Christ, Russia in 2002. I called the 8th Triennial Convention of Asia Missions Association to Moscow, which was held in Moscow in September, 2003.

Since 2004, I have focused my ministry on the David Cho Missiological Institute, as well as the preparations to establish the World Mission History Museum in Seoul, Korea.

I. DECADENCE OF WESTERN MISSION AND DAWN OF ASIAN MISSION

Dr. John R. Mott, the Founding Chairman of Edinburgh 1910, the World Missionary Conference, advises the Western mission leaders to look at the new forces in mission from Asia and Africa as examples:

“The evangelization of the world, as we have come to see it increasingly, is not chiefly a European and American enterprise, but an Asiatic or African enterprise. Therefore our hearts have been filled with hopefulness and confidence as we have studied the reports from all over the world showing the growing evangelistic and missionary spirit in the Church in the Mission-field. Whatever can be done should be done which will result in still further developing the power of initiative, of aggressive evangelism, and of self-denying missionary outreach on the part of the Christians of Asia and Africa, and in raising up an army of well-qualified native evangelists and leaders.”³

A. Western Missionary Moratorium

Dr. Hendrik Kraemer (1888-1965), Dutch ecumenical leader, the first Director of the Bossey Ecumenical Institute, and Dr. Max Alexander C. Warren (1904-1977), Irish ecumenical statesman and Secretary of CMS of England: both of these leaders have become advocates of missionary moratorium as the ecumenical statesmen. They argued that missions should not continue ‘as usual’. “Patronizing mission from West needed to be dismantled in favor of a new order of relationship.”

³ W. H. T. Gairdner, “EDINBURGH 1910” An Account and Interpretation of the World Missionary Conference (Edinburgh: 1910), pp. 84-85.

At the Amsterdam Assembly of WCC in 1948, they officially announced the colonial age missionary moratorium.

In the 1990s, questions like “Are Western missionaries still needed overseas?”⁴ were raised in evangelical circles. The end of the Second World War marked the end of the Western colonial age. The voice of ‘moratorium of Western missionaries’ was raised at the Amsterdam Assembly of WCC and through the Ghana Assembly of IMC in 1957. The Western global structure was obsolete and finally the Western global structure of mission was terminated at New Delhi Assembly of WCC in 1961.

B. Rehabilitation of World Mission Structure by the Evangelicals in the Western World

After five years from the end of IMC at New Delhi, 1961, the evangelical mission forces in America started to rehabilitate the world mission structure. The Congress on the Church’s Worldwide Mission convened at the campus of Wheaton College, Illinois in 1966, from April 9th to 16th. It was called by two associations, IFMA-EFMA, which represent 13,000 missionaries. The necessity to call for a congress was declared for the following reasons:

- In the events of the past decade which culminated in the demise of the International Missionary Council in 1961,
- In the subsequent need for evangelicals to define their own position in the light of this change,
- In the desire for a closer fellowship of evangelicals committed to fulfill the terms of the Great Commission,
- In the realization that changing modes of thought require a reaffirmation of Biblical missionary principles and a re-examination of missionary attitudes,

⁴ A. Scott Moreau, ed., *Evangelical Dictionary of World Missions* (Grand Rapids, Michigan: Baker Books, 2000), p. 659.

- In the conviction of the continually pressing spiritual needs of a world that is shrinking in size but increasing in complexity.⁵

One more congress was held in Berlin, West Germany by the initiative of Dr. Carl Henry, the Editor of Christianity Today, to commemorate a decade of its foundation. It was the World Congress on Evangelism which was convened at the Kongress Halle, West Berlin from October 25th to November 4th, 1966. Dr. Carl Henry strongly emphasized that “we are facing a New Day in Evangelism,” and he criticized modern Christianity’s major weaknesses as the following:

“One of the weaknesses of modern Christian lies in its abandonment of the heavy burden of evangelism to a small company of professional super-salesman ...May our theme-‘One Race, One Gospel, One Task’-point the way to a new day in evangelism... Outside a re-discovery of Gospel of Grace there now remains no longer ranger prospect for the survival of modern civilization but only guarantee of its utter collapse.”⁶

This congress was the first of worldwide evangelical bodies on mission and evangelism since the end of IMC in 1961 with representation from all over the world. More than 1,200 delegates from 100 countries were present; the congress was the dynamic launching for rehabilitation of evangelical forces in missions. Simultaneously, the phenomenon of rehabilitation of evangelical missiology was reinforced from the Fuller Theological Seminary through its launching of the School of World Mission.

⁵ Harold Lindsell, ed., *The Church’s Worldwide Mission* (Waco, Texas: Word Nooks, 1966)

⁶ Carl Henry and W. Stanley Mooneyham, eds., *One Race, One Gospel, One Task* (Minneapolis, MN: Worldwide Publication, 1967), pp.11, 13.

C. Decreasing phenomenon of Christianity in the Western World

We can find honest words about the decadence of the Western Christianity from Stephen Neil, an eminent scholar of history of Christian missions. He said, "Again and again in our survey have been Christianity striving not to be a European religion." His criticism was as follows:

"The European nations, with their loud-voiced claims to a monopoly of Christianity and civilization, had rushed blindly and confusedly into a civil war which was to leave them economically impoverished and without a shred of virtue. The Boer war, by a tacit agreement between the combatants, had been fought as a white man's war; others had not been armed. In the First World War it was otherwise: Indian, African, and Japanese troops took part, with great distinction, against white men. On the whole, they dutifully followed the behests of their rulers; but here and there, there was lingering resentment that so many thousands of Indians and Africans had been drawn into quarrels which were not theirs. The Second World War only finished off what the first had already accomplished. The moral pretensions of the West were shown to be a sham; 'Christendom' was exposed as being no more than a myth; it was no longer possible to speak of 'the Christian West'."⁷

In 1960, among the total Christian population of the world only 30% of them were in the non-Western world and 70% of them were in the Western world. However, by the year 2000, 78% of the world Christian population was in the non-Western world and only 22% of Christian population was in the Western world. According to Bryant L. Myer's "The New Context of World Mission" in the report on the *Mission Handbook, 1998~2000*, the Christian population of the non-Western

⁷ Stephen Neil, *A History of Christian Missions* (Baltimore, Maryland: Penguin Books, 1963), p. 452.

world is five billion which is more than five times of Western Christian population which is little over one billion.⁸

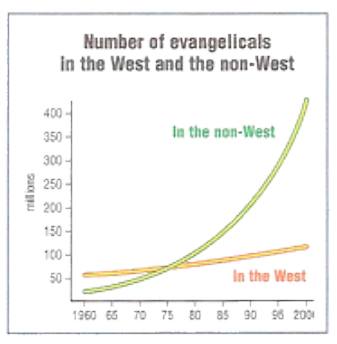
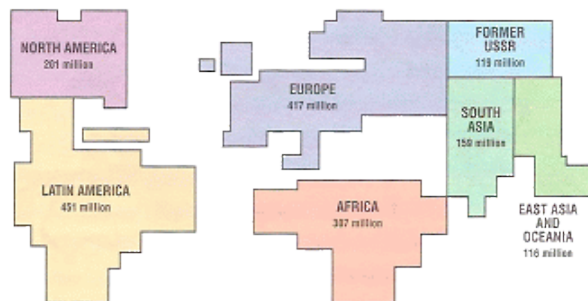


Figure 2. Number of evangelicals in the West and the non-West

In Europe, there has been a significant decrease in Christian church attendance. Over 90% of Christian population is nominal Christian and they do not attend Sunday worship service.⁹

⁸ John Stewart and Edna Valtz, eds., *Mission Handbook, 1998-2000* (Monrovia, CA: MARC, 1997). P.32.

⁹ *Ibid.*, p.36.

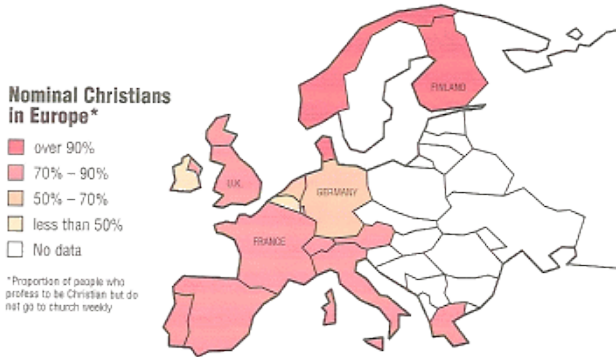


Figure 3. Nominal Christians in Europe

The most rapidly growing Christian population continent is Africa. Africa has the largest Christian population in the world.¹⁰

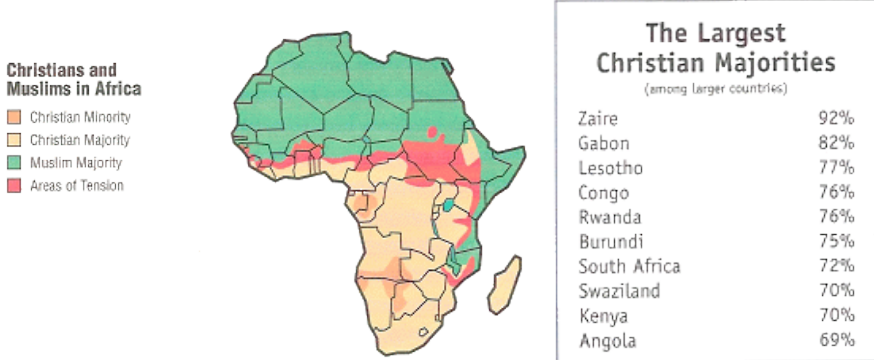


Figure 4. Christians and Muslims in Africa

Since 1960, the upward trend of the Christian population has been a phenomenon. With the estimates being: Korea 35%, Hong Kong 14%, Indonesia 13%,

¹⁰ Ibid., p. 34.

Singapore 12%, Vietnam 9%, Sri Lanka 8%, India and Malaysia 7%, even People's Republic of China is 5% which equals to nearly one billion.¹¹

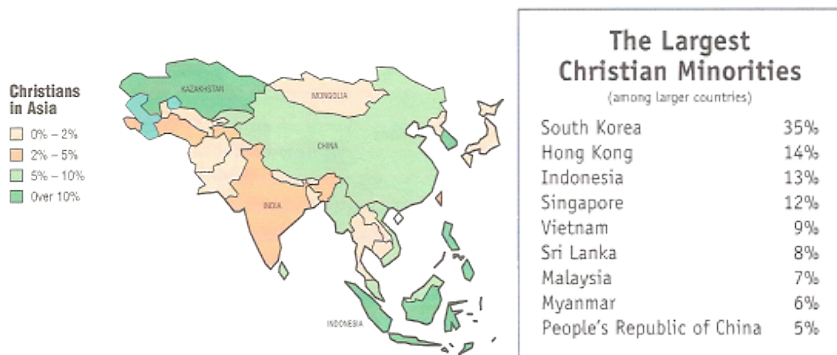


Figure 5. *Christians in Asia*

In Latin America also, the Protestant population has increased since 1960. The majority of the Protestant population is Pentecostal.¹²



Figure 5. *Protestants in Latin America*

¹¹ Ibid., p. 35.

¹² Ibid., p. 37.

D. Exceeding of the Number of Non-Western Missionaries than the Numbers of Western Missionaries

In the 1970s, the number of Western missionaries was less than 1,000 and the Western missionaries were nearly 60,000. But by the end of 20th century, the number of missionaries from the non-Western world had far exceeded the number of missionaries from Western world. The growth rate of Western missionaries had doubled which meant up to 120 thousand from 60 thousand. But the growth rate of the non-Western missionaries was 180 times, which meant 180 thousand from 1 thousand.¹³



Figure 6. Growth of Non-Western Missionaries

In the year 2000, the access to information by the non-Western missionaries remained far behind than Western missionaries.¹⁴ However, seven years later, the access to information and knowledge of non-Western missionaries is surpassing those of the Western missionaries.

¹³ The Report of Global Mapping International (Norway, 2000)

¹⁴ Ibid.

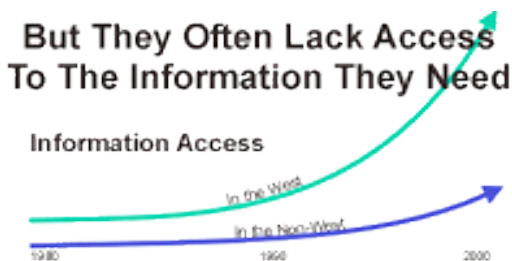


Figure 7. Trends of Access to Information

II. ASIAN MISSIONS ADVANCE

A. Before the End of the Second World War

Missionary movements in Asian countries have over a hundred years of history. Indian Christians have spread their reach beyond their own tribes and languages since the later part of the 19th century. The Bangladesh Evangelical Church started their mission board in 1918. The Burma Assembly of God Church formed their mission board in 1930. Chinese churches have spread the Gospel to Tibet, Mongolia and Turkland of Central Asia since the early 20th century. Japan also sent their missionaries to Mongolia in the 1930s. The Korean church began their diaspora mission to reach overseas compatriots in Japan, north eastern China and Siberia since 1900. And the Korean Presbyterian Church formed the Foreign Mission Board in 1912 and began to send cross-cultural missionaries to Santung Province of China.

In 1910, eight Asian delegates attended the Edinburgh World Missionary conference: three delegates from India, two from Japan, one each from Korea, China, and Philippines. In 1928, thirty Asian delegates attended the Jerusalem Conference of the International Missionary Council; thirteen delegates from China, twelve from India, four from Korea, three from Philippines and two from Thailand. In 1938, 143 Asian delegates attended the Madras Conference of the International Missionary Council; forty-eight delegates from India, twenty-six from China, fourteen from Japan,

six from Malaysia, and six from Thailand. There were no Korean delegates, as the Japanese regime had requested the exclusion of Korea. The reason being that the Korean church opposed the worship and bow to the Japanese Shinto shrine which the Japanese military regime had forced to Korean church.

B. After the End of the Second World War and the Demise of IMC

Vigorous advancement of the Asian missionary movement appeared after the end of the Second World War and furthered in 1961 with the breakdown of IMC. In Hong Kong, Ling-Lyand Worldwide Evangelistic Mission was started by Dr. Timothy Dzao in 1950. In the Philippines, the Philippines Evangelical Missionary Fellowship was formed by the Evangelista Siodra in 1956. In Singapore and Malaysia, the Asia Evangelistic Fellowship was started by Dr. G. D. James in 1960. In Japan, the Immanuel General Mission was started by Hiroshi Ashina in 1945. In India, the Indian Evangelical Mission was formed by Rev. Theodore Williams in 1965; and the Friends Missionary Band by Dr. Samuel Kamaleson in 1968. In Indonesia, the Indonesian Missionary Fellowship was formed by Dr. Petros Octavianus in 1961. In Taiwan, the Chinese Mission Overseas was started by Rev. Wu Yung in 1968. In Korea, the Korean Presbyterian Church Foreign Mission Board was rehabilitated in 1946 to continue the mission to Santung, China. Even though Mao's communist regime took power in mainland China, Rev. Ji Il Pang, a second generation missionary since 1937, continued his mission work until he was expelled by Mao's communist government in 1958. And the ministry to the Chinese people was succeeded by Rev. Hwa Sam Key in Taiwan. In 1961, David J. Cho formed the Korea International Mission, and Dr. Helen Kim, the President of Ewha Women's University, formed the Ewha Women's Students Mission.

C. Failure of the Efforts to Build the Mutual Partnership with Western Mission

David J. Cho dreamed of building a partnership with Western missions for the leadership development of the newly emerging Asian mission. His proposition began at the Asia Pacific Congress on Evangelism, which was held in Singapore from November 5th to 13th in 1968. He visited the Overseas Missionary Fellowship headquarters, located in Singapore. He proposed to the Chief Executives to cooperate to train missionaries of Korean mission agencies, but after a short discussion, they coldly refused his proposal. He, however, did not give up contacting the Western missions which was operating in Asia to supplicate for the cooperation with newly emerging Asian mission. He went to the United States, contacted C&MA mission in New York and met Dr. Luis King, General Secretary of C&MA Board, to work together with Korean missionaries in Vietnam. Vietnam was a major mission field of C&MA in Asia, and was also where a number of Korean missionaries had newly begun their mission work. After a long discussion, they gently turned down the proposal of partnership with Korean missions. Again, David J. Cho went to Wilmington, Delaware to meet the CEO of the World Presbyterian Mission and proposed a partnership, but this was also refused by them. He, again, went to Wheaton, Illinois to meet the head of TEAM Mission, as he had been deeply involved in their attempts to open their World of Life Press and Radio Mission Station in Korea, and was responsible for much of their progress in literature and radio ministries in Korea. They, however, did not accept his proposal of a partnership contract. His one year effort to build up the partnership with Western missions had failed. So, he decided to build up an Asian-wide network first and then later pursue their contact of Western missions.

D. Build-up the Inter-Asian Network of Mission Leaders

David J. Cho made a special trip to twelve Asian countries. He met Dr. Akira Hitori in Japan, Dr. Philip Teng and Dr. Timothy Dzaio in Hong Kong, Dr. David Liao in Taiwan, Rev. Witchean Wataki Charowen in Thailand, Dr. Chandu Ray in Singapore, Dr. G. D. James in Malaysia, Rev. Greg Tingson in Philippines. And he contacted Rev. Doan Vau Mieng in Vietnam, and met Dr. Samuel Kamaleson and Rev. Theodore Williams in India, Bishop Bashir Jiwan in Pakistan, and Rev. Sabuhas Sangman in Bagladesh. These were the major leaders of the Asian missionary movement in 1960s. They were unanimous in their involvement in launching a network of Asian missions and to cooperate to build up the partners' relations mutually. They finally reached the consensus to call the All-Asia Mission Consultation in Seoul, Korea on August 1973.

Rev. Cho attended the Green Lake Conference of IFMA-EFMA of USA on September 1971. He announced the consensus of the All-Asia Mission Consultation in Seoul, Korea on August 1973 and gave an open invitation to the leaders of Western missions as distinguished guests. The responses came from the following mission professors and IFMA-EFMA and WEF Executives:

Dr. Arthur F. Glasser, Dean of Fuller Seminary School of World Mission; Dr. Ralph D. Winter and Dr. Peter Wagner, Professors of Fuller School of World Mission; Dr. George Peters, Professor of Dallas Theological Seminary; Dr. Edwin L. (Jack) Frizen, Executive Secretary of IFMA; Dr. Clyde W. Taylor, Executive Secretary of EFMA; Dr. Waldron Scott, General Secretary of WEF; Rev. Horace S. Williamson, Asia Director of WEC, USA.

Rev. Cho invited all respondents to the All-Asia Mission Consultation as distinguished guests from Western missions. Through this invitation to high level

Western mission leaders, Rev. Cho greatly achieved his efforts of cooperation between the East and West for Asian missionary leadership development.

The All-Asia Mission Consultation was held from August 27th to September 1st, 1973 in Seoul, Korea. Twenty-six leading figures from thirteen Asian countries, four specially invited Western missiologists, three Executives of IFMA, EFMA, WEF, two representatives from WEC and one other agency, and twelve observers from Western missionaries who were working in Korea participated.

At the Consultation, we declared “We are compelled by the Holy Spirit to declare that we shall work towards the placing at least two hundred new Asian missionaries by the end of 1974.” Also, the Consultation resolved to form a Continuation Committee to carry out the following functions:

- “1. To encourage and assist in the formation of National Association in every country of Asia, consisting of a group of spiritually minded, mature Christians, who will act as advisors to the Christian churches, missions and agencies for receiving, placing, sending and commissioning Asian missionaries.
2. To work in close cooperation with the Coordinating Office for Asian Evangelization for providing liaison and necessary information for these autonomous National Associations.
3. To work for the establishment of a Center for Asia in cooperation with Korea International Mission for missionary orientation and research in Seoul, Korea, if possible.
4. To examine carefully, through research and cooperation with the National Associations, the relationship between East and West missionary enterprises.”¹⁵

¹⁵ David J. Cho, ed., *New Forces in Mission – AMA '73, '75 Report* (Seoul, Korea: East-West Center Press, 1976), p. 246.

The Continuation Committee has done all of these functions, including placing two hundred missionaries before the end of 1974 to two target areas, Kalimantan Island of Indonesia and North-Eastern side of Thailand, which were not evangelized areas at that year.

Five national associations of missions were formed in Japan, Korea, Hong Kong, India and Indonesia before the end of 1974. The East-West Center for Missions Research and Development was established immediately after the consultation in 1973 and opened the first Summer Institute of World Mission on the following date of the consultation. 67 students were enrolled from five countries of Asia, and four professors who attended the consultation were invited as instructors of the first Summer Institute of the East West Center for Missions Research and Development.

The Asia Missions Association was inaugurated on August 28 to September 1, 1975 at the Academy House in Seoul, Korea, with delegates from thirteen Asian countries: Bangladesh, Republic of China, Hong Kong, India, Indonesia, Japan, Korea, Malaysia, Pakistan, Philippines, Singapore, Thailand, Vietnam, and Western fraternal delegates from four countries: Germany, Netherlands, United Kingdom and United States. The inaugural convention of AMA declared the Seoul Declaration on Christian Mission on August 31 at the rally of commemoration of inauguration of the association, which was held at huge Full Gospel Church of Yoido Plaza with over ten thousand Christians. Dr. Peter Beyerhaus, Professor of Tubingen University, West Germany, delivered the commemorative address.

As an inter-Asian mission network since 1973, AMA grew quickly and influenced very widely even beyond the Asia to Africa and Latin America. The Nigerian Evangelical Missions Association was formed by Rev. Panya Baba who attended the second triennial convention of AMA in Singapore on 1978. The Brazil Association of Protestant Mission was formed by Rev. Jonathan Santos who attended the third triennial convention of AMA in Seoul on 1982. And the Third World

Missions Association was launched on May 1988 as the inter-continental network of missions of Asia, Africa and Latin America.

III. REFLECTION FROM WESTERN MISSION LEADERS

The reflections from Western mission circles were different according to their status. The missiologists were very positive and thought favorably of enhancing Asian mission leadership. Their researchers of missions also expressed their approbation. On the other hand, the executives of mission agencies tried to absorb Asian missionaries under their organizations as subordinate personnel.

A. Reflection from Missiologists

Dr. Donald McGavran of Fuller School of World Mission highly regarded Rev. Cho's advocative leadership to build Asian-wide network of missions. Dr. McGavran said, "Dr. Cho of Seoul is a vigorous advocate of Asian missions..." and he hailed the rising Asian mission leadership as he said, "... Asia is old: Asia is young. This truly is the age of Asia. Western oriented missionary movements welcome their young, vigorous Asian counterparts..."¹⁶

Dr. Wilbert Norton who attended the Inaugural Convention of AMA in 1975 said, "The historical background of AMA is one of indigenous Asian leaders springing into action in concern for world evangelization on the true Biblical sense... they impressed me as very balanced in their intellectual activities and their dynamic spiritual virility..."¹⁷

And Dr. Peter Wagner said, concerning the All-Asia Mission Consultation in 1973, "The conference, as I see it, marked a turning point in history because it symbolized the end of the Western monopoly in mission. No longer can we think of the missionary as only white man. Now Asian, African and Latin American

¹⁶ *Church Growth Bulletin*, Vol. X. No. 1, September 1973 ; Vol. XI, No. 4, March 1975.

¹⁷ INFORMATION BULLETIN of the Lausanne Committee on World Evangelization, No.3, January 1976.

missionaries will play an increasingly prominent role in the fulfillment of Christ's command to make disciples of all nations."¹⁸

B. Reflection from Missionary Researchers

After the All-Asia Mission Consultation in 1973, a number of Western missionary researchers concentrated their research on the Third World missionary movements. The first was Dr. Marlin L. Nelson; he concentrated his research fully on the All-Asia Mission Consultation in 1973 and Inauguration Convention of AMA in 1975. In his book, *The How and Why of Third World Missions: An Asian Case Study*, which was published by William Carey Library in 1976, he expressed his high regard about the growth of the Asian missionary movement and said "One group of Asians (referring to AMA) plans to send out 10,000 missionaries by AD 2000. This goal can be achieved. But careful strategy must be prepared. I hope this research will help to clear up some of to 'fog' of idealistic thinking about Third World missions and raise the vital issues that need clarification so we can plan together realistically."¹⁹

Although Dr. Nelson was very skeptical about the idea, saying that achieving ten thousand Asian missionaries by AD 2000 was an overly idealistic goal, over a hundred thousand were placed by AD 2000, over ten times greater than targeted number. And with Korea alone, twelve thousand missionaries were working in more than 160 countries in AD 2000.

Dr. Lawrence E. Keyes is one other researcher who was the Chief Executive of O.C. Ministries. His research on Third World mission societies was concluded in *The Last Age of Missions*, which was published by William Carey Library in 1983. His view concerning the rapid rise and spread of the Third World missionary movement appeared at the last paragraph of Chapter One with followings words:

¹⁸ *TODAY'S CHRISTIAN*, Vol. 2, No. 12, December 1973.

¹⁹ Marlin L. Nelson, *The How and Why of Third World Mission-An Asian Case Study* (Pasadena: William Carey Library, 1976)

“Mission is no longer dominated by the West, it involves the whole world. However, one key question for us is, ‘Are we of the West prepared to trust the Holy Spirit to lead the Christians of Asia (Africa and Latin America)... or must a controlling Western hand of permanently resting on the Ark of God?’ ”²⁰

Dr. Larry D. Pate, one of the co-researchers as a associate of Lawrence Keys at O. C. Ministries, wrote a book as his report, *Third World Missions From Every People: A handbook of Two-Third World Missions with Directory/History/Analysis* which was published by MARC in 1989. Dr. Pate’s research method was a comparative analysis of continent to continent and country to country in the Third World from 1980 to 1988. The mistake in his way of research and analysis was that he only considered the numbers he received reports without verifying or accounting for the variety of missionaries. According to his research, the Burma (Myanmar) Baptist Convention is the largest sending agency in the Third World, which has 1,440 missionaries in 1988; a Kenyan agency is the second; and an agency from Zimbabwe is the third. In actuality, in the top ten sending countries in the Third World, India was the first, Nigeria the second, Zaire the third, Burma was the fourth, and Korea was tenth. Most of the Asian countries were not included in his list of the top ten. And the fastest growing mission agency was in Oceania and Asia.²¹

How could such a differing analysis occur? That was because he did not account for the different categories in the range of missions and missionaries. That was like counting cherries and apples as one of same fruits. Inaccurate and insufficient research and the miscalculation of the scope of non-Western mission have very serious and harmful repercussions.

²⁰ Lawrence Keys, *The Last Age of Missions – A Study of Third World Mission Societies* (Pasadena, CA: William Carey Library, 1976), p. 16.

²¹ Larry D. Pate, *From Every People – A Handbook of Two-Third World Missions with Directory/History/Analysis* (Monrovia, CA: MARC, 1989), pp. 28-29.

C. Absorption Policies of Asian Personnel Under Western Agencies

When Rev. Cho tried to build up the partnership with Western missions since 1968 to 1971, all of the agencies of Western missions that he approached did not pay attention to his proposal and turned down the partnership.

After AMA was born in 1973, they observed the vigorous growth of Asian missionary movements and they suddenly changed their policies from a disregarding attitude to an absorption policy of Asian missionaries as subsidiary personnel of their agencies. From the early 1980s, many of Western mission agencies changed their name of the agencies to reflect this internationalization from what were formerly exclusively Western agencies. They changed their names such as OMF International; SIM International; WEC International; AIM International, etc. They set up the branch office of national committees in most of the countries in Asia to recruit Asian missionaries into their mission agencies. They were indicating that these were partnership relations with non-Western missions. These actions were a sharp contrast from that in the past in which many times they refused an Asian leader's request of partnership in early 1970s. However the true and fair partnership is based on mutual respect and the equality of right, and mutual agreement or contracts must be made. Otherwise the tendency would be one of subordination and one-sided absorption.

Current issues of how to develop the East-West cooperation and partnership needed to have mutual recognition of values of resources of counterparts. Monopoly or exploitation of resources by one side would greatly distort the future of world missions.

EPILOGUE: Distinction of the Characters of Asian Missiology from Western Missiology

Western mission was from Christendom. Asian mission is, however, from alien nations of Christendom. Western mission came from dominant powers; Asian

mission was sprung up from powerless, oppressed nations. Western mission came from wealthy nations. Asian mission, however, rose from nations of extreme poverty.

Therefore, Asian missiology has a distinctive character from Western missiology. Asian culture can be very foreign to Western missionaries, but it is very familiar for Asian missionaries. Learning and understanding the theory and practice of non-Christian religions would be challenging to Western missionaries, as they were not exposed to it. But for Asian missionaries, Buddhism, Confucianism, or Hinduism is easier to understand because of its relation to Asian cultures and also because these religions have been with Asian missionaries throughout their lives.

The cultural anthropology as a missiological subject in current curriculum of school of mission is very meaningful to Western missionaries. To non-Western missionaries, that curriculum is less remarkable because studying Asian culture, African culture or Islamic culture from Western missiologists is learning from second-hand source. We Asian missionaries should learn from the first-hand sources in Asia, Africa, or Islamic world instead of learning from Western anthropologist which is a secondary source.

I have a good historical example story. Rev. John Ross was born on August 9, 1842 in Nigg village which is located in north of Inverness of Scotland. He spoke only Gaelic, the language of the people of that area. He was first introduced to English at age seven. He began to learn English at a parish school in Hiton village. This early language education background facilitated his learning of Chinese and Korean when he became a missionary to China and Korea. When he arrived to China in 1872, he immediately started to study Confucianism from a Chinese teacher. He mastered four books and three classics of Confucianism (四書三經) which were the ancient scriptures of Confucianism ideas. Through this study from a Chinese teacher, he was able to do dialogue with high level Confucianism scholars within three years. He then moved to a village of Taoists (道士村) to find out the realm of Taoism in

China because the second major religion of China was Taoism. He was able to master Taoism through meetings with them for two years. He was able to discuss at their lectures what they call 'Clean Talk (清談)'. Finally he entered a Buddhist temple, 'The Dragon Temple (龍王寺)', to discover the world of Buddhism, the third major religion in China. He stayed there until he fully mastered Buddhist culture and theories (佛法) very well.

The method and style of learning of John Ross gives us very important implications on how and where we have to study mission clinically right in the very mission field. To study from the original source at the actual spot of mission, rather than studying through the second hand sources with Christianized or Westernized world views, is essential.²²

Some Asian examples are already in our hands. One of the Korean missionaries who has been ministering in Turkey for more than 20 years studied Islam and Silk Road history at the Marmara University of Istanbul and earned Ph.D. in history of Near East. He is teaching at Marmara University and other schools as well. He became a very eminent scholar and a specialist of Islam world and Central Asia in history and culture and various religions of those worlds.

One other example is in Philippines. One of the Korean missionaries went to Philippines over 20 years ago. He already received theological education in Korea, but he enrolled to a Filipino seminary to study Filipino theology. He continued his study at the University of Philippines with concentration on Philippines culture and earned Master of Arts in Filipino Study, and also completed his Ph.D. in Philippines Studies. He never went to the United States to study mission at a school of world mission, but he was able to become a specialist of missions to Philippines at the actual spot of mission he is serving. He loves Philippines as though it were his home.

²² J. H. Grayson, *John Ross: First Missionary to Korea* (Taegu, Korea: Key Myung University Press, 1982).

Asian missiologist must become the clinical scholar of the place of one's serving as a missionary and love it as the Lord would.

Selected Bibliography

A. PERIODICALS

Asian Missions Advance: Bulletin of the Asia Missions Association, No. 1 ~26 (1978~1983).

Church Growth Bulletin, Vol. VII. No. 6 (July 1971); Vol. IX. No. 2, 6 (Nov. 1972); Vol. X. No. 1 (July 1973); Vol. XI. No. 4 (March 1975).

Evangelical Missions Information Service, Vol. XI. No. 5 (Oct. 1975).

Information Bulletin of the Lausanne Committee on World Evangelization, No. 3 (Jan. 1976).

Missionary News Services, Vol. 2, No. 12 (Dec. 1973).

Today's Christian, Vol. 2, No. 12 (Dec. 1973).

The Report of Global Mapping International (Norway, 2000)

B. BOOKS

Cho, David J. *World Mission Trends: 1900~2000 - A Commentary of Declarations on Christian Mission*. Seoul, Korea: Institute for Asian Mission, 2007.

_____, ed. *New Forces in Mission - AMA '73, '75 Reports*. Seoul, Korea: East West Center Press, 1976.

_____, ed. *The Third Force - AMA '82 Report*. Seoul, Korea: East West Center Press, 1982.

- _____, ed. *World Mission and World Peace - AMA '86 Report*. Seoul, Korea: East West Center Press, 1986.
- Douglas, G. D., ed. *Let the Earth Hear His Voice*. Minneapolis, MN: Worldwide Publications, 1975.
- _____, ed. *Proclaim Christ Until He Comes - Lausanne II in Manila Report*. Minneapolis, MN: Worldwide Publications, 1990.
- Gairdner, W. H. T. *"EDINBURGH 1910" - An Account and Interpretation of the World Missionary Conference*. Edinburgh: Olophant & Ferrier for the Committee of the World Missionary Conference, 1910.
- Grayson, J. H. *John Ross: First Missionary to Korea*. Taegu, Korea: Key Myung University Press, 1982.
- Henry, Carl. F. H. and W. Stanley Mooneyham, eds. *One Race One Gospel Task - Official Report of World Congress on Evangelism, Berlin, Germany*. Minneapolis, MN: Worldwide Publications, 1967.
- Johnston, Arthur. *The Battle for World Evangelization*. Wheaton, IL: Tyndale, 1978.
- Kane, J. Herbert. *A Concise History of the Christian World Mission*. Grand Rapids, MI: Baker Book House, 1978.
- Keyes, Lawrence E. *The Last Age of Missions - A Study of Third Mission Societies*. Pasadena, CA: William Carey Library, 1976.
- Lindsell, Herald, ed. *The Church's Worldwide Mission - The Report of the Congress on the Church's Worldwide Mission*, Wheaton, Illinois. Waco, TX: Word Book, 1966.
- Moreau, A. Scott, ed. *Evangelical Dictionary of World Missions*. Grand Rapids, Michigan: Baker Book House, 2000.
- Nahuway, Jacob, ed. *Jakarta AMA 2000 - A Compendium of AMA 7th Triennial Convention*. Jakarta, Indonesia, 2000.
- Nelson, Marlin L. *The How and Why of Third World Missions - An Asian Case Study*. Pasadena, CA: William Carey Library, 1976.
- Nelson, Marlin L., ed. *Readings in Third World Missions - A Collection of Essential Documents*. Pasadena, CA: William Carey Library, 1976.

- _____ and Chaeok Chun. *Asian Missions: New Resources from World Evangelization*. Monrovia, CA: MARC, 1976.
- Orchard, R. K., ed. *The Ghana Assembly of the International Missionary Council*. London, England: IMC, 1958.
- Pate, Larry D. *From Every People - A Handbook of Two-Thirds World Missions with Directory/Histories/Analysis*. Monrovia, CA: MARC, 1989.
- Park, Timothy K., ed. *New Global Partnership for World Mission - A Compendium of AMA 8th Triennial Convention, 2003*. Pasadena, CA: Institute for Asian Mission, 2003.
- _____, ed. *Tracing the Apostolic Way of Mission - A Compendium of AMA 9th Triennial Convention, 2006*. Pasadena, CA: Institute for Asian Mission, 2007.
- Visser't Hooft, W. A., ed. *The New Delhi Report - The Third Assembly of the World Council of Churches*, 1961. New York: Associate Press, 1962.
- Wang, James, ed. *Mission from the Third World*. Singapore: CGSC, 1972.

