

ABBREVIATIONS

Numerous abbreviations are used in this study, most notably the following:

ACM: Africa Continental Mission

ACTI: Asia Cross-cultural Training Institute

AEC: Africa Evangelical Church

AIM: Africa Inland Mission

AL: African Leadership

CCC: Campus Crusade for Christ

CMI: Campus Missions International

ENM: Every Nation Mission

GMS: Global Mission Society

GMTC: Global Missionary Training Centre

GP: General Partnership

GPTI: Global Professional's Training Institute

HOPE: Helping Overseas Professionals' Employment

KFHI: Korean Food Hungry International

KHE: Korea Harbor Evangelism

KRIM: Korea Research Institute for Missions

KWMA: Korea World Missions Association

KWMTI: Korea World Missionary Training Institute

MTI: Missionary Training Institute

OM: Operation World

OMF: Overseas Missionary Fellowship



PM: Paul Mission

SIM: Serving In Mission

TIM: Tyrannus International Mission

UBF: University Bible Fellowship

WEC: Worldwide Evangelization Crusade

WMA: World Mission Society

YWAM: Youth With A Mission



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CHAPTER 1

INTRODUCTION

1.1. Relevance

Korean Churches have been sending missionaries to overseas countries since the middle of the 20th century. During the past 25 years, however, the “dark continent” (as Africa is called in Korea) has received much attention in Korean missionary circles. As a result of a spiritual revival in Korea, as well as of the foundation of a Missionary Training Institute (MTI) in the General Assembly of the Presbyterian Church in Korean Hapdong, numerous missionary candidates were trained and sent to serve in different parts of Africa. Other Korean denominations followed suit, transferring a growing number of workers to Africa. Southern Africa proved to be one of the more popular destinations for Korean missionaries, who found their way to South Africa, Botswana, Zimbabwe, Zambia, Malawi, Mozambique, Madagascar, Lesotho and Swaziland.

Since 1980 no less than 200 Korean missionaries, working in Southern Africa, have been involved in evangelism, church planting, leadership development, Bible schools, children and youth ministry, charitable services, development projects, et cetera. The home churches in Korea actively support these missionaries by prayer, encouragement, and financial gifts. The time has come to discuss and evaluate the activities of these missionaries. In this regard, numerous questions need to be raised: What are the aims and objectives of the missionaries? What are the problems and challenges they face? Do



they understand the context in which they work, and do they have a specific contribution to make? What is the impact of their work, both in Africa as well as in Korea?

1.2. Problem Statement

Korean missionaries arriving in Southern Africa face specific problems. They need to understand the African culture and context, and to learn the languages of the people amongst whom they are sent to work, whilst having to contend with the high expectations of the churches in Korea which sent them. Most of the missionaries are dispatched on individual enterprises by the home churches, but need to learn to develop relationships with local churches and to co-operate with other Korean missionaries in the field. If the missionaries succeed in doing this, they have a definite role to play in this part of the world. If not, their work is doomed to failure.

In my research I propose not only to describe the missionary activities of Koreans in Southern Africa, but to analyze the specific challenges they face as well as the impact of their work. My hope is that in writing my thesis, I will contribute to the Korean churches' own understanding of their mission, as well as the empowerment of the missionaries for the work to which they are called.



1.3. Hypothesis

The hypothesis I work with is that:

- if the Korean missionaries who are sent to Southern Africa come to a new understanding of the content of their message as well as of the context in which they find themselves;
- if they succeed in adapting to the local culture, acquire the local languages, and are willing to face the spiritual as well as other needs of the people with whom they work; and
- finally, if they are able and willing to co-operate with other churches and missionary organizations in the field,

they might play a valuable and lasting role in proclaiming the Gospel of Christ and building up his church in this part of the world.

1.4. Methodology

The study is conducted with the focus on the Korean missionary's activity in Southern Africa. The information considered with respect to the present study derives from the literature study, comprehensive questionnaires and interviews, and the participant observer. Thus, the methodology employed is both that of qualitative and quantitative research.

1.4.1. Literature study

In my research, I conducted an extensive literature study in which I utilised all available sources in Korea and Southern Africa. I visited Korea where I searched for all published



resources that related to the Korean missionaries' history, or their activities in Southern African countries. However, I could not find much material owing to a lack of resources. I searched for and relied on websites which included prayer letters of the Korean missionaries at Korean mission agencies and in newspapers. However, when I contacted Korean mission agencies from South Africa, and requested any information with regards to their sending missionaries, they sent me useful material. Furthermore, I attended the 4th and 5th conferences of the Korean missionary Fellowship in Central and Southern Africa which enabled me to collect unpublished materials from 2002 onwards.

1.4.2. Comprehensive questionnaires and interview

In 2006 I developed a comprehensive questionnaire. I contacted the Korean missionaries three times between 4th July, 2006 and the 31st March, 2007. On the first occasion, when I attended a conference of the Korean Missionary Fellowship in Central and Southern Africa on the 4th-7th of July, 2006 at the Wigwam Hotel in Rustenburg, I gave this questionnaire to the Korean missionaries which resulted in 35 returned questionnaires. The second time, I distributed questionnaires by e-mail to all the Korean missionaries who were working in Southern Africa; six people responded. The third time I personally contacted the Korean missionaries who live in Pretoria and Potchefstroom, after which eight completed questionnaires were returned. In Chapters 3, 4 and part of 5 of my thesis I basically cover the said questionnaire and the responses I received.



I contacted and interviewed 15 Korean missionaries between 21th January and 5th February 2008, Chapter 5 is based on these interviews.

1.4.3. Participant observer

The present researcher, as a member of the Global Mission Society (GMS) and Serving In Mission (SIM), has been involved in certain ministries such as a church planting ministry, leadership development and discipleship training for pastors and church leaders and a children's ministry in South Africa with many years of experience. He was not merely an observer in the current undertaking but a participant. He was called to be a missionary in Africa by God when he was in his second year of high school. According to this vocation, he entered University, and attended mission seminars, mission camps, and conferences. He was passionately involved in evangelism, and discipleship training on campus. While he was in theological training at Chongshin Theological Seminary, he gained extensive experience in missions as a researcher and staff member at the Mission Institute there for five years. Furthermore, before he was dispatched to the mission field, he was involved in the church's mission at Cheonan Presbyterian Church for 3 years and trained at the Missionary Training Institute (MTI). When he arrived in South Africa, he lived amongst the people in a black rural area for a year in order to learn the local language, culture, customs and history. Once he had begun to become involved in the church planting ministry, he conducted house to house visits, proclaimed the Gospel and trained local pastors and leaders. During the present research, he discussed many issues which he researched by means of interviews with



key local pastors in Soweto, Rustenburg, Mamelodi, Zithobeni, Temba, Limpopo and the Winterveld.

As a Korean missionary, the researcher engaged in deep discussions and interviews with key Korean missionaries concerning various issues in Cape Town, Bloemfontein, Durban, Potchefstroom, Pretoria and Rustenburg.

1.5. Overview of the Thesis

Chapter One: Introduction

In this chapter attention will be paid to the relevance of the subject, developing a problem statement and hypothesis, discussing the research methodology, the participant-observer status of the researcher, et cetera. Key concepts will be defined, and an overview of the thesis will be provided.

Chapter Two: The home base. The Korean churches' interest in Southern Africa

A brief history of the Korean churches will be presented, and the development of their missionary endeavours in Africa, especially Southern Africa, will be discussed. Special attention will be accorded to the establishment of the Missionary Training Institute (MTI) of the General Assembly of Presbyterian Church in Korea Hapdong (under the leadership of Dr Y J Son), as well as of the missionary involvement of the MTI in Southern Africa. The contributions of other denominations, mission organizations and institutions of training will also be noted.



Chapter Three: An overview of Korean missionary activity in Southern Africa

An overview of the work of 200 Korean missionaries who have been working in Southern Africa since 1980 will be given. The different churches/organizations responsible for sending them out, the localities in which they find themselves, the definition of their mission, their aims and objectives, will be scrutinized. Their relationships with other churches and organizations in the field will also be discussed.

Chapter Four: Specific problems encountered in the field

Korean missionaries, like all missionaries, face specific problems and challenges: how to adapt to the culture and context of the host country; how to acquire language skills, how to rise to the needs, both spiritual and physical, of the people with whom they work; how to respond to the high expectations of their sending organizations and congregations; how to develop proper ecumenical relationships in the field, and many more. The information gleaned from the questionnaire and interviews will be analyzed and discussed.

Chapter Five: Korean solutions to African challenges?

In this chapter I discuss the ways in which the Korean missionaries have endeavoured to solve the problems faced in Southern Africa. Do they have a specific 'Korean' solution to offer? Do they have a novel contribution to make in terms of our understanding of missions, of the proper methods to be employed, et cetera?

Chapter Six: Conclusion



In conclusion, the role of the Korean missionaries in Southern Africa, as well as the impact of their activities on society, will be summarized. Their specific contributions will be highlighted and proposals with regards to a number of issues will be offered. Areas for further research in future will also be noted.

1.6. Definitions

1.6.1. Korea

Korea is known as “the land of the morning calm”, an expression that stems from “Choson.” “Cho” means “morning” and “son” means “bright.” “The bright morning” conjures up images of the sun rising over the rice paddies and burning off the wisps of fog in the mountains, a time of calm to refresh the spirit before the vigour of the day in the ever-moving, ever dynamic Korea. The Korean Peninsula adjoins China in the northwest, while Japan lies to the southeast. (Korean Information 1999:2) Geologically, South Korea largely consists of Precambrian rocks such as granite and gneiss. The country is mostly mountainous, with small valleys and narrow coastal plains.

The general history of the nation of Korea spans some 5,000 years. The political, cultural, and economic life of Korea has enjoyed a close relationship with its neighbouring countries of China and Japan and in more recent times, with the U.S.A. and other western countries in the course of its long history.(Young J Son 1996:13)

The Korean people originally may have had links with the people of Central Asia, the Lake Baikal region, Mongolia, and the coastal areas of the Yellow Sea. The population

of South Korea is highly homogeneous, although the number of foreigners is growing, especially in the major urban areas. All Koreans speak the Korean language, which is often classified as one of the Altaic languages, has affinities to Japanese, and contains many Chinese loanwords.

The religions of Korea were originally Buddhism, Confucianism and Shamanism which are perhaps, in reality, the religion of the average Korean person.

These three systems constitute the background of modern Korean culture. Since World War II, and especially the Korean War, the modern trends have rapidly progressed. Traditional thought, however, still plays an important role beneath the surface. Historically, Korea belongs to the Chinese cultural realm. After the Three Kingdoms period in particular, Korean culture was strongly influenced by the Chinese, although this influence bears a distinctive Korean stamp.

The South Korean economy has grown remarkably since the early 1960s. During that time, South Korea transformed itself from a poor, agrarian society to one of the world's most highly industrialized nations.

1.6.2. Mission

Mission: The loving work of God to bring humankind to Himself as the church. As a secondary outworking of this, mission is the overall ministry of the church for world evangelization.



1.6.3. Missions

Missions: Any activity in which Christians are involved for the purpose of world evangelization.

1.6.4. Korean Missionary

Korean Missionary: A person who is a Korean, called by God and sent by the church or mission agencies to work in the world for God's mission.



CHAPTER TWO

THE HOME BASE. THE KOREAN CHURCHES' INTEREST IN SOUTHERN AFRICA

2.1. Introduction

By almost any measurement, the growth of Christianity in Korea in the last century is one of the most amazing stories of our time. Korea's Catholics date their history from 1784, while the first Protestant missionaries arrived in 1884. There were periods of remarkable growth during the years of Japan's occupation of the country (1910-1945). Indeed, Christianity in Korea has grown significantly since the end of the Second World War in 1945, with the division of the country into North Korea, ties to the USSR and China, and South Korea, and its being allied with the United States. The Korean War between the Northern and Southern halves of the country and their respective supporters (1950-1953) ended in an armistice, but large groups of Christians and other refugees fled to the South, where they swelled the already expanding Christian population. (Phillips & Coote 1993:142) Patrick Johnstone's (1993) research revealed that 35.03 percent of the total population of South Korea are Christians today.

On the other hand, the Korean church has rapidly changed in a significant fashion from a mission field to a sending field. The missionary movement in Korea continues to grow faster than any other national missionary movement in the world. There were 93 Korean missionaries in 1979; by 2006 there were 14,905 Korean missionaries and 174



mission agencies serving in 168 countries (*Kidok Shinmun* 2007.10.18). This is the second largest number of serving missionaries world wide, which is exceeded only by the USA. This number is conservative, for it includes only missionaries belonging to mission agencies, not independent missionaries sent directly by a local church. Nor does it include workers who have committed themselves to missionary service for less than two years (Steve S. C. Moon <http://krim.org/2007/sub3-crc>).

This also indicates that the missionary movement is moving from the Western churches to the Third World churches. In this chapter, I will describe the history of the Korean church with the focus falling on the mission perspective.

The present chapter consists of six subtitles.

- Firstly, the introduction provides an overview to this chapter;
- Secondly, a brief history of the arrival of Christianity in Korea is covered;
- Thirdly, the revival in the Korean churches and its implication for missions is described;
- Fourthly, research into the Hapdong Korean Presbyterian Assembly, and the Missionary Training Institute (MTI) is discussed.
- Fifthly, other Korean Churches and organizations are considered; and
- Sixthly, the chapter is concluded.

2.2. The Arrival of Christianity in Korea

The Christian community in Korea can be divided into two main groups, Catholic and

Protestant. I will briefly summarise the history of these two groups.

2.2.1. Catholicism

Before the 18th century Choson (Korea) was unknown to the West as a country, and the Western churches possessed no understanding of conditions in Korea. At that time, Western missionaries targeted China as a mission field. Thus, the people in Korea experienced their first significant contact with Christianity through Western missionaries in China. The beginnings of the tide of Catholic missionary activity reached Korea in the 17th century, when copies of Catholic missionary Matteo Ricci's works in Chinese were brought from Beijing to the Chinese Emperor (Korean Information Service 1999:161).

Roman Catholicism began in Korea in the year 1777. A group of Korean scholars decided to study a number of the Chinese treatises of Matteo Ricci, especially the one titled "True Principles Concerning God". Sung-Hun Lee was sent to Beijing (1783) where he was baptized in the name of Peter. On his return Lee set himself to work to proclaim his new knowledge, and baptized a number of converts. Having no priest, the Koreans organized their own Church. In 1794, a Chinese priest, James Ti-Yu, was sent to Korea to care for Korean converts and found 4000 Catholics were ready to accept his ministrations (Steve Neil 1965:414-415).

During the 18th century, the number of converts continued to increase, although the propagation of foreign religions on Korean soil was still technically against the law,



thus sporadic persecutions occurred. In 1836-37, three European priests came into Korea but were caught and executed after three years of service. By the year 1863, a dozen Korean priests were presiding over a community of some 23,000 believers.

With the coming to power in 1863 of Taewon-Gun, a xenophobic prince regent, persecution began in earnest and continued until 1878 when Korea was forced to sign treaties with Western powers (Korean Information Service 1999:161-162). In 1866, there were 25,000 Catholics in Korea and the worst of all persecutions were carried out when two bishops, seven priests, and at least 8000 Koreans perished (Steve Neil 1965:414-415). In spite of persecution, the Catholics exerted a great influence on various areas in Korean society.

The Japanese annexed Korea in 1910; however, during the Japanese period, the church continued to grow rapidly. In 1925, 79 Koreans who had been martyred during the Chosun Dynasty persecutions were beatified at St. Peter's basilica in Rome, and in 1968 an additional 24 were honoured in the same manner (Government Information Agency 1999:157-158).

Catholicism in South Korea gained many converts during the 1950s and early 1960s. The South Korean Catholic Church grew quickly and its hierarchy was established in 1962. Since the mid-1960s the number of converts has decreased, and the Catholic population has stabilized. However, South Korean students and young workers exhibit an enthusiasm for Catholicism (Hanson 1980:100).



The Roman Catholic Church in Korea celebrated its bicentennial with a visit to Korea by Pope John II and the canonization of 93 Korean and 10 French missionary martyrs in 1984. It was the first time that a canonization ceremony had been held outside the Vatican. This gave Korea the fourth-largest number of Catholic saints in the world, although quantitative growth of Catholicism has been slow in the region (Ho-yun Kim 2006:52).

2.2.2. Protestantism

In 1984, a motorcade of hundreds of vehicles proceeded along the highway connecting Inchon, a port city, to Seoul. Spectators lining the road would break into applause every once in a while. This represented the centennial anniversary of the first Protestant evangelistic effort. It had been one hundred years since Horace N. Allen, an American physician and the first Protestant missionary, had arrived in the Chosun Dynasty, to “Christianize” the Koreans. The motorcade formed part of the festivities organized by the Seoul Korean Protestants, to celebrate the successful expansion of Protestantism in their country in terms of both numbers and influence (Ho-yun Kim 2006: 53).

The history of the Protestants of Korea has covered more than 100 years while its growth has been significant. This history will be divided into four different periods according to the significant periods of Korean church history: the early period (1832-1910), the suffering period (1910-1950), the interim period (1951-1979), and the contemporary period (1980-).



2.2.2.1. The early period

Protestant missionaries entered Choson (Korea) when Korea was experiencing the transition from a traditional to a modern society (Jong-Gu Back 2002:62). Protestantism reached Korea through the witness of missionaries who were sent to China and Japan. The famous German missionary, Karl Gutzlaff, in his capacity as interpreter for the East India Company, visited the coastal areas of Korea and left behind copies of the Scriptures in Chinese which had been given to him by Robert Morrison. He succeeded in sending two copies of the Bible to the king. (Kane 1985: 263) He attempted to bring the Chinese Bible into Korea and translated “the Lord’s Prayer” in 1832. The first American missionaries, destined to become the giants of their day, arrived in Korea via Japan. They were Horace G. Underwood (Presbyterian) and Henry G. Appenzeller (Methodist) in 1885: two of the most successful Western missionaries during the beginnings of the Korean Church. (Kraakevic and Welliver 1991: 126-127) Dr Underwood’s family had given more than a century of great service to the Korean churches.

Robert J Thomas, a member of the London Missionary Society in China, attempted to evangelize Korea by bringing the “Chinese Bible and tiny evangelistic books” into Pyongyang in 1866. However, he did not achieve success in his mission in Korea and became the first foreign missionary martyr in Korea.

Shortly after the arrival of Dr Underwood, three other Presbyterian missions began work in Korea: the Australian Presbyterians (1889), the American (Southern)



Presbyterians (1892), and the Canadian Presbyterians (1898). From the outset, these four groups agreed to work in harmony and set up a central committee in order to ensure cooperation (Kane 1985: 264).

From the beginning, the unique feature of the Korean church was its emphasis on missions. Foreign missionaries desired to bring the Gospel to Korea; however, before they arrived in Korea, several Koreans had heard the Gospel and had been converted in China and Japan. They brought the message of eternal life to their own people.

In the early days of the history of the Korean church, God stirred up not only western missionaries but also Korean Christians. Four pioneers (Ung-Chan Lee, Jin-Gi Kim, Hong-jun Back and Sang-Yun Sea) opened their hearts to God and obeyed the Word of God: Ung-Chan Lee, Jin-Gi Kim, Hong-jun Back and Sang-Yun Sea who were baptized by John MacIntyre in China during 1876. They taught missionaries the Korean language and helped them to translate the Chinese Bible into Korean. John Ross published “Luke” and “John” in Korean in 1882. These first four Korean Christians crossed the Arprock River¹ and brought the gospel into Korea in 1883; this was the beginning of the Mission Movement in Korea. Sang-Yun Sea proclaimed the Gospel at Sorea in Hwanghae Do (Province) during 1884 which led to the Sorea Church, the first Presbyterian Church in Korea being established.

Su-Jung Lee was baptized by Yasukawa Toru at Nogetsucho Presbyterian Church, in Japan, in 1883. He translated the Bible from the Chinese language into Korean (K B

¹ Arprock River forms a border between Korea and China.



Min, 2002:165-167). In 1885, Horace G. Underwood published 6,000 Korean Bibles which he brought to Korea.

In 1890, Dr John L. Nevius visited Korea and taught “the three self”.principles which were self-supporting, self-governing, and self-propagating. In the spirit of prayer, the missionaries adopted its three principles as their guiding rules in the development of the work.

The first converts were baptized in 1886 and by 1894, the number had grown to 236, after which a period of rapid progress followed. By 1910, there were nearly 30,000 communicants of the Presbyterian and Methodist Churches. In 1907, a great revival, which began and spread beyond Korea, renewed the vigour of the church and re-energized evangelistic zeal. Missionaries spent most of their time conducting Bible classes and preparing converts for baptism and church membership. Bible classes played a major role in the spread of the gospel and the growth of the church.

2.2.2.2. The suffering period

This is the stage between 1910 and 1953. Korean tradition traces Korean history back to 2333 B.C. when the legendary first king, Tangun, is said to have established his kingdom at Pyongyang (Kane 1985:261).

While Korea has been invaded more than 3,000 times since the beginning of its history, more recently, Korea was able to preserve its isolation until 1876, when Japan forced a



treaty on the Hermit Kingdom. By defeating China in 1895 and Russia in 1905, Japan established itself as the paramount power in Korea. Then in 1910, it formally annexed the country and held it until the close of World War II when Korea was liberated by the Allies. It was, however, divided at the 38th Parallel, and the Republic of Korea (South) came into existence in August, 1948. A month later the North Koreans formed their own government and called the new state the People's Democratic Republic of Korea (Kane 1985:261).

After the great revival in 1907, the Korean church implemented a major evangelistic plan which was called the "Movement for the saving of 1 million souls" (K. B. Min 2002:298-299). It spread across the entire country, touching the hearts of young people with an intense desire to save their nation from Japan. This, one could argue, was God's plan to strengthen the new Korean churches through the great revival early in church history of Korea. It came at precisely the right time to prepare people for the suffering and trials the church and its people would undergo, for the next 36 years.

During this period, not only Korean Christians but also western missionaries suffered and were persecuted by Japan. The Korean church was in the vanguard of the resistance movement. The vast majority of the missionaries were Americans, and the United States was the only Western power that offered even token resistance to Japanese encroachments on the continent. From the beginning of Korean church history, the Korean church and Christians demonstrated a determined resistance to Japan. Even though the Korean churches were relatively small in numbers, their actions exerted a great influence on the Korean community.



J. Herbert Kane said, “In the Conspiracy Case of 1912, 123 Koreans were arrested by the Japanese. Ninety-eight of them were Christians. When the Koreans defied the Japanese authorities in 1919 by issuing a Declaration of Independence, sixteen of the thirty-three signatories were Christians at a time when only 4 percent of the population was Christian.”

On the other hand, the Korean church assigned their missionaries to their neighbouring countries. Herbert Kane remarked that one of the characteristics of the Korean Church is that it is a “missionary church”. As far back as the 1930s, there were Korean missionaries in Manchuria and China. (Kane 1985: 261) In his book *Missionary Movement of the Korean Church* Kiho Park emphasised such facts as that Korean churches sent missionaries to other mission fields such as Jeju Island, China, Russia, Japan, America, and Manchuria during the time of their colonial domination by Japan (Timothy Kiho Park 1999:35-174). I believe that this is sufficient evidence of the mission mindedness of the Korean churches in the 21st century.

2.2.2.3. The interim period

The post war period with its tale of human misery afforded the Christian church an excellent opportunity for evangelistic endeavour. Several mega churches of today, such as the “Yoido Full Gospel Church” (Yonggi Cho 1989), the “Youngrock Church”, the “Chunghyun Church”, etcetera, were established during this period. Evangelistic campaigns were conducted for the United Nations forces as well as the civilian



population. In 1974, the “Expo’74 Mass Evangelism Movement” was held in Yoido in Korea for a week. During that period, 1 million people attended the conference and experienced God’s amazing grace. The main speaker, Billy Graham from the USA, challenged Koreans to dedicate their lives to God and to the great commission. At that time, many young people committed themselves to serve the Lord in world missions. This was still a new concept in the thinking of the Korean churches. This conference was a major turning point in the history of the Korean Church in the contemporary era.

During this period, the Korean churches were growing and maturing spiritually as well as preparing for world missions. Fortunately, the Korean government also devised a master plan to develop the country. The growth of the economy in Korea encouraged a more affluent life style; thus people were able to dedicate greater support to the church.

2.2.2.4. The contemporary period

During the 1980s, the Korean Church grew explosively. Korean Churches and church leaders became interested in world missions. By this time Korean missionaries were being dispatched to the entire world.

David Harley has quoted Tae-Woong Lee’s opinions: “Tae-Woong Lee provides a Korean perspective on this dramatic growth and suggests a number of reasons for it. In the first place, he says, Korea has rapidly developed international diplomatic ties, so making it easier for Koreans to travel all over the world. Second, the Korean economy has grown rapidly, and industrial exports have created enormous opportunities for



Koreans to serve as tentmakers. Third, the church in Korea has experienced remarkable growth, both in numbers and in maturity, with the result that there are many mature Christians who are ready and able to serve in mission or support missionaries. Fourth, a number of Korean church leaders have caught a vision for world mission through their participation in international conferences, such as Berlin (1966), Lausanne (1974), and Pattaya (1980)” (Harley 1995 :3).

As the Korean Church grew, with regards to the “missionary movement” it has become more and more involved in the great commission. From this period onwards, the Korean church altered significantly, from being a mission field to a sending field.

In recent times, the Korean church has not grown to the same extent as in the 1980s, although it has changed politically, economically, socially, and culturally. Korean society has transformed rapidly in terms of globalization. Many tensions have arisen between the rich and the poor, the conservative and the progressive. North Korea’s recent nuclear weapons tests, carried out on 9th October in 2006, posed a threat to South Korea. These external situations challenged the churches to become aware of the needs of the people in their own society. A Korean Gallup poll announced the following trend concerning Christianity in that country. The Catholics are increasing in numbers, while the number of Protestants is decreasing (J. S. So 2006.10.12, <http://blog.daum.net>).

A distinct division between the Evangelical and the Ecumenical groups has existed during the past three decades with a great deal of tension between these two groups. However, since 1990, the political and social situation in Korea has been altering



rapidly. This has led the Evangelical group to become more aware and to consider what the Bible says about the poor, orphans, and the disabled and street people.² The Korean church has faced up to the responsibility of using their ministries to meet human need.

On the other hand, the Ecumenical group confessed their mistakes. The Ecumenical church has not grown much for many years, possibly because they ignored the primary ministry of the Church in Korea. Both sides are now interested in holistic mission.

An interesting news item in *Kidok Shinmun* (one of the Christian newspapers in Korea) concerns the Holistic Gospel Ministry Institute (HGMI) which held a seminar on 26th of April in 2004 at Chongshin University.³ The title was “to take the poor in your heart and to become poor yourself” (*Kidok Shinmun*. 2004.05.19:16). This means that the Evangelicals have become a more holistic mission in Korea. The evangelical church began to be interested in the poor, the environment, peace, and unity. As Kritzinger points out “our approach to mission must be comprehensive, holistic” (Kritzinger 1994:117). Korean churches maintained a balance between a holistic approach to missions during the 21st century and evangelism. But evangelism is still the heart of the church’s mission.

² The Korean economy was bankrupt, and controlled by the IMF in 1997. Many companies closed, many people lost their jobs, and families were broken up, many people ended up on the streets. The Korean churches saw them and began to feed them. This was one of the main ministries of the Evangelical churches.

³ Chongshin University is one of the centres of the Evangelical group in Korea. This university has maintained a traditional heritage of Evangelical beliefs since 1912.



2.3. Revival in the Korean Church and its Implication for Missions

Earle Cairns defines revival as “the work of the Holy Spirit in restoring the people of God to a more vital spiritual life, witness, and work by prayer and the word, after repentance in crisis for their spiritual decline” (1986:22). The awakening which brought about the revival movement gave to the Korean church a more zealous and passionate driving power to win new converts. Foreign missionaries and Korean ministers began holding revival meetings throughout the country during the early 1900s (John T. Kim 1996:182-183).

Timothy K Beougher asserts, “Revival has had a profound impact on missions. Following the 1858 Prayer Revival, a worldwide interdenominational student missionary movement began to flourish. In 1886, the Student Volunteer Movement was founded. This movement heightened missions awareness and over the next several decades helped recruit some 20,000 students who went forth to serve on the mission field. The revival of 1904 and following brought the call of missions to many, including E. Stanley Jones. Touched by revival while a student at Asbury College in 1905, Jones committed himself to go to India as a missionary. Jones was not alone in sensing God’s call to mission. As many as ten thousand missionaries went overseas from college campuses as a result of this awakening. When genuine revival comes, believers are reawakened to their evangelistic and social obligations. Mission efforts are a natural fruit of revival” (Evangelical Dictionary of World Missions 2000: 830-833). Ho-Jin June notes that “the Korean church began to become involved in missions through this



revival” (1993: 44-51). A discussion regarding the revival in 1907 in Korea and its implication for missions follows.

2.3.1. Revival in 1907

Most Korean Church historians agree that since 1907 the Korean church has experienced revival several times. This has influenced the growth of the Korean Church during the recent decades. As mentioned earlier, a great awakening occurred in Korea in 1907 which began at the regular Bible Study at a Presbyterian church in Pyongyang, resulting in an unprecedented spiritual experience as well as moral enhancement for Korean Christians. The great revival has exercised a formative influence on the Korean church for a century. It was from this revival that the Korean church began to be characterised by its zeal for prayer, Bible study and evangelism. It may be said that through this revival the Korean church was born in a true sense. This was the starting point of evangelism in Korea. A daring step toward the realization of the vision was launched under the name of the “Million Movement” in 1909 and 1910. This movement began with tremendous enthusiasm and evangelical fervour (John T. Kim 1996). At that time, Japan was occupying Korea and ruling over it. Thus, Koreans were in a state of mourning; they had lost their hope and no other religion could give them a new vision.

Korean churches became strong and mature in order to overcome the crisis of their nation through the great revival in 1907. This was a special provision of God to prepare the Korean Church during this period of suffering. The gospel touched Koreans and the Church brought new hope to the nation.



In the same year, 1907, Korean Presbyterian churches became involved in world missions during the great awakening in Korea. Ki-Pung Lee was ordained, and applied to serve as a missionary on Jeju Island, to which he was sent by the Presbyterian Assembly in 1907. Today he is known as the father of Korean missions in a like manner to William Carey's being called the father of modern missions.

In 1912, the Presbyterian mission department was established and Korean missionaries were sent to China and Russia. But during the Japanese occupation and the Korean War, mission activity suddenly halted (T. W. Lee 2001:228).

2.3.2. Challenge of the great commission in the 1980s

Korean Churches were indebted to Western missionaries from the beginning. Early foreign missionaries preached the gospel, established churches, medical clinics, schools, theological seminaries for the Korean people. But in the early 1980s, other western missionaries came to Korea and challenged Korean churches to recruit missionary candidates, and work together in partnership for the advancement of missions.

2.3.2.1. Impact on the great commission from Western mission organizations

Until 1980, Korean churches possessed little knowledge of world missions. At that time they were more interested in internal evangelism than world missions. Thus, only a few missionaries were working in Thailand and China. But the Korean churches were



slowly preparing for world missions as trees prepare for spring during the winter season. God used Western Mission Agencies and missionaries to bring the challenge of the great commission to Korean Churches. They have possessed a rich experience of mission work that spanned more than a millennium. The Korean government passed a law to close the door because it wished to control travel overseas.⁴ Above all, Western Mission Agencies challenged Korean churches to become involved in missions.

During the last few decades Korean churches have been influenced by the Western mission agencies such as SIM, WEC, OMF, OM, AIM, TEAM, OPC to follow the great commission. These agencies have engendered in Korea a new interest in world missions and have perceived the great potential for missions in the Korean churches. During the late 1970s or early 1980s, these agencies entered Korea and knocked on the door of the latter, bringing with them the challenge for mission work. They met new Korean Church leaders not only to challenge them to develop a vision for world missions but also to recruit overseas missionary candidates. It is very interesting that God gave them the insight to see how these churches could become involved in missions today. They shared their experience and “know-how” of missions and offered to the Korean churches their ideas with regards to missions, which the Korean pastors and church leaders have put into action, following the way western missionaries view the importance of missions.

Dr Young J. Son observes, “International mission agencies like the Serving In Missions (SIM) and African Inland Mission (AIM) have been supportive of MTI since its

⁴ Korea held the Olympics in 1988. And the Korean Government decreed that Koreans could travel freely overseas in 1989.



beginning. Endowed with experience and know-how, these agencies have lent us a helping hand by sharing needed resources. They have exemplified the spirit of brotherhood in Christ and have become partners in bringing the Gospel to the unreached religions of the world” (Young J. Son 1996:12). Western Mission Agencies invited Korean missionaries to work with them. These mission agencies also enjoy a partnership with the Korean churches and Korean mission agencies.

On the other hand, certain Korean pastors possessed an insight into world missions, such as Dong-Jin Cho and David Yong-Ki Cho who challenged the Korean church in terms of the great commission to. Dong-Jin Cho established the Missionary Training Centre where missionary candidates were trained. He emphasised Asian countries as being the mission fields for the Korean missionary candidates.

2.3.2.2. Interest in Africa and Southern Africa

Africa is called the Dark Continent in Korea. Africa is the farthest continent from Korea, not only in distance, but also in terms of the minimal interaction between the African countries and Korea politically, economically, or culturally, in comparison with that of Europe and America.

At the end of the 1970s or early 1980s, Africa was introduced to the Korean missionary candidates as an option for missionary service.

Firstly, the western missionaries who possessed a rich experience of missions arrived in



Korea during the early 1980s. They were invited to teach, and challenge Korean missionary candidates at MTI. At that time, the first Korean missionaries who entered African countries were Sung-sam Kang (GMS/SIM), Jae-hwan Lee (GMS) and Sun-ork Kim (Sonya Kim, GMS). They were the pioneers of the large group of Korean missionaries today.

Secondly, God opened the doors to Africa for missions to Korean Christians who lived in other countries. God stirred Jong-yang Kim, one of the senior Korean missionaries in Southern Africa, while he was studying in England, and led him to Malawi during the mid-1980s.

Thirdly, several missionaries who worked in Kenya or other African countries were led to a ministry in South Africa.

Fourthly, during the late 1990s or early 2000s, while certain Korean pastors were studying theology in South Africa, they were challenged to ministry in Africa and committed their lives to missions in Africa. They also recruited their friends who work with them.

Fifthly, some missionaries were challenged by “Prayer Letters”. When I encountered Jesus as my Lord, I dedicated my life to Him. Then I prayed for several months, after which by “chance” I received a Church Journal in which I read letters from Missionaries from various countries. At once, I felt that God was calling me as a missionary to Africa.



God shows His will in different ways and God used this journal to call me. There are many publications of which the aim is not only to lead to spiritual growth but also influence missions in Korea today.

2.4. The History of the Korean Missionary Movement

I will divide the Korean missionary movement into three periods: during the Japanese Occupation (1907-1957), after World War II (1956-1975), and the Contemporary Korean Missionary Movement (from 1976 onwards). I am indebted to Timothy Kiho Park (1999) who wrote a study on the “Missionary Movement of the Korean Church” for this concept.

2.4.1. The Korean Mission Movement during the Japanese Occupation (1907-1957)

During the Japanese occupation, 30% of Koreans moved out of Korea into other countries. According to the Mission Institute at Chongshin Theological Seminary, the Korean Presbyterian Church assigned 146 missionaries including pastors, helpers, a doctor, and women evangelists to Jeju Island, Mongolia, China, Japan, Russia, and America during 1900-1945. They worked in the Korean Diaspora Churches and extended their ministries across cultural lines in China and Jeju Island (Timothy Kiho Park 1999:42-43).

2.4.1.1. Mission to Jeju Island (1907-1945)

Ki-Pung Lee (1865-1942) is called “the Father of Modern Korean Missions”. In 1907, the Korean Presbyterian Assembly was organised at Jang Dae Hyun Church in Pyung Yang Province. At that time Ki-Pung Lee was ordained along with seven other pastors. He applied to go to, and was sent as a missionary to, Jeju Island (*Evangelical Dictionary of World Missions* 2000:546). He became a pioneer of the Korean Foreign Mission Movement.

2.4.1.2. Mission to Shantung in China (1912-1957)

The Korean Presbyterian Assembly was established and despatched Tae-Ro Park, Young-Hoon Kim, and Byung-Soon Sa as missionaries to Shantung in China. This was the first cross-cultural foreign mission outreach in Korean Church History. The first woman missionary in Shangtung was Soon-Ho Kim (1931). The Korean missionaries planted 40 churches, organized 3 Assemblies, started schools and trained believers. This was the beginning of the mission movement undertaken by Eastern Churches in East Asia.

2.4.1.3. Mission to Vladivostock in Russia

Many Koreans moved from their home country to Russia during the early 19th century. At that time, 200,000 Koreans lived in Vladivostock. Thus, the Presbyterian Assembly sent Gwan-Hull Choi (1909) and Byung-Zic Han (1912) to North-Eastern Russia and to Vladivostock to take care of the scattered Korean churches.



2.4.1.4. Mission to Japan

In 1906 the Korean YMCA assigned Jung-Sik Kim to Tokyo to assist Korean Students who were studying in Japan where he established the Korean YMCA. The Korean Presbyterian Assembly sent S J Han to do pastoral ministry in 1909 (Timothy Kiho Park 1999: 104). This activity formed the centre of the movement for independence and the beginning of the 2.8 Declaration of Independence in 1919.⁵

2.4.2. The Korean Missionary Movement after World War II (1956-1975)

The Korean Missionary Movement ceased during the Korean War (1950-1953), but it did not lose its vision for world missions. When the Korean Church started to function normally again, the Korean Presbyterian Church sent Soon-Il Kim and his wife to Thailand in 1956. This was the signal for the Korean Missionary Movement to open up a new mission field and era. In 1959, the Korean Presbyterian Church divided into the Korean Presbyterian Hapdong (KPH) and the Korean Presbyterian Tonghap (KPT). The KPH sent Eun-Soo Chae to Taiwan (1967), Man-Soo Suh to Indonesia (1971), and Hwan Cho to Guam (1972). The KPT assigned Yae-Goon Song to Thailand, Sung-Won Jung, Sun-Tae Park to Taiwan, and Sang-Burm Woo to Mexico in 1964.

⁵ On 1st March 1919, Korean resistance to Japan reached a peak and Independence was declared. A month earlier, Korean Students who were studying in Tokyo, had demonstrated on the streets. Most of them were Christians.



The Korean International Mission (KIM) posted Hong-Sick Shin to Thailand in 1971, while the Vietnam Mission (VM) sent Sang-Woo Kim to Vietnam in 1970. They were mostly assigned by the Korean churches and Mission Agencies to engage in cross-cultural ministry. These missionaries represent only a few of those who were involved in world mission. At present, most of these missionaries have become leaders in several different mission organizations in Korea.

2.4.3. The Contemporary Korean Missionary Movement (from 1976 onwards)

The turning point of the Mission Movement of the Korean Church occurred during the 1980s. The Korean Church had rapidly altered from being a mission field to a significant sending field because the Korean Churches were growing strongly,⁶ the economy of Korea was developing,⁷ the political situation had changed, and the second revival had occurred. Furthermore, increasing numbers of Korean people had emigrated to countries all over the world. Therefore, the Government had changed its policy with regards to travel.⁸ The Evangelical Movement influenced Korean Christians to become involved in world missions,⁹ while “Mission Korea” challenged young people.¹⁰ Sang-Chull Moon (2007), the director of the Korean Mission Research Institute, states that

⁶ In 1973, there were 7,300 churches and 1,650,000 members, but the church increased rapidly, to 30,000 churches and 11,000,000 members in 1989.

⁷ “Development in the Korean Economy” meant that the Korean Church funds increased. Because the Korean Churches were growing during this period, the sending churches began to be able to support missionaries.

⁸ The Korean Government controlled Korean travellers very strictly until 1990.

⁹ Expo’74, the Billy Graham Mass Evangelism Movement, the ’77 National Evangelism Movement, and the ’80 World Evangelical Movement challenged Korean Christians to World Missions. During the Conference, many Christians dedicated themselves to mission work.

¹⁰ “Mission Korea” is a large biennial nation-wide mission conference of various youth agencies (IVF, JOY, CCC, Navigators, etc). Thousand of young people have been recruited for short-term involvement by YWAM, CCC, OM, and others.



“the Korean churches sent 2,576 missionaries in 1992”. He adds, “There were 14,905 Korean missionaries and 174 Mission Agencies in Korea in 2006”.

2.5. The Presbyterian Church of Korea Hapdong and the Establishment of the MTI

The Korean Presbyterian Assembly Hapdong, the largest Presbyterian denomination in Korea, established the “Missionary Training Institute” in 1983, after which it instituted the Global Mission Society (GMS) as the main missionary sending organization of Hapdong. To date, the GMS has assigned over 1800 missionaries to many countries. They lead the Korean missionary movement and their policies, strategy, administration and missionary training programmes impact on other denominations and mission agencies, which is why I have chosen to write about the MTI.

2.5.1. Missionary Training Institute (MTI)

Most Korean Mission agencies require their missionary candidates to submit certificates from their Missionary Training Institutes.

In 1995, Raymond V. J. Windsor edited a book titled “*World Directory of Missionary Training Programmes*”, in which he mentions 13 missionary programmes in Korea. (1995:112-126) There are, however, more missionary training institutes in Korea today. Each denomination and non-denominational group runs its own missionary training programme.



2.5.1.1. History

The MTI is the centre for missions in Korea. It was born, during the cold winter of January, in 1983, with 43 trainees from Korean churches and a four-week residential programme run by Dr Young J. Son. A similar course has been repeated every winter and summer, reaching a total of 47 such training courses as of January 2006.

Dr Son notes that “when the MTI started in the early 80s, Korean missionaries were only ten in number in the world”. During the winter of 1982, the Presbyterian Church of Korea Hapdong (PCK) with its 1.5 million members asked Dr Young J. Son, a missionary of the Orthodox Presbyterian Church from the U.S.A, to found the Missionary Training Institute (MTI). For twelve years, until it became independent in the fall of 1994, MTI trained over 600 missionaries for PCK-Hapdong. Presently, they serve in more than 60 countries (Young J. Son 1996:14).

In 1994, however, tension arose between Dr Son and the department of Missions in PCK-Hapdong because of the venue and programme of MTI. The MTI was held at different venues each term. Dr Son sought a permanent place to train missionary candidates. PCK-Hapdong did not even have enough funds for its own training centre. At that time, Kosin was building a new Assembly Hall in Seoul, but did not have sufficient money to finish its project. Leaders of the OPC and Dr Son, who enjoyed a close relationship with the Kosin denomination, were allocated 2 floors which paid for its costs. This caused conflict on both sides between PCK-Hapdong and Dr Son. It was



a sensitive issue to discuss one's own missionary training programme with Hapdong, because the Hapdong did not allow their missionaries to be trained at the building belonging to the other denomination. Furthermore, it was also the cause of the establishment of a new MTI at Hapdong. Mihyang Choi, who is the vice director at MTI, explained the situation in this manner,

After the summer of 1994, MTI became independent from Hapdong church in Korea. The separation was initiated by the Hapdong denomination, which planned to have their own training in their own denominational building, though they asked why MTI was training missionary candidates of Hapdong church which was located in the premises of the Kosin denomination in Seoul. This question was raised by many leaders of the Hapdong denomination and became a sensitive issue among them. It was time for Hapdong to think about MTI carefully and they decided to start their own training programme. Since then, MTI has been naturally independent in training many missionary candidates; those who are coming from interdenominational background as well as the Hapdong church in Korea.” (M. H. Choi Interview :2006.1.16)

On the other hand, there was another issue concerning the missionary training programme. PCK-Hapdong asked Dr Son to reduce the number of English subjects, but Dr Son was determined to keep to the programme because he knew that a Korean missionary would be like a paper tiger without the ability to speak and understand the English language. He possessed insight into the future and could assess the needs on the mission fields. At that time, most Koreans were learning English from the middle years at school upwards. But unfortunately this was not a Comprehensive English Learning



Programme; rather, it was only a Grammar Learning Programme. In fact, most Koreans are afraid to speak English in public. Thus, Dr Son was determined that Korean missionaries should overcome the problem of English literacy. He always told missionary candidates that language is the key to effective mission ministry:

Because they have been brought up in a mono-ethnic, mono-lingual culture milieu, Korean candidates for cross-cultural missionary service need to become competent in the use of the world language, English, to effectively carry out their calling beyond the Korean peninsula. Thus at MTI, we are looking to the Lord for able and committed short-term English language facilitators to expedite this training. The facilitators' job is to bring out the reservoir of English already stored in the Koreans through years of schooling and turn it into an effective and useful tool for the proclamation of the Gospel" (Young J. Son 1996:9).

Finally, with both sides of the Hapdong and MTI insisting on their own opinions, they could not reach a decision to agree on any one direction. As a result, they split. Afterwards, PCK-Hapdong started another new MTI, and Dr Son carried on in his own MTI which he opened to interdenominational missionary candidates. The MTI leadership (that of Dr Son), also enjoys a good relationship with other Mission Agencies such as WEC, OMF, SIM, and reached an agreement to train their missionary candidates. Since 1994, Dr Son has continued with his vision and trained many missionary candidates. Mi-hyang Choi, the vice-director of MTI, said that over 1,717 missionary candidates have been trained at MTI since 1983. Currently, the OPC

oversees the training centre and its programme (Interview: 2006. 1. 16).

2.5.1.2. Goal

The MTI has as its purpose the training and formation of men and women for service in the world as effective missionaries of the Lord Jesus Christ. The Holy Scripture is the norm by which all aspects of the training, both in instruction and community life is conducted.

The MTI is committed to the Reformed faith and is Evangelical and Conservative in its keen desire for cooperation in the fulfilment of the Great Commission. “Our desire is for the unbelieving and believing world to know and testify to the love and unity of all Christians that confess Jesus Christ as Saviour and Lord for the Glory of God” (Young J. Son 1996: 12).

2.5.1.3. Programmes

The MTI training programme consists of three pillars: Biblical and theological training; practical linguistic training and the acquisition of practical skills. Each candidate is a member of an Anglophone environment where ten native speakers of English interact with over fifty Korean missionary candidates in a residential setting (Windsor 1995: 124).

MTI offers two different programmes; a one month programme in summer and winter,



and the three month programme in spring and autumn.

2.5.1.3.1. *Summer and Winter Programme*

This short-term training provides a small taste of English and a large dose of fellowship with people who are different from themselves.

This programme is divided into three sessions; the first comprises major lectures on mission subjects such as Theology of Missions, History of Missions, Cross-cultural Communications, Cultural Anthropology, Christian Encounter with World Religions, etcetera.

In the second session, students will be working on their English, using either the books of the “New Horizons” series, or “Side By Side”. These books make practical use of grammar through conversation. Their main objective is to encourage speaking at every level.

The third session is an elective one. MTI offers practical courses that will assist the students in their mission field. Many seek to study other languages in line with their field of interest: French, Spanish, Chinese, Portuguese and Japanese, etcetera. In addition to languages, the programme offers International Etiquette, First Aid, Playing a Musical Instrument, Typing, etcetera.

2.5.1.4. *Contribution*

MTI is one of the centres of Korean missions. During the last two decades, up to two thousand missionary candidates have been trained. They have worked all over the world.

Dick Anderson, who was the director of AIM, enjoyed a good relationship with Dr Son and used to come to Korea and teach several subjects at MTI. He says this about MTI,

By this time over a hundred pastors, students and their wives attended each course. The natural Korean drive, prayerfulness and dedication to hard work had resulted in enormous church growth. This was breaking out into vigorous missionary culture: MTI sought to prepare them for work with missionaries from many nations, for mastering [a] new language and serving different people. Without these skills, their great vigour could flounder in frustration (Dick Anderson 1994:314).

Dr Young J. Son also enjoyed a good relationship with international mission agencies such as AIM and SIM, and invited foreign English teachers who had had mission experience and whose first language was English from America, Canada, Australia, England etcetera. These mission agencies have been supportive of MTI since its inception (Young J. Son: 12), an indication of the sound cooperation between the western world and the third world with regards to missions. Korean churches have upgraded their mission programme and the western mission agencies now recruit missionaries from Korean churches.

Dr Young J. Son also remained the principal of “Faith Mission”. Since the days of



Hudson Taylor and the China Inland Mission (CIM), Faith Missions have played a key role in developing enlightened strategies for mission (Fiedler 1994). Using the principles of Faith Missions, Dr Son lived by the motto “By Prayer”, thus, missionary candidates are influenced by this motto at MTI.

2.6. Missionary Work of the Other Korean Churches and Organizations

Korean Churches possess many mission leaders who have had a heart for God’s great commission and a vision of the missions of the church. God has stirred their hearts through the great commission at different times and in different ways. They committed themselves not only to God’s commission but also the involvement of the church in missions. There are up to 180 mission agencies which assign their missionaries to the entire world; this does not include independent churches which send their own missionaries. I will mention several leaders of Korean missions and mission agencies in the following paragraph.

2.6.1. Korean mission leaders

Many pioneering leaders of missions have emanated from Korea. Ruth A. Tucker mentions two Korean mission leaders: David Yong-gi Cho and Rev Dong-jin Choi who in many respects have been very active in cross-cultural missionary outreach in Korea. Dong-jin Cho worked with the Korean International Mission and the Asia Mission Association (Tucker 1983: 455-460). After Dong-jin Cho retired, the Korean



International Mission and the Asia Mission Association merged with GMS, which is a Presbyterian Assembly in Hapdong, in 2000. Ki-ho Park describes other leaders of Korean Missions in his book “Missionary Movement of Korean Church” (Timothy Kihoo Park 1999:143). They are Dong-jin Cho, as Ruth A. Tucker pointed out, Rev Uihwan Kim, a professor at Chongshin Theological Seminary and Rev June-gon Kim¹¹, the director at CCC in Korea. However, many leaders of Korean Missions have emerged in recent times. I will mention several of them below.

2.6.1.1. Young J Son

Dr Young J Son was the founder of MTI in Korea. When he graduated from Seoul National University, he moved to America and became a pastor of the OPC, ministering to several OPC churches in America as a Korean. Dr Son and his family arrived in Korea in 1977 as a missionary from the Orthodox Presbyterian Church in America. He was the last missionary to Korea who was sent by the OPC denomination in the States. He was involved in various ministries such as church planting and teaching in seminaries. While he was teaching missions in Chongshin Theological Seminary, the Missionary Training Institute was born of the request of a mission board of the Hapdong Presbyterian Church, the largest church denomination in Korea. The first training began in January of 1983 with 36 Chongshin Theological Seminary students. When the MTI was started in the early 1980s, Korean missionaries numbered only in the tens.

¹¹ Bong-rin Ro introduces him. “He is a Korean evangelist and missions advocate. He organized Explo’74, the chairman for the 1980 World Evangelization Crusade. He is a vision for evangelism, church growth, missions and social concerns.”



He was very strict with trainees at MTI, but had a great heart for missions, and really loved his trainees and supported them as well as he was able. Dr Y. J. Son was a pioneer and the father of Korean missionary training. He loved his trainees and was willing to visit them on the mission field if it was necessary. He was a great challenger for and counsellor of missionary candidates and missionaries.

Mihyang, one of his followers, comments that many missionaries respected Dr Son for his godly insight and humble attitude towards people. He displayed a genuine interest in people and guided them with much prayer. I think of Dr Son as a passionate and humble man of God. His early morning prayers for Korean missionaries challenged many young missionaries. He has a heart as soft as cotton and as deep as an ocean, in spite of being called a “tiger trainer”. Hence, although most of the trainees were afraid of Dr Son during their MTI training we all treasure memories, in fact, good and bad, about which we can laugh now (Interview 2006.1.16).

Until he retired in 2004, he was the director of MTI, and had trained more than 1,500 missionary candidates. However, I deeply regret that he did not write a book about his rich experiences of Korean missionary training during his time at MTI. This would have carried great value for future generations.

2.6.1.2. Dong-Whi Lee

He possessed a vision for world mission and sent many missionaries out into the world. According to his vision, he established “Junju Antioch Church” in 1983. He lived a life



of sacrifice and his challenge to the church was: “Let us live sacrificially for Christ, Let us live lives more devoted to world missions”. His life and vision influenced his church members intensely. As the church grew, its budget increased; however, he did not build a church building; rather, he supported missions to the extent of about 60% of his church’s budget. He did not use the income for hospitality, or even for repairing the building (Young-ho Moon 2004:50-51).

He imitated the Apostle Paul, and dedicated himself to living “by faith”. In 1986, he organised the “Paul Mission” with the Apostle as a model, together with other local churches beyond his own denomination, in order to accomplish the great commission more effectively. He later assigned the first missionary to the Philippines, where there are currently 314 missionaries in 77 countries (<http://www.bauri.org/introduction1.htm> 2006.04).

His church is located in a small city in Korea, but his life and philosophy of ministry has contributed greatly to the Korean mission movement. His motto, “sacrificial theology” has energized Christians to dedicate themselves to world missions. His ministry also demonstrates to us that even though the Korean church lacked financial resources, they received God’s great commission and obeyed it from the beginning.

2.6.1.3. Sung-Sam Kang

Rev S. S. Kang was an English teacher who dedicated himself to world missions. He studied at Chongshin Theological Seminary, and was assigned to Nigeria as a



missionary by GMS. He was trained in English in the UK, applied and accepted by SIM in 1980 and served the Lord in Nigeria for 12 years. He established the “ECWA Billiri Theological College” for Nigerian Christians where he taught Missiology and Biblical Theology during his period of mission service. Later, he was invited to become the director of the mission department of PCK (Hapdong) (<http://www.gapck.org/>). At that time, the mission department of PCK was being discredited by churches because of their unclear financial policy. Thus, many local churches and pastors did not route their missionaries through the mission department of Hapdong denominations. They credited mission agencies and posted their missionaries through Korean Mission Agencies. However, Rev S. S. Kang talked with the pastors and church leaders and restored the administration of the office. He consisted of Institution of GMS. He was indebted to the Institution of SIM and remodelled it to adjust to the context of Korea. As a result, he was a credit, engendered a passion of churches, concentrating on the mission of the Hapdong denomination.

After he stepped down from his position at GMS, he held the position of the dean at the Graduate School of World Mission (<http://cmission.org/>) and of deputy president at KWAM/WCE. He led the mission movement in the Korean churches, not only in his denomination. The books he wrote on missions made a greater contribution towards the advancement of the mission movement in Korea, than those of any other leaders.

2.6.1.4. Tae-Woong Lee

He was the founder of GMTC in Seoul. He has been actively involved in training



Korean missionaries for the past 20 years as the director of the Global Missionary Training Centre (GMTC). He has also served as a chairman of the Global Missionary Fellowship, which has been one of the largest indigenous interdenominational missionary sending organizations in Korea since its founding in 1987.

2.6.1.5. Yong-Cho Ha

He is one of the most effective leaders of the Korean church today. He is the senior pastor of Onnuri church and the editor-in-chief of *Bitkwasogum* (literally the “light and the salt”) which has contributed information concerning the ministry of Korean missionaries in foreign countries. He was challenged concerning world missions while he was studying at the Missionary Orientation Centre of World Evangelization for Christ (WEC), England. (Jin-Kuk Ju 1989: 181) Then he returned to Korea and established the “Onnoori Church” in Seoul. He enjoyed a very close relationship with groups of leaders within the Korean church.¹² His leadership influenced the Korean church, not only his own.

He had received a rich legacy from his father, to pray, and from his mother to evangelise. Even though he underwent several operations for cancer, he overcame this disease and continually concentrated on his ministry.

He organised “Onnoori Mission Fellowship” and has sent up to 300 missionaries all over the world. Recently, he has been permitted to establish a satellite broadcasting

¹² John H. Ork, Jung-Gil Hong, Dong-Won Lee form the new leader group in Korea.

programme called CGNTV. He and his church hold a vision to spread the gospel to the world through CGNTV. They have formulated a strategy for a sending programme for Korean missionaries who work in the mission fields, which will support them spiritually and emotionally. His vision has been accomplished and has succeeded. Currently, many Korean missionaries are in contact with CGNTV on the mission fields and have been challenged through these programmes.

2.6.2. Korean mission agencies

Since 1990, the Korea Research Institute for Missions (KRIM) has conducted research projects into the missionary movement in Korea every two years. These were started by Dr Marlin Nelson in 1979. This research report aims at highlighting some important trends of the Korean missionary movement and issues to be dealt with for the purposes of its further growth (Steve S. C. Moon 2007). KRIM announced the statistics of Korean missionary movements in September, 2007. The number of mission agencies in Korea grew from 21 in 1979 to 74 in 1990, 127 in 1998, 136 in 2000, 163 in 2002, 165 in 2004, and 174 in 2006.

Table 1: Number of Korean mission agencies

Year	1979	1982	1986	1989	1990	1992	1994	1996	1998	2000	2002	2004	2006
Number	21	47	65	66	74	90	113	113	127	136	163	165	174

2.6.2.1 Denominational mission agencies



The missionary movement of the Korean church has been led by denominational missions. Ho-jin June (1993) states that “The Korean church’s foreign missions began as a denominational mission; its mission is ascendancy rather than interdenominational missions”. Steve S. C. Moon, a director of KRIM, contends that “The rise of denominational mission agencies indicates that denominational background works positively in support raising and other important areas. Denominational missionary movements have advantages such as keeping mission policies consistently based on theological principles, but have the potential dangers of imposing denominational standpoints in the mission field” (<http://krim.org/2007/sub3-crc>).

The Korea World Missions Association (KWMA) announced the numbers of Korean missionaries on 16th January, 2007. KWMA found that in 2006 there were 16,616 Korean missionaries from 26 denominations in Korea and 163 mission agencies.

Table 2: Ten of largest denominational missionary agencies (KWMA: 2007.1.16)

No	Denominations	Missionary Numbers	Country Numbers	Dual membership
1	Presbyterian Church of Korea (GMS)	1700	95	159
2	Presbyterian Church of Korea (Tonghap)	935	83	
3	Assembly of God	631	51	



4	The Korean Methodist Church	626	47	
5	The Foreign Mission Board of the Korea Baptist Convention	526	47	25
6	Daeshin World Mission Society	321	53	
7	Hapjung	284	40	44
8	Korea Sunggyul Church	279	38	
9	Korea Presbyterian Missions (KPM)	273	44	26
10	Korea Evangelical Holiness Church	261	38	261
		5836(35.1%)	554(26.2%)	515 (30%)

2.6.2.2. Mission agencies

Table 3: Ten of largest mission agencies (KWMA, 2007.1.16)

No	Mission agencies	Missionary numbers	Country numbers	Dual membership
1	University Bible Fellowship	1347	86	
2	Yoido Full Gospel Church World Mission. Department.	1313	57	4
3	Campus Missions International	587	37	
4	Youth With A Mission	393	48	3



5	Campus Crusade for Christ	372	20	
6	InterCP	333	22	
7	Operation Mobilization	311	29	
8	Paul Mission	280	76	29
9	Sarang Community Church World Mission department	265	40	125
10	Tyrannus International Mission	244	31	2
		5,445 (32.7%)	446(21.1%)	163(8.1%)

There were 163 mission agencies in Korea in 2006; these mission agencies actively lead the Korean missions. Some of these, the University Bible Fellowship (UBF), Campus Missions International (CMI), Youth With A Mission (YWAM), and Campus Crusade for Christ (CCC), are parachurch organizations. They focus on evangelism on campus as well as on world missions. These groups present a challenge to young people or undergraduate students for world missions.

Yoido Full Gospel Church, Sarang Community Church, and Onnuri Community Church have instituted their own mission agencies or mission departments, in order to send missionaries into the world. These churches belong to one denomination but send missionaries independently because these churches have huge numbers of members, and are able to send missionaries, support them financially, and supervise them.



2.7. Conclusion

Korea's evangelization was planned by God's providential work. Jesus said, "As the Father has sent me, I am sending you" (John 20:21). Before Jesus ascended into the heavens, he gave this instruction to his disciples: "Do not leave Jerusalem, but, wait for the gift my father promised, in a few days you will be baptized with the Holy Spirit. But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:4, 5, 8). Jesus explained to his followers, that their mission fields include all tribes and nations. When the disciples received the Holy Spirit at Pentecost, they began to be his witnesses. The Church at Antioch constituted a base for the mission to the Gentiles. As Stephen Neill (1965) and Ruth Tucker(1983) wrote about the history of Christianity covering the last two millennia, this gospel spread to the Roman world, European countries, North America, Latin America, Asia and Africa through the working of the Holy Spirit through missionaries.

In this chapter, I described the missionary endeavours of the home based Korean church.

I will conclude this chapter as follows:

Firstly, Korea was a mission field. During the last century, many western mission agencies and missionaries tried to evangelize Korea. However, from the beginning of Christianity in Korea, Koreans became involved in evangelism, Bible translation, and church planting ministry along with the missionaries. I consider that Korean missionaries must learn from our history how to work with the indigenous people of



Africa. This will cause the African church to prosper in their commitment, passion and calling.

Secondly, when God uses a people or nation, he sends the Holy Spirit to renew them first, and then uses them. This is the evidence of the early Korean church history as well as of the Korean church growth during the last two decades. The African church needs the awakening which God will send to restore their souls, rebuild broken hearts, and renew the churches spiritually. Above all, Korean missionaries who work in Southern Africa must prepare for this revival in those countries.

Thirdly, the development of the Korean churches to the position of sending missionaries is not only the fruit of the ministry of western missions but also of Korean churches and of mission leaders. The Western mission agencies and missionaries opened the door to the Korean Churches to share in their rich experience of world missions and the Korean Churches and leaders received this and became deeply involved. We must learn from them. This poses another challenge for the Korean missionaries who are serving on the mission field, to serve the local people and enter a partnership with younger indigenous churches for the purposes of carrying out the unfinished great commission.

Fourthly, Korea has been changed from a mission field to a sending field, A special feature of the Korean mission movement is that it involved not only denominations but also mission agencies. This is a result of the passionate commitment of Korean pastors, mission leaders and church members, however, the Korean church must have an



assignment to develop leadership of Korean missions, effective mission strategy and policy for mature missionary movement today.

Fifthly, mission is primarily and ultimately the work of the Triune God, Creator, Redeemer, and Sanctifier, for the sake of the world, a ministry in which the church is privileged to participate. Mission has its origin in the heart of God Who is a fountain of sending love. This is the deepest source of mission (Bosch 1991: 392). Korean Churches were involved in God's great commission in the past and are still involved in it today, and mission programmes in these churches will continue until the second coming of Jesus our Lord. Korean Churches exemplify "Mission is on the way" (Van Engen 2002) in a tangible manner.



CHAPTER 3

AN OVERVIEW OF KOREAN MISSIONARY ACTIVITY IN SOUTHERN AFRICA

3.1. Introduction

The history of Catholicism in Korea has covered over 200 years while the history of Protestantism spans just over a century. The history of the missions of the Korean church is therefore much shorter than that of Western Church missions. However, from the beginning Korean churches have been deeply involved in missions. This is a valuable heritage of these churches, and constitutes one of the motivations for sending their missionaries all over the world today.

Early Western missionaries who were assigned to Korea were involved in evangelism, church planting, theological education, education, medical ministry, and literature ministry etcetera. They also developed the indigenous leadership and worked with local Koreans. As a result of their evangelism and theological education ministry, the Korean Presbyterian assembly was organized, and posted Kipoong Lee to Jeju Island after he was ordained in 1907. This was the starting point of Korean involvement in missions. Western missionaries also offered Korean pastors and young leaders opportunities for further study in the USA. The result of this mission work was the transformation of Korean society through the indigenous Korean people. I believe that it was this comprehensive ministry which transformed the host country through the work of the



Triune God and his chosen servants. In this chapter, I would like to describe several topics.

Firstly, I will present a brief introduction.

Secondly, as a result of my research, I will explain the Korean missionary activity in Southern Africa over the last two decades. This will furnish a specific insight into the history of Korean churches and the organizations which sent their missionaries into Southern Africa.

Thirdly, their comprehensive ministry and the main focus of their work on the mission field will be described.

Fourthly, I will consider the Korean missionaries' relationship with the local churches and organizations.

Lastly, this chapter will be concluded.

Table 4: National Distribution of Korean Missionaries in Southern Africa at the end of 2006.

	Country	Numbers	Percentage
1	Angola	1 family 2	0.79%
2	Botswana	6 families / 5 singles 17	6.74%
3	Lesotho	1 family 2	0.79%
4	Madagascar	5 families / 2 singles 12	4.76%
5	Malawi	3 families / 1 single 9	3.57%



6	Mozambique	4 families / 1 single	9	3.57%
7	Namibia	2 singles	2	0.79%
8	South Africa	79 families ¹³ / 16 singles	174	69.04%
9	Swaziland	2 families	4	1.58%
10	Zambia	5 families / 1 single	11	4.36%
11	Zimbabwe	4 families / 2 singles	10	3.96%
	Total	252 missionaries		100%

Source: 1. *Southern Africa Korean Missionary Directory*, 2006. 07

2. *South Africa Korean Journal* No.51, 2006.09.25

3. The result of my own research 2006.12.21

3.2. Korean Missionary Activity in Southern Africa, 1980-2006

Korean missionaries began their ministries within the Southern African countries in approximately the middle of 1980. The table below illustrates the length of time that these missionaries had worked in Southern Africa, expressed in percentages: those who have served for 4 years: 40.43%; 5-8 years: 25.53%; 9-12 years: 17.02%; 13-16 years: 8.51% and 17-20 years: 12.77%.

Table 5: Periods of service of the Korean missionaries in Southern Africa

	0-4 years	5-8 years	9-12 years	13-16 years	17-20 years	Over 21 years
Numbers	19	12	8	4	6	0
Percentage	40.43%	25.53%	17.02%	8.51%	12.77%	0 %

¹³ I include four missionary families who live in South Africa but are serving in Namibia, Botswana, and Mozambique, in this category until the end of 2006.



This rate is little different from the length of service of such missionaries elsewhere in the world, 29.0% up to 4years; 25.2% 5-8years; 22.3% 9-12 years; 15.2% 13-16 years and 8.3% over 17years (*Kidok Shinmun* 2007.10.8).

Korean missionaries may be classified in terms of four categories: mission organizations, Korean denominations, international mission agencies and independent Korean missionaries. In this paragraph, I will furnish a brief history of the Korean missionary activities.

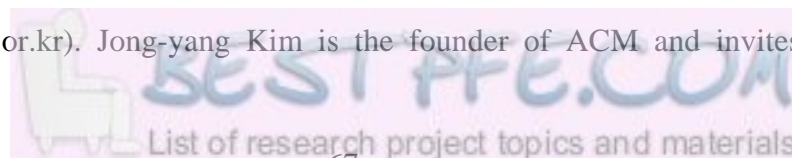
3.2.1. Mission organizations

Several Korean mission organizations have assigned their missionaries to Southern Africa. I will furnish a brief description of the history of these organizations and their ministries: the Africa Continental Mission (ACM), African Leadership (AL), Korean Harbour Mission (KHM), Paul Mission (PM), and University Bible Fellowship (UBF).

The ACM and the AL were instituted by Korean missionaries who are actively involved in missions in the field.

3.2.1.1. Africa Continental Mission

There are six families and one single missionary in Southern Africa under ACM (<http://www.acm.or.kr>). Jong-yang Kim is the founder of ACM and invites Korean





missionaries to work with him. Ki-joo Kim is an honorary missionary at GMS. After he retired from his church, he committed himself to missions and was invited to a farm at Immanuel Bible College as a missionary, because he had graduated in agriculture from high school before he entered Bible College in Korea. He produces vegetables and supplies them to the Bible College. He also raises funds to support students who study at the Bible College. Eun-joo Choi is a single missionary who teaches and assists management at Immanuel Bible College. Dong-hoon Huh was also recruited for the church planting ministry in Malawi by J. Y. Kim.

3.2.1.1.1. History of ACM

Jong-yang Kim (http://www.acm.or.kr/about_1.html) has served the Lord in Southern Africa since 1985. He has been involved in various ministries such as church planting, a Bible College, a prayer mountain, education, a mission farm, and medical ministry since 1985, in Malawi, Zambia, Congo, Mozambique, Swaziland, and South Africa.

While Jong-yang Kim (http://www.acm.or.kr/about_2.html) was undergoing industrial training in Germany, he attended a conference of the Korean Hospital Missionary Association in 1976, where he accepted Jesus as his Saviour. Subsequently, he felt called to be a missionary in Africa and entered a Bible College in Wales. While he was studying at there, he applied to two International Mission agencies in England, but was rejected because of his weak English and lack of financial support. However, in 1985, he graduated, and travelled to Malawi. His teacher gave him the address of, and an introduction to, a pastor there. During his time of adjustment to the host mission field, he became ill and suffered from the treatment of local witchdoctors. As a result of this experience he felt that he should establish the Africa Continental Mission (ACM) for



the purposes of effective team ministry and registered it with the governments of Malawi in 1987, Swaziland in 1989, Mozambique in 1993, and South Africa in 1995.

3.2.1.1.2. Church Planting

Since 1985 the ACM has held the vision of establishing 500 churches, in 15 years. To date, they have established 168 churches and built 40 church buildings in Malawi, 98 churches in Mozambique, 28 in the Congo, 6 in Swaziland, 4 in Zambia and 1 in South Africa with indigenous pastors and Korean missionaries who work with ACM (http://www.acm.or.kr/about_5.html). This demonstrated their passion for God and for the salvation of people. Their church planting strategy is unique. Their first priority is to train local pastors and challenge them to plant their own churches. After a church has been planted, they raise funds to support their basic needs until the churches become self-supporting. They also facilitate networking among the churches in each area in order to share vision, communication, encouragement, and to support each other (<http://www.acm.or.kr/acm3/acm3-main.htm#acm3>).

3.2.1.1.3. Immanuel Bible School

While Jong-yang Kim (as reported at the 3rd Conference of Korean Missionary Fellowship in Central and Southern Africa 2005.1.4-7) was working in Malawi, his prayer was to establish 500 churches and to build 100 church buildings. Later he moved from his mission field in Malawi to Swaziland, and has also planted churches in Malawi, Mozambique, Swaziland and South Africa since 1987.

At this point Jong-yang Kim was faced with the difficulty of planting churches without the availability of indigenous pastors; hence he chose certain young leaders who had dedicated themselves to God in their churches and sent them to the Bible Schools to be educated as ministers. When they graduated, he interviewed them in order to be sure of their calling as pastors and to ensure the recruitment of the right person, qualified and truly called by God as a pastor, then returned them to their countries. However this was not enough to mobilize the planting of churches, so he planned to institute a Bible school.

At first, Jong-yang Kim shared his vision with pastors who had travelled from Korea to South Africa on a short-term mission trip because he really needed financial and prayer support from them. He tried for two years, but found that it was difficult to share his vision clearly enough to raise funds for the Bible school. Then God led his wife to share their vision with their supporters in Korea, after which they raised 100,000 dollars from their supporting churches and the Assembly of God donated another 100,000 dollars towards the Bible School ministry. Thereafter, he looked for a place to establish the Bible School. After some time he found a suitable place at Badplaas in Mpumalanga.

After Jong-yang Kim raised the funds to establish the Bible College, he began the recruitment process for a dean, lecturers, a manager, and students. He invited Dick Stalten to be dean, David Fritz to be vice dean, and Paul Buckland to be a lecturer. The Immanuel Bible School was opened with 13 students in 1999.

3.2.1.1.4. Education Ministry

Jong–yang Kim was interested in young people and saw the need to build schools in Swaziland because he wanted to institute a Christ-centred school. The ACM built the Daejo Primary School and the Saim Christian High School at Mahalrara near Mbabane in Swaziland in 2001. Jong-yang Kim also intended to institute a university which would include a medical college as well as a technical college in Swaziland. His plan is to train students in the medical field, reach them for the Lord, disciple them and send them back to work for the Lord in their own countries (Prayer letter 2007.5.16).

3.2.1.1.5. *Immanuel Prayer Mountain*

Prayer Mountains are very common in Korea. Most of the large churches have their own prayer mountains for prayer, meditation, spiritual awakening, and physical restoration. These churches also hold their own conferences at the prayer mountain annually.

But here in South Africa, Jong-yang Kim could not find any prayer mountains. This was strange to him so he decided to adapt the Korean Prayer Mountain idea to South Africa, likewise for the purpose of the awakening and restoration of Christians. He also established it at Badplaas near the Immanuel Bible School.

3.2.1.2.6 *Medical ministry*

A Catholic Church in Badplaas was running a surgery, but had to close it when faced with financial problems. Jong-yang Kim took it over from the church. The ACM opened a surgery at Badplaas in 2003. Now Ineike, a missionary from the Netherlands, has joined the ACM and gives medical treatment to an average of 50 people every day.



3.2.1.2. African Leadership

“African Leadership” (<http://www.forthekingdom.co.kr/sub/intro/intro.asp>) is a Christian Mission Organization which aims to share the Gospel of Jesus Christ with the people of Africa by encouraging them to discover their God-given potential and to find fulfilment in Christ. It was established by Young-Hum Ohm who arrived in South Africa during 2005, with a great adventure ahead of him. At present there are five families and one single missionary working for African Leadership. Young-Hum Ohm is one of the most active missionaries among the Koreans in Southern Africa. I will describe his view of his host mission field and how he established it. Since 1996 he has had a burning desire to reach people, so as to share not only the gospel but also many helpful ministries.

3.2.1.2.1. *History of African Leadership*

When Young-Hum Ohm arrived in South Africa, he began to explore this new land. He sought out the places of greatest need. The townships, where the black people mostly live, were still basically untouched by outsiders. They were ignored, avoided and feared by non-black South Africans. South Africa is considered to be a developed country but within it, areas of severe ‘underdevelopment’ exist. These places where the poor, oppressed, underprivileged, overlooked, uneducated and hopeless have their scant dwellings, were the places to which Young-hum Ohm was drawn. In this country, where the townships and rural homelands of the black are caught in the vicious cycle of



poverty, AIDS is rapidly spreading, crime and violence are rampant, the frequency of rape is the highest in the world, most girls become pregnant by age 14, people seek shelter under mere rusty scraps of metal, drunkenness and joblessness are commonplace, children seem to have no future; one might therefore conclude that it is impossible to make a difference.

However God gave Young-hum Ohm a different perspective. These people who are so lost and rejected are God's creation. They are people who reflect the image of God; they are precious in His sight. God looks upon them with compassion and love, longing for them to experience a new life in Him. They are people with God-given potential waiting to be fulfilled. They can even become leaders, to make a lasting difference in their families, in their communities, in their nation. When transformed by Christ, they are people who can transform the world. Nothing is impossible for God.

Young-hum Ohm says that "I never intended to start African Leadership, but by the Lord's leading, it happened".

3.2.1.2.2. Ministry

"African Leadership" is based in Khayelitsha and the surrounding townships of Cape Town but runs ministries throughout the country. These include children's ministry, sports outreach, business training and loan programmes, Bible training, rural ministries, and leadership development.



- **African Theological College**

“African Leadership” focuses on the development of spiritual leaders for Africa. Consequently it was led by the Lord to start the Africa Theological College, in response to the great need for training amongst the leaders in the African Churches. For the most part, existing Bible colleges in South Africa are inaccessible to Xhosa pastors in terms of distance, cost and time. In addition, issues relevant to traditional spirituality are not sufficiently addressed. This had posed a major problem in the past where missionaries arrived to deliver the message of the Gospel without proper follow-up and without addressing important aspects of local spirituality. The result has been a sort of conversion to Christianity which includes claiming the name of Christ while simultaneously maintaining traditional beliefs and practices which have not come under the Lordship of Christ or the testing of His Word.

Therefore the hope of “African Leadership” is that through the development of this Bible College and its students, which includes the process of relationship and personal reflection, a more Afrocentric theology and relevant Christian culture will emerge.

Young-hum Ohm contacts Korean missionaries who are interested in the Bible College ministry, to share his vision and encourage them to institute its programme in their areas.

- **Children’s Ministry**

Most churches do not consider children’s ministry to be a priority. However “African



Leadership” has initiated a children’s church which is intended to focus on the children and continues to nurture this in 11 different areas of Khayelitsha in Cape Town. The goal of this ministry is to share the gospel with the estimated 300,000 children in Khayelitsha so that they can grow up knowing God personally and can be transformed one child at a time, one family at a time (D. S. Kim. Report on 3rd Conference of the Korean Missionary Fellowship in Central and Southern Africa 2005.1.4-7).

Furthermore, four daycare centres operate in the Eastern Cape. Approximately 100 children are being cared for.

- **Lily of the Valley Educare Association (LOVEa)**

“African Leadership” has partnered with communities to initiate and develop 8 preschools. They call these the “Lily of the Valley Educare Association or LOVEa” which plans to build 20 new preschools in the most unreached areas of Khayelitsha within the next 5 years.

- **Phakamisanani Trust (business development)**

This is a micro-enterprise development programme undertaken by African Leadership. Phakamisanani means “to uplift one another” in Xhosa. As a Christian organization, it recognizes that it is insufficient to meet the spiritual needs of people without meeting their physical and emotional needs as well.



There is a high rate of unemployment in the townships. Hence the Phakamisanani Trust provides training in business skills and start-up loans to people in the townships to begin their own small businesses. Additionally, business mentoring is provided to ensure that these businesses continue operating once they have started. Their plan to help people includes, for example, a sewing project, a chutney sauce project, and a bakery project.

- **Rainbow Sports Ministry**

This ministry seeks to bring young people to a saving knowledge of Christ and a life-changing experience of God by reaching out to them on a daily basis. “African Leadership” serves the youth through fostering sports. Each day soccer teams practice for league games played at the end of each week. Camps provide an important opportunity to relate and minister to the boys in a more intimate way. This is where they can develop deeper friendships, share more openly, hear more of the gospel and have fun. This year, 48 young people have been saved by means of the camps.

3.2.1.2.3. *Evaluation of Young-Hum Ohm’s ministry*

Young-Hum Ohm has been involved in many ministries based on his understanding of the context in South Africa. He has focused on such ministries as those to children, and sports, business, theological education and education activities since 1996. He trusts God who called him and exhibits a passion to reach people not only to share the gospel but also to help them to live according to the Word of God.



3.2.1.3. Korean Harbour Evangelism

The Korean Harbour Evangelism (<http://www.khewck.org/>) was established by Rev Kee-man Choi in Korea in 1974. The Korean Harbour Evangelism posted Chel-han June to South Africa in 1986 to establish its mission in Cape Town. He founded KHE to fulfil his ministry to sailors in Cape Town. He also planted the Harare church. But in 1996, he left his mission field (South Africa) when he accepted an invitation to fill the position of the deputy director of World Concern in USA. After he left, Jong-duck Bae took over his ministry in 1997 where he had been the director of KHE in South Africa for seven years. He has been involved with the harbour ministry for sailors, planted a Korean Church in Cape Town, and instituted an English language school for foreigners, mostly to cater for Korean missionary candidates who must learn English. He was unable to continue with his ministry because of financial problems. Eventually he left his mission field in 2004 when Young-hum Ohm arrived at Cape Town in 1996. While Young-hum Ohm was living in Canada, God called and led him to this mission field through KHE. He has been involved in children's ministry, youth ministry, pastoral Bible training ministry, and the Mission Centre. In partnership with KHE, he established "African Leadership" in 2002 as mentioned above. He holds a vision to train local pastors and church leaders; hence, together with several Korean missionaries who were interested in starting a Bible College, he established the school in Cape Town in 2003. Then, his passion expanded to start a Bible college in Southern Africa. He contacted some Korean missionaries working in Pretoria, Durban, Polokwane, Potchefstroom, and Namibia to encourage them to start a Bible School together with

“African Leadership”. Furthermore, he also plans to develop Sunday schools in each province.

Jong-suck Kim began his ministry in 1995, focusing on evangelism while ships were in the harbour, leading services for the crew (Prayer letter 2005.10.4). In 2005 he joined St. James Church in Rondebosch, which supported him as a missionary in the harbour ministry in Cape Town. Since 2001, Joo-hwan Kim has also been involved in a church planting ministry in Harare, a feeding scheme, the Atembeni crèche, and bursaries for poor students (Prayer letter 2007.2.5). Presently, there are six missionary families and a single missionary in South Africa, and a single missionary in Mozambique at KHE.

3.2.1.4. Paul Mission

The Paul Mission (<http://www.bauri.org/>) was established by Rev Dong-whi Lee in Korea in 1986. Its mission statement is based on seven objects: only assurance of salvation, only calling, only prayer, only thanksgiving, only obedience, only commitment, and only love. In 2006 there were 314 missionaries in 77 countries with five families and two single missionaries in Southern Africa. Sung-hack Suh has focused on a ministry to AIDS orphans in Botswana; Jong-woo Kim has been involved in an orphans’ ministry in Cape Town; Moon-young Kim has instituted a Bible College for the Coloured people in Paarl, while Young-sook Ha, a single missionary, works with Moon-young Kim.

Joon-sun June plants churches in Namibia. Byung-soo Shin is involved in a church



planting ministry in Zimbabwe. Young-sub Kim teaches Judo in Swaziland. Since Sung-hack Suh is the regional director of the Paul Mission, I will describe his ministry in Botswana below.

3.2.1.4.1. *Sung-Hack Suh*

God called Sung-Hack Suh as a missionary while an earthquake was shaking Bagio city in the Philippines in 1989 (Interview 2006.10.1). When he was studying at the Baptist Seminary in Bagio in this year, a terrible earthquake occurred. Everyone was afraid and knelt down to pray to God to save their lives. Sung-Hack Suh looked at the people around him and found them all confessing their sins to God because of fear. At that time, he heard God's voice, "How pure has your life been? How do you see these souls?" He and his wife heard God's voice in the same way and were greatly challenged, and as a result they dedicated themselves to God for the vocation of missionary service., They then returned to Korea to become missionary candidates. After training they were assigned as missionaries to the Philippines in 1989.

After Sung-hack Suh and his spouse had spent a term of five years in the Philippines, the Paul Mission asked them to change their mission field because it planned to relocate its missionaries to unreached people groups or urgent mission fields. By chance he watched a movie, "Bushmen". Through it he was called by God to preach the gospel to African people. He was deeply inspired by this film, and committed himself to the Bushmen in Botswana. He entered this new mission field in 1996.



Sung-hack Suh has established good relationships with foreign missionaries from Malawi, Swaziland and England. They not only guided him as he settled in this new mission field but also helped him to begin his ministry in Botswana.

3.2.1.4.2. *The Happy Home Project Africa*

One day God touched the heart of Sung-hack Suh's wife while she was reading and meditating on the Word of God. She thought, "how do I share with others what I have?" At once she drove her car to a shopping centre where she met several street children who were begging for food. Since then, with the heart of Jesus, she has shared love, food, and the word of God with orphans. She met a local chief and shared her vision for the street children. When she shared her vision for them, the chief welcomed her and contacted a local officer at the municipality to help her to open the "Happy Home" for orphans in Old Naledi near Gaborone. At first, she planned to accommodate 50 children, but every day the number of orphans who came and asked to live at the Happy Home increased. There were 300 children at any one time. Subsequently she faced difficulties with management, and experienced financial problems. Thus, she made the difficult decision to send many of the orphans back and only accommodate 50 children.

The "Happy Home Project in Africa" (HHPA) is a Botswana based Christian mission non-profit organization under the umbrella of its mother body, the Paul Mission, in Botswana. Its vision statement is "vision for empowerment, through education for children and youth and advancing the Kingdom of Christ to the least of these little ones" (Interview 2006:10.1).



3.2.1.4.3 *Feeding Scheme for Street Children*

Sung-hack Suh wanted to take the gospel to the bush, but he strongly desired to share what he has with the street children who needed food. Every Wednesday he and his wife served food to these children in the park. Before feeding them, he held a worship service and Bible study, and teaches “Taekwondo”, one of the Korean sports.

3.2.1.4.4. *The Hosanna Music Academy*

This is the main ministry of Eun-young (wife of Sung-hack Suh). She initiated a music academy for orphans to praise God with the harp, lyre and recorder. While she found that it was not easy to teach African children to play western musical instruments, for several years, she was patient, encouraged them and trained them to play until the children were able to play proficiently.

3.2.1.4.5. *The church planting ministry*

Sung -hack Suh opened the “Waterside Church” in Dam-side, an unsettled area, near Gaborone because he saw the lost state of the people there. As a pastor, he is filled with a desire to preach the gospel to these people. He established the Church under the tree.

3.2.1.4.6. *His influence*

When Sung-hack Suh felt that he was spiritually and physically exhausted, he wanted a



deeper relationship with God. He decided to fast for 40 days as Jesus had done. His friend, Christopher Motsa, who was working with him, supported him with prayer. He reported, “when I fasted, Christopher Motsa and his friends were with me and also fasted for a while. They learnt the power of fasting” (Interview 2006.10.1).

3.2.1.5. University Bible Fellowship (UBF)

The University Bible Fellowship (http://www.ubf.or.kr/intro/missionary_status2.html) was founded in Korea in 1961. Its motto is “Bible Korea, World Mission”. By 2006 the UBF had sent out 1450 professional or student missionaries. At the World Mission Conference in 2002 in Korea, Sarah Berry, who was the main speaker, challenged attendees to send “100,000 tentmaker missionaries by 2030”. Moses Lee, the director of the world missions department at the UBF, commented that “When Sara Berry suggested it, we accepted it by faith; UBF has a plan to send 100,000 tentmaker missionaries into 233 countries including China, North Korea and Muslim countries by 2041. UBF has a follow up strategy to make disciples. This programme of reaching students at university one to one they call: ‘Shepherd and Sheep’. They know that the university is the heart of a nation” (<http://www.ubf.or.kr>).

There are eleven missionary families at UBF in Southern Africa. These missionaries focus on their ministry of making disciples at Universities. Jae-yil Lee was a staff member at Kyunghee University in Korea, and entered South Africa in 1990. He works at the Korean Embassy as an officer and continues his ministry to make disciples, on a part-time basis, at the University of Pretoria.

3.2.2. International mission agencies

There are four International Mission agencies under which Korean missionaries operate in southern African countries. They are Serving In Mission (SIM), Africa Inland Mission (AIM), Worldwide Evangelization Crusade (WEC), and Operation Mobilisation (OM). Twenty-one Korean missionaries work with these mission agencies in Madagascar, Mozambique, South Africa, and Zambia. I shall now describe these missions and the ministry of the Korean missionaries working in each organization.

3.2.2.1. Serving In Mission (SIM)

SIM has a rich history of founders who journeyed to difficult places to share the Gospel. Landing in Africa, Asia, and South America, these pioneers formed missions committed to reaching people who had never known the love of Christ.

A union of several organizations founded in the late 19th Century, SIM works today with the same passion that its founders began with over a century ago. (<http://www.sim.org/index.php/content/sim-history>)

SIM International was founded in the USA during 1893, when Walter Gowans and Rowland Bingham of Canada and Tomas Kent of the United States landed in Nigeria, determined to evangelize the Sudan region of Africa. SIM is a global community of interdenominational Christians, passionate about reaching people with the love of Jesus Christ. Their motto is "By Prayer". SIM's purpose is to glorify God by planting,



strengthening, and partnering with churches around the world. There are over 2000 active missionaries from 50 countries. SIM Korea was established in Seoul in 1997 and has sent over 100 missionaries into the world. Two missionary families serve SIM in South Africa, one family in Zambia and a single missionary in Mozambique (www.sim.org).

The researcher joined SIM in 1998 and has worked at Boitekong AEC church, in a township near Rustenburg since 2000. He developed the local leadership and in 2004 handed his leadership at the Boitekong church over to Patrick Langa who is an indigenous pastor. Thereafter, he moved to Pretoria, according to SIM's policy, to develop church leadership and focus on discipleship in the AEC's Pretoria circuit. He started a leadership training course which is currently running in the AEC Pretoria circuit. He is strongly committed to the development and empowerment of the churches in the Pretoria circuit. He will also focus on empowering the pastors, some of whom do not have a formal diploma or training, in the various churches.

Pastor K. B. Riba, the chairman of the AEC Gauteng region, comments, "Because of the relationship with Pastor Oh and with the backing of SIM the Pretoria Circuit is benefiting from all his expertise in the areas of missions, planning, resources and a mission".

Abraham June served his first term at a Bible College with his own denomination, the Evangelical Church of Korea in Kenya. After his wife underwent a thyroid operation, the doctor suggested that he should move to another mission field. In 2002, while he



was on furlough, he wished to study further at UCT in South Africa. When he arrived in South Africa, he felt that God was calling him to minister to Muslims in Cape Town. Thus, he studied the Muslim religion for his PhD at UCT and applied to SIM Korea. Finally, he was accepted by SIM and joined their Muslim outreach team with SIM South Africa in Cape Town.

Sung-sik Park works to develop local leadership with pastors and the young people in Zambia.

3.2.2.2. Africa Inland Mission (AIM)

Peter Cameron Scott, a young man who had given himself to the task of reaching Africa for Christ, founded Africa Inland Mission (AIM). Over a hundred years later, AIM has five sending councils worldwide and over eight hundred missionaries serving in fourteen African nations (<http://www.aimint.org/usa/heritage.html>). AIM's primary goal is to plant churches through the evangelization of unreached people and effective training of church leaders. AIM has developed a relationship with Dr Y. J. Son and recruits Korean missionaries to work with AIM International, the most recent being three families and two single Korean missionaries. They are employed at the Anglican Music Institute and Madagascar Christian Academy in Madagascar.

Jae-hoon Lee, a medical doctor, chose Madagascar for his field of service, as suggested by the AIM International office. He administers medical treatment at a Public Hospital, teaches medical students and helps orphans, street children and the poor people in

underprivileged settlement areas. He emphasizes that “there is a great need for medical missionaries. About 80% of the sick go to the witch doctor, because of financial difficulties, traditional customs and lack of medical equipment in Madagascar”. (Response to Questionnaire 2006. 9.1)

3.2.2.3. Worldwide Evangelization Crusade (WEC)

WEC International was founded by C. T. Studd in Britain in 1913. WEC was one of the later pioneer missions targeting the inland areas of unevangelized countries.(<http://www.wec-int.org.uk/cms/story/about-wec/how-it-all-began>). By 1996 nearly 70% of the WEC’s front-line personnel were in countries in the 10/40 window with 63% of them serving Muslims, Hindus, and Buddhists. WEC targets to the unreached people. The WEC’s foundational spiritual principles are known as the “Four Pillars”: faith, sacrifice, holiness, and fellowship.

In South Africa, there are two Korean missionary families. Sang-bock Kim, the regional director in Gauteng, mobilizes local churches and leaders into missions and also trains local pastors in Mamelodi. Dong-sik Byun is involved in a children’s ministry in Durban.

3.2.2.4. Operation Mobilisation (OM)

OM was founded by George Verwer in the 1950s. George has a burning concern for a vital, propagating and revolutionary Christianity in his own life and in those he meets. His vision is for a ministry of evangelism, discipleship training and church planting



(<http://www.om.org/history.html>). OM works in more than 100 countries, motivating and equipping people to share God's love with people all over the world. OM seeks to help plant and strengthen churches, especially in areas of the world where Christ is least known. OM Korea was established in 1970; approximately 200 Korean missionaries have joined OM International.

Heo-mug Jeoung came to South Africa in 2003 and joined OM South Africa. He functions as one of the teaching staff at OM's training centre near Pretoria.

3.2.3. Denominations

There are over 180 denominations of Korean churches (Johnstone 2001: 336). I will select several of these which have assigned missionaries to Southern African countries and briefly describe their history and activities: the Presbyterian Church of Korea (Hapdong): GMS, The Presbyterian Church of Korea (Tonghap), The Presbyterian Church of Korea (Kosin), KPM, The Korea Sungkyul Church, The Evangelical Church of Korea, The World Mission Association in Daeshin (DWMA), and. The Korean Methodist Church

3.2.3.1. The Presbyterian Church of Korea (Hapdong): GMS

The P C K Hapdong is one of the largest denominations in Korea. Leaders of the PCK lifted up their eyes to see the mission field and have established the PCK's own mission agency, the Global Mission Society (GMS). This is one of the reasons for being able to send 1538 GMS' missionaries by 2006. There are 10 families and four single missionaries in Southern Africa (<http://www.gms.or.kr/>).



Sonya Kim, the first GMS/AIM missionary in Southern Africa, was a teacher and dedicated her life to God. She entered Chongshin Theological Seminary where in 1982 she met Dr Son, the director of the Missionary Training Institute (MTI) in Korea. She was one of the first trainees of MTI. Thereafter she applied to, and was accepted by, AIM to work in Lesotho as a teacher for a term in 1987. After she had spent a term there, she altered her mission field to Tanzania and has been serving in church planting, Bible school and children's ministry in Tanzania until the present.

Sung-soo Han had functioned in Kenya before he left his mission field and entered South Africa in 1994. He founded the Pretoria Korean Church in Pretoria in 1995. He was also involved in a teaching ministry at Tshwane Bible College. He desired to start a "mission centre" in Soshanguve, found some supporters in Korea, and then bought a property in 1996. But his vision for the "mission centre" was not completed because he left South Africa to accept the position of deputy director at GMS in Korea in 1997.

Jin-ho Park was assigned to take over the ministry of "the mission centre" from Sung-soo Han by the Donggwang Presbyterian Church in 1997 because Hee-tae Kim, the senior pastor at Donggwang Church, supported S.S. Han and bought the property. He stayed at the centre and studied English and culture with the national people. In 2002, he founded the Ebenezer community Church in Soshanguve near Pretoria. He instituted the bible school, the Missionary Association in South Africa (MASA) with Korean missionaries in 2003, After H.S. Cho, one of the senior missionaries in Namibia, passed away, he attended his funeral service and was challenged to take over his ministry in

Namibia. As a result he began to contact several indigenous pastors in order to work with them. He is serving among the Himba tribe, one of the unreached people groups. He focuses on training for African Independent Church pastors and leaders (<http://koreamission.net/parkjinho/>).

Also, four single missionaries work in Zambia, Zimbabwe, Malawi, and South Africa. They are involved in church planting, Bible school, education and medical ministries.

I would also like to mention Hyun-shin Cho who was the senior missionary at GMS, but passed away during 2003 in Namibia.

3.2.3.1.1. *Hyun-shin Cho*

Hyun-shin Cho was the first to lay down his life in Namibia as a Korean missionary. He worked among an unreached people, making disciples and regularly evangelizing in a park in Namibia for 15 years. On the other hand, he wanted to serve in Angola, as he mentioned in his prayer letter several times, for instance: “Pray for Pastor Papiano and his family. He returned to Angola, and stopped sending any news. He had wanted to help me start my ministry in Angola. But I do not know whether he died or not after he returned to Angola, I can only pray for him...” (Prayer letter 2002. 12).

Unfortunately, Hyun-shin Cho passed away from a heart attack in 2003 in Namibia. Eleven months before he died, he sent a prayer letter to his supporters; I will briefly translate it into English:



Dear supporters, I want to go to Korea. I really miss my home town, and spent all night without sleep because of being homesick. I cannot stand up, cannot sit down, cannot see properly, cannot walk, and cannot speak. Do you know why I cannot do so many things? Because I want to see you, I really miss the scent of my country. After John Howard Pain who wrote “Home Sweet Home” passed away, he was buried at the cemetery of Oak Hill which he really missed in his hometown, in Washington. After he died, he received a land of comfort for the first time.

Hyun-shin Cho experienced serious physical and mental problems for several months, but was not afforded an opportunity to visit Korea during this time of suffering.

On Saturday, 10th November 2003, he experienced pain in his chest and visited the hospital; however he could not be treated because it was on a weekend. On Monday, he felt serious chest pain and went to the hospital again, but no heart specialist was present at the hospital. The next morning, one of his local friends knocked on his door, but there was no answer. His friend found that he had already been called to his eternal home in heaven. The following words are written on his tombstone: “In Loving Memory of Korean Missionary Cho Hyun-Shin 1947.4.5 - 2003.11.12 Only for Christ and for the people of Namibia now back to the Heavenly Father” (D. K. Ahn reported 2003.12.4). Since he passed away, his wife, Sun-hee Lim has continued his ministry in Namibia (www.yes31.com).



3.2.3.2. The Presbyterian Church of Korea (Tonghap)

The Presbyterian Church of Korea (Tonghap) had sent 528 missionary families (970 missionaries) to 81 countries by 2006. (www.pckwm.org/) Three families in South Africa are involved in the Korean church ministry. Jun-soo June (Interview 2007.5.3) spent his first period at Bishop Kariuki Bible College in Kenya for seven years, after which he altered his mission field to South Africa. He taught missiology at the Theological Education by Extension College in Johannesburg. While he was teaching there, he was invited to a Korean Church in Pretoria during 2002. Whilst he was serving in the Pretoria Korean Church, he was involved in a teaching ministry in the Congo with the Korean Mission Board of Southern Africa and assisted local black pastors and churches.

3.2.3.3. The Korea Presbyterian Missions (Kosin): KPM

As at January 2006 the KPM had posted 143 families (271 missionaries) to 44 countries. There are 16 families in Africa (www.kpm.org/), eight of which serve in South Africa, being involved in church planting, teaching at Bible colleges, HIV/AIDS ministries and AIDS orphan ministries. Jae-soo Kim has been involved in a teaching ministry at a Bible school in Cape Town since 1996 and Young-moo Kim, in the church planting ministry in Potchefstroom. Seong-jin June studied for his PhD at the University of Stellenbosch and became a missionary in South Africa during 2004. He is involved in teaching and managing a Bible school at African Leadership in Cape Town.

3.2.3.3.1. *Hyung-Gyu Kim*



Hyung-gyu Kim is one of the senior Korean missionaries in Southern Africa. He was a professor at Kosin University and was assigned to the Philippines in 1987 to serve as a missionary where he taught at the Philippine Presbyterian Theological Seminary for eight years. Thereafter, he moved to South Africa. He attained a PhD from the University of Stellenbosch and has been involved in several ministries since 1998.

- **Church Planting and preaching ministry**

While Hyung-gyu Kim (Interview 2006.4.3) was studying Xhosa at the University of Stellenbosch for two years, he worked with the Gereformeerde Kerk and established the Crossroads Church. After he finished his language course, he proceeded to the Transkei where he planted the Ibhay Reformed Church and has worked there since 2003.

- **Teaching Ministry at Bible colleges**

Hyung-gyu Kim has taught at the Independent Church Leadership Training centre since 2002. He has also taught theology at the Bible Institute Eastern Cape and Gatayana Bible College since 2002.

- **Literature (Xhosa) ministry**

He supports and encourages indigenous people who become involved in this ministry and guides them in the use of theological terminology.

3.2.3.3.2. *Rock-Soo Ro*

- **Church planting**



He was assigned as a missionary in 1995 and studied English in Potchefstroom for two years. He established the Maranata Church with Mr Retheca, a local pastor in Maseru, during 1997.

- **Education ministry**

He also instituted a Christian preschool, a primary school, and a high school in Maseru in 1999. This school is run by the Maseru Maranata Church.

- **AIDS orphan ministry**

In 2001, he adopted an AIDS orphan who was left alone at the hospital, and was motivated to become involved in an AIDS orphan ministry. At present, he looks after 11 AIDS orphans in his home.

3.2.3.4. The Korea Sungkyul Church

By 2006, the Korea Sungkyul Church (<http://www.sungkyul.org/>) had posted 279 missionaries to 38 countries. There are two missionary families in South Africa and one family in Botswana. They are involved in Bible school ministry, the unreached people ministry, computer schools at local black schools, and crèches. I will relate Won-jun Lee's story.

3.2.3.4.1. Enoch Lee

- **His calling**

Enoch Lee (Interview 2007.8.1) was born into a Buddhist and Confucian family. In his youth, he was seriously seeking for the meaning of life when he took very ill. At that time, one of his friends encouraged him to go to a prayer mountain to pray for healing. So he went up to the mountain and fasted, upon which he experienced a deep encounter with the Lord Jesus Christ and received Him as his personal saviour. At once, his disease was healed and his life was totally changed. While he was serving the Lord at a church, he was trained as a disciple by a pastor at his church. After that, he taught the Bible and missions to young people at a mission school. In 1990, he dedicated himself to mission service, and was assigned as a missionary to Botswana.

- **Church planting for unreached people in the bush in Botswana**

Enoch Lee (Report at the 3rd Korean Missionary Fellowship in Central and Southern Africa. 2005. 1.4-7) began his ministry in Botswana in 1990. During that time, his mission agency asked him to travel to Zimbabwe to establish a church ministry there, where he trained people in job skills and carried out discipleship training for the youth during a first term. When he had a furlough, he studied at the Baptist Bible College in Johannesburg. This motivated him to work with the Baptist Denomination in Botswana as well as in South Africa. At that time, he realised that he was called to the unreached people in the bush in Botswana. He specifically researched the needs of the San tribe in an unreached area. Then he chose to work in the Diputhood area in the Kalahari. He visited Bushmen, going from house to house, shared the Gospel, and gave them Bible



training, developed church leadership, and made disciples of children and the youth. He also dedicated a church building for the Bushmen in Diputhood. When he described his ministry at the Korean missionary spiritual life conference in 2005, he emphasised that when he established a church for unreached people, he encountered many difficulties. He was not able to plant many churches, but had confidence that there were many blessings and valuable experiences in his bush ministry. He served a San tribe planting churches in the Kalahari Desert for 12 years.

Enoch Lee was also involved in the training or supervision of local pastors and church leaders for four churches, among the 25 churches of the Baptist Convention in Kweneng. Most importantly, he held the vision of DAWN (Disciple A Whole Nation); he challenged and mobilised local churches to plant churches for unsaved people by themselves.

- **Theological Training**

There is a great need for theological training amongst local pastors and church leaders in Botswana because most of them are not well trained in the Scriptures. Thus, he became associated with BLM (Bible Life Ministry) and RTU (Reaching The Unreached International) in Botswana (Report at the 3rd Korean Missionary Fellowship in Central and Southern Africa. 2005. 1.4-7).

3.2.3.5. The Korean Evangelical Holiness Church



The KEHC (www.kehc.org) initially assigned Hee-sung Park and his family to Thailand in 1981, and subsequently sent 422 missionaries to 43 countries up until 2006. There are two missionary families in South Africa and one in Zambia. Young-arm Kim (Interview 2006.4.2) carried out a church planting ministry in India for a term and then journeyed to South Africa. He contacted local pastors and established his Korean denomination in Durban, because the Korean Evangelical Holiness Church maintains the mission policy of establishing its own denomination in the mission field. According to this policy, he instituted five congregations of the Evangelical Holiness Church in the Durban area. He also established the All Nation Bible College together with Byung-hun Kang and Gye-tae Cho. Sung-sik Park joined SIM and worked in Zambia (Prayer letter 2007.12.17).

3.2.3.6. The World Mission Association in Daeshin (DWMA)

The DWMA had assigned 164 missionary families (322 missionaries) to 50 countries up until the end of March 2007 (www.omds.or.kr). Four of these missionary families are in South Africa.

Sung-rock Yang focuses on Sunday school ministry, soccer coaching and youth camps at the Gospel Pilots Church in Mantheding near Polokwane with the WMA (World Missionary Association) (www.yangmoon.kimc.net/).

Jin-young Song was involved in the Korean Harbour Mission's ministry for his first term in Cape Town and Richards Bay. Later, he and his friend Jin-Ho Park became deeply involved in the Missionary Association in South Africa (MASA), as a team.



Thus, they collaborated with Korean missionaries not only to start a Bible school but also to co-operate with each other in their ministries. Currently he undertakes a church planting ministry at the Ebenezer Community church in Soshanguve near Pretoria (Interview 2007.2.1). In-Yong Jung had the vision of planting a church in all of the countries on the African Continent, and came to South Africa in 2003. In accordance with his vision, he supported certain African churches in the building of churches in Southern Africa; he also carries out church planting in Mamelodi near Pretoria.

3.2.3.7. The Korean Methodist Church

By the end of October 2007 the KMC had posted 676 missionaries to 73 countries (www.kmcmission.or.kr). There are seven Korean Methodist missionary families in Southern Africa.

K.S. Hyun joined ACM and works in Malawi, while Sang-burm Lee works with the Korean Famine Prevention Agency in Mozambique and Hack-soo Lee is involved in a sports ministry and a mission centre in Pretoria.

3.3. A Comprehensive Ministry of the Korean Missionaries

The missionaries who worked in South Africa during the period 1800-1950 were involved in Christian education, language and literature, medical work and social

service (Davies & Shepherd 1954). Yusufu Turaki, a founding member of Jos ECWA Theological Seminary in Nigeria, observes that

Christian missions have played a significant role in the transformation of African societies in modern history, through humanitarian ministries included the planting of mission stations and churches; the establishment of educational programmes and institutions; medical work, services and institutions; literature work; and other forms of spiritual, moral, and social development of peoples and societies (Turaki 2000).

In this paragraph, I would like to describe what Korean missionaries do in their mission fields so as to comprehend not only how they understand God’s mission but also the Church’s mission in the context of Southern Africa. According to my own research and “questionnaires”, approximately 55% of Korean missionaries are involved in typical types of ministry such as church planting, theological education, and leadership and discipleship ministries, according to their background as in appendix 2.

Table 6: Korean Missionary Activities in Southern Africa

	Type of Ministry	Numbers			Percentage
		1 st	2 nd	3 rd	
1	Children Ministry	24	6	4 = 34	9.52%
2	Youth Ministry	4	2	= 6	1.58%
3	Church Planting Ministry	83	6	= 89	32.93%
4	Leadership & Discipleship	36	5	= 41	14.28%
5	Theological Education	20	14	2 = 36	7.93%



6	Educational Ministry	17	8	2	= 27	6.74%
7	Charity Ministry	12	2	4	= 18	4.76%
8	Muslim Ministry	2			= 2	0.79%
9	Korean Church Ministry	10			= 10	3.96%
10	Medical Ministry	3		2	= 5	1.19%
11	AIDS orphans Ministry	6		2	= 8	0%
12	Sport Ministry	5			= 5	1.98%
13	Church Partnership	18	6		= 24	7.14%
14	Church Building Project	1	2		= 3	0.39%
15	Harbour Ministry	2	1		= 3	0.79%
16	Job Creation & Development	10	7		= 17	3.96%
17	Language Training	5			= 5	1.98%
	Total	252	65	16	=333	100%

All the Korean missionaries are involved in the following types of ministry: church planting (39.1%), discipleship training (21.5%), education (9.2%), theological (5.0%), evangelism (4.4%), local development (4.0%), medical (3.5%), business (3.4%), and Bible translation (2.9%) (*Kidokshinmun* 2007.10.08).

3.3.1. Children’s ministry

The children’s ministry is one of the basic targets on the mission fields, particularly since a tragic situation exists in rural black areas in South Africa. Pastor Y H Ohm



explains why “African Leadership” is involved in children’s ministry as follows,
(<http://www.forthekingdom.co.kr/sub/intro/intro.asp>).

Most of the children in the townships come from very broken families and are lacking much care and guidance. By the time they start school, many preschoolers know the taste of alcohol from the hand of their often-inebriated parents. By the age of 9, ‘sex’ is a familiar topic for discussion. By the age of 12, many children start smoking. By the age of 14, 98% of children have experienced sex and most girls become pregnant. By the age of 15, many boys are involved in gang activity

<http://www.forthekingdom.co.kr/sub/intro/intro.asp>.

He tells another story:

There are many children in Khayelisha, they are everywhere! There may be a group playing in the sand here, a couple sitting on the curb of the road oblivious to the cars whooshing by them too close and too fast, a three year girl carrying her baby brother of 4 months, others trying to play soccer in the middle of the road with a wad of garbage tied with plastic, a few are sent to buy sugar or bread in a shop near by... The other day, right beside our Bible College, I saw some preschool aged boys digging in the garbage and eating leftovers from used and dirty foil.



To focus on children is an investment in eternal life. Children's ministry should focus not only on children but also on teachers. It is wise, I consequently argue, for Korean missionaries to be involved in this ministry. According to my research, 9.52% of them are indeed involved in children's ministry. Dong-soo Kim has charge of a children's ministry at "African Leadership" in Western Cape. Korean missionaries who are involved in the church planting ministry are also interested in children's ministry because of their comprehensive concept of ministry.

3.3.2. Youth ministry

Young people have a potential for leadership. They need a mentor who will guide their ways from the present to the future. But they live in dangerous situations everywhere in Southern Africa. Even though they may dream of a rainbow future, they face many difficulties every moment. Forty five per cent of the population is under the age of 20. Youth ministry is vital for South Africa's future spiritual health (Johnstone & Mandryk 2001:580).

Pastor Ohm further related,

Today, I found out two youth members from one of our children's churches killed another boy during a fight at school. Life is so fragile here. It is so easy to kill someone. On Friday night some of the neighbourhood boys were playing soccer in front of me and one of them pulled out a knife suddenly as a threat. Almost every day I hear gunshots nearby, I hear of some being stabbed or robbed. (<http://www.forthekingdom.co.kr/sub/intro/intro.asp>).



The youth of today will be the adults of the next generation. They are a wandering generation. Young people under the age of 20 comprise 45% of the population in South Africa.

However, only 1.58% of Korean missionaries are involved in youth ministry. These missionaries therefore need to devise a strategy to reach the youth in Southern African countries.

3.3.3. Church planting ministry

Church planting has become the most frequently used term for starting new churches. By definition, it can be described as the effort to bring men and women to faith in Christ and incorporate them into a growing, reproducing Christian fellowship. Church planting seeks to extend God's kingdom through starting multitudes of local congregations.

Church planting remains a central interest and activity in missions. Almost every community in the world needs more churches. To remain faithful to the Lord of the harvest, churches must emphasize vast efforts toward forming new congregations. The great Commission demands the constant provisions can be incorporated and developed (*EDWM* 2000:.. 202-203).

Gailyn Van Rheenen (1996) asserts,

Developing a strong movement of God in a new city or ethnic area requires the accomplishment of three essential tasks. First, initial evangelism must lead to

planting new churches. Second, Christians must be nurtured to maturity within these churches. Third, leaders must be trained to evangelize and plant other churches, pastor and shepherd the community of believers, and train still other leaders.

Korean missionaries are church planters everywhere in the world. In Korea, there is a proverb: ‘Chinese open a restaurant, Koreans establish a church overseas’. Approximately 33% Korean missionaries are involved in church planting ministries from the beginning. This demonstrates that Korean churches have despatched pastor missionaries into mission fields. But in the context of Southern Africa, Korean missionaries must do careful research before planting churches, because most Korean missionaries became involved in such a ministry with little research.

Gailyn Van Rheenen (1996:150-153) suggests “guidelines for effective planting of new churches” as follows,

First, church planters must look at their work as a spiritual activity. They must pray and fast both for the city or ethnic group in which God has placed them and for God’s empowerment for the task of evangelizing. Second, church planters must visualize what God’s church should look like within their target culture and seek to implement this vision. In every culture the church must reflect the presence of God because it is the distinctive people of God called by him through his mission and set aside for his mission. Third, church planters must learn to communicate God’s eternal message within the plausibility structures of the people in the culture. Fourth, church planters must learn what web

relationships¹⁴ tie people of the culture together. The church-planting missionary must map out the web relationships that serve to connect people to people. 2000

Prof P. G. J. Meiring at the University of Pretoria suggests that Korean missionaries should form a partnership with a local church rather than founding new churches because of the context in Southern Africa (Lecture at MTI 2006.1.20) .

3.3.4. Leadership and discipleship ministry

Leadership is a hot issue in the contemporary world. Leadership and discipleship are some of the most important ministries in mission fields. During Jesus' earthly ministry, and during the days of the early church, the term most frequently used to designate one of Jesus' followers was "disciple."

In Jesus' ministry, discipleship was a central theme which has occupied the mission of the churches throughout the ages as they make disciples (Matt.28:18-20) and help new disciples advance in their discipleship by following Jesus.

David Bosch (1993:74) emphasises "The disciples of Matthew's time are thus not merely linked to the first disciples but also to one another. Every disciple follows the Master, but never alone; every disciple is a member of the fellowship of disciples, the body, or no disciple at all".

¹⁴ Web relationships are the kinship and associational ties that connect people of a culture together.



Leadership and discipleship are not merely programmes to grow churches. They become a way of life when following Jesus our Lord. Korean missionaries, who become involved in leadership and discipleship training on the mission field should display an attitude of love, commitment, and sacrifice towards the indigenous people. Then the local people will accept the Korean missionaries for who they are and what they are doing.

Approximately 14 % of Korean missionaries focus on the leadership and discipleship ministry. The campus ministry of UBF can be placed in this category.

3.3.5. Theological education

Theological education refers to the intentional and supervised equipping of the church's leadership and also entails training for Christian ministry (EDWM 2000: 945). Bible schools, seminaries, and TEE (Theological Education by Extension) receive high priority in the work of missions. In the context of Southern Africa, there are numerous black pastors in the countryside who have no theological background. They became pastors when they were appointed, traditionally by their senior pastors or congregations. Accordingly, they possess a strong passion and faith in Jesus Christ, but little knowledge of the Bible. They urgently need to receive theological education. However, they continue to be neglected due to financial constraints. Thus, Korean missionaries have established theological seminaries for black pastors and church leaders.



Currently, approximately 8% of Korean missionaries are involved in theological ministry in different areas. Jong-yang Kim established the IBC (Immanuel Bible College) at Badplaas, while several Korean missionaries and Young-hum Ohm instituted ATC (Africa Theological College) in Cape Town. Young-hum Ohm also assisted in establishing Bible schools in Durban, Potchefstroom, Pretoria and Namibia. These Bible schools are not yet registered at SAQA; nevertheless, Y.H. Ohm is preparing for the registration of ATC at SAQA, which is in progress. I believe that the Korean missionaries must work with local bible schools, bible colleges and even theological seminaries rather than to institute new bible schools in South Africa, because of the high standards for theological seminaries and faculties at several universities in South Africa where over 50 Korean students are studying. Why do Korean missionaries dedicate to instituting new Bible schools? Hyung-Gye Kim asserts, “We must develop African theology in the context of Africa” (Interview 2006.4.3). I concur with his opinion because this is the centre of church ministry and the church must develop the capacity of pastors. Korean missionaries should contact local theological seminaries to form a partnership and develop African theology, while Jae-soo Kim and Hyung-gyu Kim continue their work with local Bible schools.

However, if Korean missionaries desire to work with local seminaries or Bible schools, they must improve their professional qualifications, language, and team spirit.

3.3.6. Education ministry



Mission work is inherently educational. The great commission, the mandate and charter of Christian missions, is the command to “make disciples” and to “teach”: both explicitly educational activities. Education ministry includes various types of schools such as primary and high schools, college, universities, Bible schools, seminaries, theological education by extension (TEE), and schools for missionary children (EDWM 2000: 303). Approximately 7% of Korean missionaries are involved in an education ministry. Among Korean missionaries, Jong-yang Kim established schools from primary to university level in Swaziland and one primary school in Mozambique. Ransoon Park teaches music at the Copota Blind School at Masvingo in Zimbabwe. Kwang-soo Lee and several Korean missionaries are also involved in a teaching ministry at the Anglican Music Institute and MK school at the Madagascar Christian Academy of AIM in Madagascar (J. Y. Kim Interviewed 2007.8.1).

3.3.7. Charity ministry

The Lord Jesus was deeply committed to the poor; not only Christians but also non Christians are likewise concerned for them. Today 4.76% of Korean missionaries assist the street people and become friends of the poor. Kwang-woon Lee travelled to South Africa after his daughter and son-in-law, who were missionaries studying language in Cape Town, passed away in a tragic car accident in 2001. He opened his heart to the street people in Cape Town and began to supply them with food, clothes, and blankets. His ministry subsequently spread to local churches and influenced them to supply that which he needed. He shares bread and the gospel with the poor (Report at the

Conference of the Korean Missionary Fellowship In Central and Southern Africa. 2005.1.4-7).

3.3.8. Muslim ministry

Arab oil money has fuelled a new ethos of excitement and optimism within the Muslim world. New mosques are being built in many countries. Muslim missionaries from Egypt and Pakistan can be found in remote villages of Asia. Jobs are offered to poor Christians who are willing to convert to Islam. Muslim organizations are surfacing in much of the ‘Two-Thirds’ World”. Their goal is to propagate Islam while assisting the poor. Those who are dedicated to Muslim outreach consequently face many challenges in the contemporary world.

SIM and several churches in Cape Town have targeted the Cape Muslims for many years (SIM Prayer Guide 2006: 150). But among Korean missionaries, only one missionary couple has been involved in this ministry since 2002. Other Korean missionaries are not interested in the Muslims. Even though they are aware of the need they have not made it a priority to bring the gospel to these people.

3.3.9. Korean Diaspora church ministry

Recently, the Korean Diaspora churches have become dynamically involved in world missions. There are 4600 Korean churches in 147 countries among 6.7 million Koreans in the diaspora throughout the entire world. Ki-young Ohm, a senior pastor at Shanghai



Cooperation Church, comments that the “Korean Diaspora Churches have a potential to send out 14000 missionaries by 2030. This shows us that Korean Diaspora churches have the potential capability to become involved in World Missions” (Kidokshinmun, No 158). Min-Young Jung, an International Coordinator of the Korean Diaspora, has attempted to set up a network of the Korean Diaspora churches of the world for them to become deeply involved in missions. He organized KODIMNET: Korean Diaspora Missions Network; KIMNET: Korea Inter-Missions Network; project BGAN: Bringing the Gospel to All Nations; and LAKOMNET: Latin America Korean Missions Network in 2004 (Min-young Jung: 2005). This demonstrates that not only the Korean mission strategists recognize the importance that the Korean Diaspora churches of the world work in partnership in order to fulfil the great commission but also that the Korean Diaspora churches have already begun to be involved in missions.

This is a very interesting story. There are eight Korean Churches in South Africa, one in Botswana, another in Zimbabwe, and one in Malawi. These churches are led by Korean Pastors who are sent by Korean Churches as missionaries or Korean pastors who are willing to be involved in missions in the host mission field. Korean churches not only constitute the centre of the Korean Community for Korean immigrants but also serve as a base for the mission field. These churches are deeply involved in missions. Korean churches support indigenous pastors and leaders financially and in prayer.

I will mention one Korean church which is deeply involved in missions; the South Africa Johannesburg Korean Church (<http://www.sakor.ch.org>) which has planted three

churches in the Verena, Witbank and Ogies areas. These churches are led by two Korean missionaries who were assigned by this church. This church invited a “short term medical team” from Korea and provided a medical service and mission ministry in August in 2006. This church nurtures the vision of opening a Bible College for local pastors and has bought 114 ha of land in Middelburg (*South Africa Korean Journal* 2006:.25).

3.3.10. Medical ministry

The Lord Jesus healed the sick who were really in need. Dr Allen, who was one of the pioneer medical doctors in Korea, arrived there from America and treated the royal family. His medical treatment acted as a successful communication tool and provided an opportunity for evangelism in the early church in Korea. Medicine is a very effective tool with which to open human hearts. The medical ministry is welcomed everywhere. The Korean missionaries hope to provide basic resources to the villages by providing clinics and hospitals, and significantly influencing the quality and length of life of the poor of Africa. Approximately 2% of Korean missionaries currently work in medical ministries. Young-sim Back, a nurse, opened the Chimuwala Clinic in Malawi and offers medical treatment to the sick. Jae-hun Lee is employed at a public hospital where he teaches medical students and provides regular medical treatment at primary schools in Madagascar. “Africa Continental Mission” manages a clinic in Badplaas.

3.3.11. AIDS orphans ministry



Currently, AIDS/HIV is one of the burning issues not only for governments but also for missions. Mission agencies and missionaries greatly desire to serve in ministry which is AIDS related.

Kathy A. McCarty explains that “AIDS in Africa is an enormously encompassing problem reaching into all areas of the physical, social, psychological and spiritual environments of people. The response of the church in Africa to the AIDS crisis seems to be one of complacency at first. Africa, a continent with 9% of the world’s population, contains 80% of the world’s HIV-positive citizens. It is estimated that there will be 70 million Africans who will be HIV-positive by the year 2015”. Furthermore, it has been noted that: “As Christian organizations providing care in Africa we face a crisis that will affect all of us and our work. AIDS is in the world and AIDS is in the church” (Yamamori, Myers, Bediako and Reed, 1996:51-52).

Korean missionaries are not yet fully involved in AIDS orphans ministry. But 3.2% of Korean missionaries have begun to operate in this area. This ministry may increase soon because of the great need.

3.3.12. Sport ministry

Approximately 2% of the Korean missionaries are involved in this kind of ministry. For example, Young-sub Kim teaches “Judo” to members of the police force in Swaziland. This sport is a contact point for evangelising people. Solomon Youn is in charge of the sports ministry at “African Leadership” in Khayelitsha.



3.3.13. Church partnership

This may be defined as a partnership between Korean missionaries and local churches or pastors. Approximately 7% of Korean missionaries enjoy a partnership with local churches. Luis Bush (1990) defines such partnerships as “an association of two or more Christian autonomous bodies who have formed a trusting relationship and fulfil agreed upon expectations by sharing complementary strengths and resources to reach their mutual goal”. International mission agencies such as AIM, OM, SIM, and WEC have established partnerships with local pastors, churches, assemblies and local mission agencies in order to fulfil the Great Commission. They know the power of team ministry. Dr Tokunboh Adeyemo, Executive Director of the Centre for Biblical Transformation, spoke at last year’s SIM International Council where he identified some of the barriers to effective partnership (SIM Together 2007 issue #117). He offered several principles to help committed partners “go far” together:

- Shared vision and philosophy of mission;
- Equality and reciprocity of partners (servant attitudes);
- Interdependence and shared responsibility;
- Commitment to the local church;
- Mutual trust and accountability; and
- Recognition that God owns it all — the work, the outcome, the glory.



Partnership does not constitute a one way giving or receiving. Rather, it is an equality and reciprocity of partners. This offers a challenge to Korean missionaries to awaken to the significance of partnerships in the mission field.

3.3.14. Church building project

Korean missionaries who are involved in the church planting ministry are concerned with enabling people to build their own church buildings. They also support the building of church buildings for their partnership churches. They have erected more than 150 church buildings in Southern African countries since the beginning of their mission work. This is a very valuable contribution to local churches. However, Korean missionaries who want to implement church building projects should be concerned about their size, the spiritual capacity of pastors, areas, people groups, population, budget, and church members. If they ignore these matters, they may construct the churches larger than is required. They must also build with the participation of local congregations, otherwise they may spoil the latter and those churches will not grow into healthy self-supporting churches. Recently, I encountered a negative experience with two Korean missionaries who wanted to erect a church building. They wished to fully support the church building project. They met with local pastors who desired to take charge. The missionaries made the proposal: “we want to build this building for the Kingdom of God”. However, they did not allow the local church to participate because they were in a hurry to complete the building. Eventually, the local church rejected the project; then after the meeting (held at AEC Boitekong on 2007.2.24 between several Korean Missionaries and AEC pastors), the missionary



shouted to them in anger, “bye-bye AEC”. He was very rude and caused much dissension. If missions wish to work with local people or help them they should respect their opinions and ideas and build a relationship first; subsequently they can erect the church together. This would honour the Lord and embody a witness in the community.

3.3.15. Harbour ministry

The Harbour ministry was founded by the Korean Harbour Mission (KHM) in Cape Town. 0.79% of Korean missionaries who belong to KHM have continuously carried out this ministry in Cape Town.

3.3.16. Job creation and development

Approximately 4% of Korean missionaries are involved in job creation programmes such as computer schools at churches and a technical school in Botswana. The technical school is run by seven Korean missionaries.

3.3.17. Language training

Presently, 1.98% of Korean missionaries are studying the local language and culture in their new mission host fields. There are several missionary training centres such as YWAM, WEC, OM and various Bible schools. These training centres offer formal training programmes not only for the Korean, but also international, missionary candidates. I do not include the Korean missionary *candidates* those who were training



languages and missions in this category because they have not yet decided on their mission fields.

3.4. Relationship with Local Churches and Organizations

Good relationships between missionaries represent one of the essential elements required to achieve the well being of missions. Relationships between the missionaries themselves as well as with the local pastors, in fact, with all people are very important. Pride presents one of the obstacles in this regard.

Jin-Kuk Ju (1989) pointed out that the “pride of missionaries is another serious problem which destroys the good relationship among missionaries and the people they serve. Some missionaries are trying to demonstrate their superiority over other fellow missionaries with the desire of becoming the super-star in missionary service. This pride could bring unnecessary criticism against their fellow workers, in order to keep their superior position over the other missionaries. Sometimes, there is pressure from the sending churches which forces them to work better and quicker than the other workers and this encourages pride”.

How does the Korean missionary build a relationship with the local churches or organizations? I will briefly discuss the Korean missionary’s relationships below and provide further detailed information in this respect in chapter four.



3.4.1. Relationship with Korean mission organizations, parachurch organizations and denominations

Korean missionaries work with Korean mission organizations, parachurch organizations and denominations such as the Korean Mission Board in Southern Africa, the University Bible Fellowship (UBF), the Every Nation Mission (ENM), the General Partnership (GP), Empower Africa, the Africa Continental Mission (ACM), the African Leadership (AL), Youth With A Mission (YWAM) and the Paul Mission.

3.4.2. Relationship with international mission organizations

Korean missionaries also cooperate with international mission agencies such as Serving In Mission (SIM), the Africa Inland Mission (AIM), the Worldwide Evangelical Crusade (WEC), and Operation Mobilization (OM).

3.4.3. Relationship with local churches, denominations, mission organizations

These include the:

Nazarene Church, Methodist Church, Holiness Church, Africa Evangelical Church (AEC), Judea Harvest, World Mission Society (WMA), Reaching The Unreached (RTU), Copota Blind School, Massoyi (Hands and works).



3.5. Conclusion

In this chapter, I outlined the Korean missionary activity in Southern Africa over the last two decades. They instituted their own mission agencies and collaborated not only with their Korean fellow missionaries but also with indigenous pastors and leaders. Among them, Jong-yang Kim and Young-hum Ohm are involved in many different ministries. Jong-yang Kim experienced a painful rejection from two Western mission agencies as a missionary candidate because of his poor English. However, he overcame this situation and his fervour and leadership reached beyond Korean missionary work to Southern African countries such as Swaziland, Mozambique, Malawi and South Africa. His strategy to carry out his mission vision through church planting is remarkable. He planted up to 300 churches with local pastors. He maintained a sound relationship with indigenous pastors and worked with them to plant churches. Recently he became deeply involved in education ministry and established the Medical College in Swaziland during 2007. He also enjoys a close relationship with Korean pastors and churches in Korea because his ministry is impossible without the financial support or prayers of his supporters.

Young-hum Ohm is one of the most active missionaries. He sought out the places of greatest need in Southern Africa. He became involved in children's ministry, sports outreach, business training and loan programmes, Bible training, rural ministries, and leadership development. He recruited new missionaries to carry out these ministries. He also mobilized local people to share his vision. His vision has influenced Korean missionaries in South Africa, Soweto, Madagascar, and Namibia. He encouraged the



establishment of Bible schools for training local pastors and leaders in those countries.

Even though I have not mentioned all the names of the Korean missionaries in this chapter, I will not forget their names and sacrificial missionary life and ministries because they committed their lives to God and obeyed His calling to the mission fields.

Above all, to evaluate the Korean missionaries' ministry would be premature because 40.43% of the Korean missionaries have lived on the mission field for only four years and 20.53% have done so for up to eight years; thus over 65% of the Korean missionaries attempted to carry out their ministry by trial and error in the field.

Secondly, there are 252 Korean missionaries and as I have already mentioned some of them have actively functioned in Southern Africa since the mid 1980s. They have been involved in 17 types of ministries.

Approximately 54.35% of Korean missionaries have been involved in the church planting ministry, leadership development and discipleship and church partnership since 1980. This is more than 50 % of the general Korean missionary's church planting and discipleship ministry (Kidokshinmun 2007.03.07. No 1619) because most of the Korean missionaries who were involved in these ministries are pastors. They placed their priority in ministry is church planting according to their background. In addition, their sending churches or organizations required them to become deeply involved in church planting ministries. However, Korean missionaries should open their eyes to the context in Southern Africa where there is great need and much poverty, as well as the pandemic

of AIDS/HIV, and AIDS orphans. Furthermore, the children and the youth, who comprise approximately 40% of the population, are potential adult leaders of the future.

Thirdly, as already mentioned, of 176 missionaries, 69.84% have served in South Africa while only 30% of them did so in other countries. One of the main reasons for this is that the Korean missionaries were concerned about the education of their children. One of the Korean missionaries noted that most Korean missionaries who worked in South Africa lived within 200km of the international airports because they are concerned about the geographical location of the missions.

At the Korean Missionary Fellowship Conference, Byung-hun Kang suggested that the re-assignment of Korean missionaries be carried out according to the urgency of the needs of other areas. This is one subject of discussion among the Korean missionaries who function in Southern Africa.

Fourthly, 61.22% of the Korean missionaries enjoy a relationship with the local churches, denominations, denominational mission agencies, and international mission organizations. This is a very positive feather in its cap for the Korean Mission Movement today because it is extremely important that the great commission be carried out as a team ministry, not only using Korean missionaries but also all other missionaries. Korean missionaries must maintain a healthy relationship not only with missionaries but also with the indigenous people.



CHAPTER 4

CHALLENGES IN THE MISSION FIELD

4.1. Introduction

The Korean missionaries operate in their host mission fields having grown up in their own country and having been influenced by their own culture from birth. They naturally talk, hear, think, and act in terms of their own culture. When Korean missionaries enter a foreign country, they are faced with different circumstances. However as newcomers, they constantly make comparisons between their home and the host cultures. They repeatedly judge, criticize, reject, and struggle to adapt to the new situation. This forms part of a very natural adjustment process. When they serve the Lord on the mission field, they not only encounter many difficulties, but must also cope with people of different cultures.

David Harley emphasizes that,

Receiving churches also suffer adversely if missionaries are not trained properly for cross-cultural ministry. As one African church leader said to me, “These missionaries do not understand our culture. They are not interested in what we think or the way we do things. They simply want to do things the way they do them in their own countries.” Another African said that he had given up



trying to get some missionaries to listen to his views at all. “They’ve got their own ideas and nothing that we do or say will make them change their minds.” He then went on to comment on the innumerable evangelistic strategies that are flooding into Africa from the west. He described them as evangelical toxic waste (!) and went on to say, “These Christians do not bother to understand our culture, but they come to tell us how to evangelize our people.” (Harley: 1995:9).

In this chapter I will describe the research results stemming from the questionnaires I administered amongst Korean missionaries. I contacted them on three different occasions between 4th July, 2006 and 31st March, 2007.

On the first occasion I gave this questionnaire to the Korean missionaries when I attended a conference of the Korean Missionary Fellowship in Central and Southern Africa from 4th-7th July, 2006 at the Wigwam Hotel in Rustenburg; 35 questionnaires were returned. The second time, I distributed questionnaires by e-mail to all the Korean missionaries working in Southern Africa; 6 people responded. On the third occasion, I personally contacted the Korean missionaries who live in Pretoria and Potchefstroom; 8 completed questionnaires were returned.

Basically, this chapter comprises the questionnaires I utilised and the responses I received.

In terms of my findings, I will describe how the missionaries coped with the context,



and their acquisition of language and culture, meeting the expectations of the local people and churches as well as those of the sending churches in Korea, followed by the conclusion to this chapter concerning the missionary and his family.

4.2. Understanding the Context

Each mission field is characterized by its unique context where the process of the development of the history and culture of each field through the ages is evident. As a newcomer the Korean Missionary must observe this context carefully. If this context is ignored, s/he will not achieve his/her ministry goal in the host country. Most of the Korean missionaries have grown up in a monolingual culture. Thus, the Korean missionary needs to learn as much as s/he can about the context of the host country before s/he arrives and must continue to learn in this regard while s/he is there. Consequently, Korean mission agencies should suggest that their missionaries study the context for a while before they begin their ministry in the field.

J. J. Kritzing (1989:50-64) helps us to understand the context in South Africa, in particular. According to him, a missionary should know these important basic variables in the host country: the degree of Christianization, the kaleidoscope of churches, the sociographic status of the population, socio-economic factors, and the degree of urbanization.

4.2.1. Understanding the context

Thus, this gives rise to the questions:

- How does the Korean missionary understand the context on the mission field?
- What difficulties does the Korean missionary experience in understanding the context of his/her field?
- How do they overcome these difficulties in the context?

The table below provides a summary of answers received.

Table 7: Understanding the context

	Understanding Positively	Less Understanding	No answer
Numbers	30	6	13
Percentage	61.22%	12.24%	26.53%

How do the Korean missionaries understand the context? A summary of the findings of the questionnaire follows:

- I thought I had understood the culture, but as I worked among the local people, I encountered new difficulties concerning the difficulties of the traditional culture.
- The longer I live on the field, the more I am getting to understand the culture.
- I have had no difficulties in adapting to the culture and the context because I have had experience in other mission fields.
- I did research for a year before I began my ministry.
- I had a difficult time at first because I did not understand the culture very well. I am adjusting to it as I am living and working in the field.



- In the beginning, I started my ministry with a passion and a commitment to the great commission rather than having an understanding of the context, so I made many mistakes in my ministries.
- Even though I am different from the people, my attitude is always to learn from them.
- I have learned the word ‘patience’ on the mission field. I think that knowing the local people, the history, the geography and the culture is a life-long process on the mission field.
- I have studied the history of Christianity in the country to gain an understanding of its culture.
- I am trying to learn more about the culture.

As quoted above, Korean missionaries do attempt to adapt and understand the culture in which they work. They are continually in the process of understanding and adapting to it.

4.2.2. Difficulties that the Korean missionaries face in the local context

What difficulties does the Korean missionary encounter in understanding the context? I will summarise the findings of the questionnaire, obtained from the missionaries who responded.

- It is not easy to adapt to the culture.
- I felt that I had adapted to the culture after I studied it, but I have not found it easy to adapt to some cultures which I have experienced during my ministry.



- I have tried to adapt to a culture which has a different concept of time, food, and life style, but, I was disappointed by their lack of commitment.
- It is very difficult to adapt to cultural ways where people do not keep times, promises and schedules.
- I found the adjustment to local food very difficult.

As Kritzinger suggests, Korean missionaries should comprehensively learn the context of the country. They could use various methods and approaches in doing so. In his research, Patrick Johnstone found that the proportion of the Christian population in South Africa is 72.6%, and for other countries: Zimbabwe 61.7%, Zambia 75%, Botswana 62%, Malawi 81.1%, Mozambique 42%, and Madagascar 52.7% (Johnstone 1993). These findings include all denominations, even the independent churches. There is a higher percentage of churchgoers in South Africa than in any other Southern African country.

The “Independent Churches” are an extraordinary mixture. They follow their traditional customs rather than the Word of God, which offers a challenge to missionaries in this area. There is a great need for Bible teaching in the church in Southern Africa, as mentioned previously. Kritzinger (1989:113) states that “the priority in the mission should be evangelism, or socio-economic development, because of the poverty and unhealthy conditions of the specific situation. The mission could find itself in a pioneer situation, or work under the able leadership of indigenous Christians”. There is also a great need to train or re-train pastors and church leaders theologically, for pastoral ministry, counselling, home cell groups, home visiting, discipleship, leadership



development, church administration, and the children and youth ministries, because most pastors are not sufficiently well-equipped to carry out their pastoral ministry. In particular, the AIDS/HIV ministry is one of the most urgently needed ministries in southern Africa.

4.3. Language and Culture Acquisition

Language is the basic tool of communication among people. Language learning is essential to the whole cultural learning process. Individuals who choose to minister cross-culturally but do not learn the language will always be excluded from a deep understanding of the local culture. The best time to engage in intentional cultural learning is during the first two years of ministry (A. Scott Moreau 2000). Dick Anderson, who was the International General Secretary of AIM (1978-1990), told a Korean missionary, “With a dozen Koreans in the mission, AIM saw the importance of adequate preparation before they left their own country. Most missionaries find their greatest challenge in adjusting to African culture, but Koreans in an international society experienced a more painful adjustment to westerners. They thought that colleagues regarded them as ‘too Korean’ and resented their lack of fluency in English” (Anderson 1994: 316). “Language is a very important symbol of identity for a people and mastering it is a sign of respect” (Lloyd-Sidle and Lewis 2001: 42).

Gailyn Van Rheenen also points out that missionaries must learn the language and culture of the people they serve in the host country.



People who grow up knowing only one culture and language are monocultural. Having had limited cultural experience, they are ignorant of the diversity of cultures in the world. They speak only their own language and think in the conceptual categories of their own culture. New missionaries, even those who have read and studied about other cultures, are frequently monocultural. They have not learned to speak the language of their host people and communicate in their thought categories. If missionaries are to identify with a new culture, they must first recognise that they are mono-cultural and must learn the language and culture of their host people (Van Rheenen 1996:97).

Missionaries cannot effectively communicate the gospel across cultural boundaries without first understanding the nature of culture, since missionaries without cultural training tend to conclude that people all over the world are alike (Van Rheenen 1996:81).

4.3.1. The Korean missionary's language learning

Korean missionaries who operate in various mission fields frequently interpret the customs of the host country from a Korean perspective. As a result, how do they overcome this difficulty? These missionaries need to learn two or more languages, usually English and the local language, which is very difficult for them. Most of them have studied English grammar at school and learnt English while in their twenties and thirties. However, they must overcome their difficulties for their ministry to be effective or dynamic over a long time.



International mission agencies in fact require new missionaries to learn English as well as another local language in order to communicate effectively. For instance, SIM requires a new missionary to study language and culture for at least two years before he/she actively begins his/her ministry. GMS also requires that a local language be studied for at least one year before embarking on an active ministry. However, most of the Korean missionaries want to begin their ministry as soon as possible. Nevertheless they must be able to communicate the gospel understandably in the local language; they must also be able to feel at ease in the host culture (Beals 1998).

What level of language acquisition do the Korean missionaries possess? The table below offers an indication of this.

Table 8: The Korean missionary's language level

	Poor	Good	Excellent	No answer
Numbers	13	30	2	4
Percentage	26.53%	61.22%	4.08%	8.16%

As a result of my research, it appears that 61.22% of the Korean missionary's language acquisition is good, 4.08% have reached a standard of excellence, 26.53% are poor, and 8.16% did not reply with regards to their language proficiency.

However, in the questionnaire I did not draw a distinction between English and the local language. Therefore, if I had asked more detailed questions, the result might have been

different.

4.3.2. The Korean missionary’s cultural adaptation

Many of the Korean missionaries spend their 20s and early 30s engaged in their own university education, military service, theological education, and pre-field missionary training before entering missionary service. This unusually long period of preparation in their home country is disadvantageous in terms of intercultural adjustment, learning, and creativity, because those qualities are better acquired when one is younger (Steve S. C. Moon: <http://krim.org/2007/sub3-crc.html>).

Cultural adaptation, especially, is hard for Koreans who originate from a monocultural and monolingual nation. How do Korean missionaries understand and adapt to culture? In this section, I will describe how they understand and adapt to local cultures.

Table 9: The Korean missionary’s cultural adaptation

	Very positive	Difficult	No answer
Numbers	32	8	9
Percentage	68.09%	16.33%	18.37%

4.3.2.1. How do Korean missionaries understand and adapt to culture?

According to my research, 68.09% of the Korean missionaries have adapted to the local culture very positively on the field. Listed below are some of their comments in this connection.



- I am beginning to understand the culture and how to communicate the Bible to the local people.
- I have adapted to the culture positively but reject unbiblical culture.
- I would progressively like to make some changes from the local culture to a Christian culture, but this doesn't mean that I reject the culture.
- I think that we must respect the culture, but I teach them the biblical culture.
- I have experienced culture shock, but I would like to overcome it and adapt as a missionary.
- I would like to adapt to the culture but sometimes I find it [is] in opposition to the Bible.
- I had no culture shock, because I had already served in a European country.
- I am living with local people and try to love the blind kids at Copota blind School.
- I think the cultural adaptation is needed [in order] to [show] concern [for] the local people first [because a missionary must respect and learn the local culture from them].
- I am learning the culture while I am living with them.
- I think that the cultural adaptation is [important in order] to share each other's culture.
- I am trying to learn the culture.

4.3.2.2. Difficulties which Korean missionaries experience in understanding or adapting to a new culture

16.33% of the Korean missionaries find understanding or adapting to the local culture difficult. They remark,

- It is not easy to adapt to the culture.
- I felt that I had adapted to the culture after I studied it, but I did not find it easy to adapt to some cultures which I have experienced during my time of ministry.
- I have tried to adapt to a culture which had no concept of time, has unusual food, and a life style I do not understand, I was disappointed by their lack of commitment.
- It is very difficult to adapt to cultural differences which are not geared to keeping time, promises, schedules and adjusting to local food.
- Adjusting to local food was very difficult.
- When Korean Presbyterian missionaries establish a 'Korean Presbyterian Church', they did not recognize the local culture. So the people did not feel at home in the church.

4.4. Meeting the Expectations of the Local People and Churches

A mission strategy should not only be a one way process in the field. It should also comprise a process of interaction between the missionary and the local people. When a missionary arrives in a new area as a stranger and foreigner, his / her attitude towards the people is very important. We learn many valuable lessons from the history of missions during the time of colonization.

Above all, the Korean missionary should learn what the expectations of the local people and churches are, especially since the Korean missionaries often make mistakes in the field. This is caused by their background. As already noted, they want to begin their ministry straight away because they need to send reports back to their supporters.

4.4.1. How does the Korean missionary understand the expectations of the local people?

Above all, I wanted to know how the Korean missionaries understand the expectations of the local people and how they respond. Hence I asked the question, “How do you handle the expectations of the local people?” The following table depicts the answers received.

Table 10: What the missionaries experienced in relation to the expectations of the local people.

	Financial support	Spiritual support	Partnership	Bible teaching	Church planting	Other	No answer
	10	6	5	3	1	14	10
	20.40%	12.24%	10.20%	6.12%	2.04%	28.57%	20.40%

4.4.1.1. Financial support

What percentage of the black churches is self-supporting? This is a very important issue for missionaries to understand. When I handed over my church leadership to Rev P. Langa at Boitekong Africa Evangelical Church in 2004, the church budget was minimal.



Steve Parr, the associate field director of SIM South Africa at the time, and I agreed to support him for three years until the church was able to support the senior pastor financially. I felt that if the pastor concentrated on his ministry for three years, the church would be able to support him fully. However, the allotted time has passed and the church is still struggling to support him. This is not only a reflection of the commitment of the people attending the church but also of their limited income. In this respect one should be aware that according to the Census of 2001, there was an employment rate of 33.7%, while 24.0 % of people were unemployed and 42.3% were not economically active.

S.J. June, a Korean missionary at the African Theological College, carried out some research in Khayelitsha in the Western Cape of South Africa between 1st September, 2006 and 31st March, 2007. According to his research, there are 440 churches in the area with a maximum attendance of 40 people in each congregation.

The low numbers of members attending church and the high rate of unemployment, as well as the even greater number of people who are not economically active, adversely affect church budgets. Thus, 20.40 % of the Korean missionaries found that the local pastor or church members expect much financial support from missionaries. Participants responded in the following manner:

- The local people expect much financial support, but I support them in many practical ways rather than with money. For example, I sometimes share food on Sundays at a church.



- I give financial support to the building of a school or a church.
- I would like to find a way to help the local people to support their churches themselves.
- Even though, the local people expect financial support from a missionary, while I am working with them, I have an opportunity to share the Word of God.

In spite of these situations, the Korean missionaries must teach Christians to give. William R. Rapire (1999: 55) said, “One of the major observations I have made after living in Africa for more than four years and travelling to Africa over a ten year period is that missionaries helped create the dependency. Missionaries failed to teach the African Church their biblical responsibility to give. Without teaching on giving and a commitment by the African Church to practice this command, the church will remain dependent”.

4.4.1.2. Spiritual support

One Korean missionary remarked that “the local people who live in Cape Town don’t expect financial support from missionaries any more, they desire spiritual growth, and they look for help from the missionaries in the spiritual warfare in the face of the Muslim influence in their communities (Abraham June 2007.7.4)”. 12.24% of the Korean missionaries know that the local people expect spiritual support from them. They know that they need to train congregations from Scripture so that they are able to engage in spiritual warfare. They should also help pastors as they work towards church



growth, and devise educational programmes. One Korean missionary says, “I am trying to help the local people to see their expectations from a scriptural point of view”.

4.4.1.3. Partnership

10.20% of the Korean missionaries found that the local people want to work with the Korean missionary as a partner. I argue that this is a very sound policy for any field of ministry. Mission work is not a one way ministry, as mentioned above. One day, I spoke to a Korean missionary who said, “God made me effective in my mission service through the input of people” (J. L. Kim 2007.9.10). I will discuss this partnership more fully in chapter five.

4.4.1.4. The Bible teaching

Yusufu Turaki asserts, “The African church has a weak biblical and theological base. In other words, there is inadequate biblical teaching in the churches and Christian communities” (in Taylor 2000: 280).

Consequently, 6.12% of the Korean missionaries reported that the local people want to study the Bible. Bible teaching is therefore one of the most important ministry needs in Southern Africa. A Korean missionary remarked, “I am satisfied because the life style of the local people has been transformed”.

4.4.1.5. Church planting

Only 2.04% of the Korean missionaries considered that the local people expected them to become involved in a church planting ministry. However, as I have already mentioned in chapter 3, 32.93% of these missionaries are deeply involved in a church planting ministry, which demonstrates that the desire of the Korean missionary to plant churches differs from the expectation of the local people.

The responses in this regard indicate that,

- Missionaries feel that they must start a church and a crèche.

4.4.2. The local people's expectations of the Korean missionary

What do the local people expect from the Korean missionary? The answer to this should afford these missionaries insight before they take up their ministry. Before such a missionary begins his ministry, he/she should meet with the local people and ask them what he/she could do in their area in order to carry out an effective ministry. They might also ask themselves the following questions,

- Where could I begin to undertake my ministry?
- What kind of ministry would be a priority in this area?
- What do the local people expect of my ministry?
- What is the goal of my ministry in this area?
- How long will I carry out my ministry in this area?

When I conducted my research, I asked the African pastors and leaders of the AEC



churches in the Pretoria circuit several questions, in interviews between 15th July and 30th October, 2006 in Rustenburg, Soshanguve, Zithobeni and Limpopo. I obtained 19 answers as below.

4.4.2.1. The advantage of having Korean missionaries work with the local church

M. J. Lee, a lecturer at the University of Edinburgh, emphasizes that Korean missionaries have 5 advantages (*Kidok Shinmun*:No 1589):

- They are not Westerners;
- They exhibit great passion and commitment;
- They excel in church planting;
- They are involved in the world missions of the Korean Diaspora churches; and
- They live good spiritual lives.

The first question seeks to establish whether there were any advantages accruing from the activities of the Korean missionary in their area.

The following list summarises the responses of the advantages the Korean missionaries experience with regards to their work with the local church:

- They have contributed greatly to the expansion of the Kingdom of God and the teaching of His Word.
- They concentrate on their spiritual development.



- They are able to accomplish God's calling.
- They excel in reaching out to the lost people.
- They help in the teaching and growth ministry.
- They are good at developing the skills of the church members as well as of the leaders.
- They have built churches, and pre-schools.
- They supply food and clothes to crèches and Sunday school children.
- They help the churches to grow spiritually.
- They support the local pastors in the ministry.
- They are able to encourage and develop the leadership of the churches.

4.4.2.2. What are the disadvantages of the missionary's activity in the mission field?

M. J. Lee pointed out five disadvantages in the ministries of the Korean missionaries:

- They are not aware of their role and position in relation to a changing world;
- They must prepare their own mission strategy and missiology;
- They follow the system of capitalism, and their cultural sensibility is of a low calibre;
- There are often tensions among missionaries; and
- The programme of supervision is not very well organized or carried out.

I subsequently posed a question regarding what the local people see as the disadvantages in the ministry of the Korean missionaries.



Table 11: The disadvantages in the ministry of the Korean missionaries

	None	Communication	Spoil the people	No answer
Numbers	4	2	1	12
Percentage	21.05%	10.52%	5.26%	63.15%

The above table records the responses from the local people concerning the adverse effects of the ministry of Korean missionaries. 21.05% reported no disadvantages, 10.52% found communication to be a problem, 5.26% felt that their ministry spoils the people, and 63.15% did not reply. 63.15% replied that they do not know any Korean missionaries. However, the person (5.26%) who replied that missionaries spoil the people, said that “sometimes people attend [church] to relax, hoping that everything will be done by the missionaries”.

4.4.2.3. What kind of ministry do you expect missionaries to be involved in, in your area?

(Examples: Church planting, Evangelism, Children’s ministry, youth ministry, Discipleship Training/Leadership development, Charity ministry, Bible School etc.)

Table 12: The ministries in which missionaries should be involved

	Leadership/discipleship development	Charitable ministry	Church planting	Bible School	Children’s ministry	Youth ministry
N	6	5	3	3	3	2



P	31.57%	26.31%	15.78%	15.78%	15.78%	10.52%
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The local people expect the Korean missionaries to be involved in the following areas of ministry. 31.57% expected leadership or discipleship development, 26.31% preferred a charitable ministry, while 15.78% felt the need for church planting, Bible school and children’s ministry and 10.52% were in favour of youth ministry.

4.4.2.4. What kind of ministry don’t you expect missionaries to be involved in, in your area?

(Examples: Church planting, Evangelism, Children’s ministry, youth ministry, Disciple Training/Leadership development, Charity ministry, Bible School, etc.)

Table 13: The ministries in which missionaries should not be involved

	All ministries are OK	Church planting	Bible school	Discipleship	No answer
Number	5	1	1	1	11
Percentage	26.31%	5.26%	5.26%	5.26%	57.89%

Mohau Mofokeng, a pastor at AEC, suggests that, “Church planting is unnecessary because there are many Christian churches already in our region.” (Interviewed 2006.8.15) In the eyes of local pastors and leaders, the Korean missionaries are newcomers. They do not yet fully understand who they are, what they want and how to build relationships with the Korean missionaries.



4.5. Meeting the Expectations of the Sending Churches in Korea

In his book, *The Church is Bigger than you Think* Patrick Johnstone emphasizes that the Church was planned by God from eternity to eternity; it must retain God's vision for the world (Johnstone 1998). Mission is at the very heart of the gospel and the life of the church. Mission is not one of the many tasks the church is called upon to do: it is the very essence of the church itself. And, of course, in order to communicate the gospel meaningfully and to serve effectively as God's prophetic agent in calling for the conversion and transformation of people, societies, and cultures, the church must know the socio-cultural and historical contexts in which it lives and ministers (Van Engen 1996:11). Mission does not merely focus on those who are sent; those who serve as senders are equally significant (Neal Pirolo 1991:14).

David Bosch argues that "Mission refers to a permanent and intrinsic dimension of the church's life. The church is missionary by its very nature. God is a missionary God, God's people are missionary people. The church's mission is not secondary to its being; the church exists in being sent and in building up itself for its mission" (1995:32).

Korean churches have understood this and by their very nature put it into practice. This understanding of missions continually motivates them to be involved in world missions.

As I have already emphasized in chapter 2, Korean churches enjoy a rich heritage in missions. In 1912, the early Korean Church sent Ki pung Lee, one of 7 ordained pastors, to Jeju Island. This occurred after Western missionaries had been ministering in Korea



for only 20 years. From that time onwards, Korean churches have been carrying out the great commission by sending and supporting their missionaries financially, as well as with prayer and encouragement. Over the last two decades, Korean churches have sent more than 25 000 missionaries to countries all over the world. As suggested above, these churches expect to see fruit as soon as possible from the missionaries that they send out, because their reports influence church members to continue their interest in and support of the missions.

Even before a new missionary has had time to adapt to a new culture, or learn the language, their sending church is already asking: “Have you started a church yet? How many people are attending your church?” “How many people have you baptised?” When missionaries are the recipients of these questions, they feel pressurized to begin their ministry, and to submit a positive report to the church. In Korea there consequently seems to be a misunderstanding of the process needed to begin a ministry in a new culture.

In my case, while I was still studying a new language, my sending church asked, “When will you start your ministry?” I discussed this with the field director of SIM in South Africa, and wrote a letter in which I explained to the church that the missionary must learn the language and the culture before beginning his ministry. Only then did the church comprehend what I needed to do and waited patiently for my ministry to get under way.



Below is an explanation of what Korean churches expect from their missionaries. I will use my sending church, the Cheon An Presbyterian Church (CAPC) as an example. I shall employ “the seven I’s”, a concept which I borrowed from P. G. J. Meiring.

- Inspiration;
- Information;
- Interpretation;
- Involvement;
- Instruction;
- Investment; and
- Intercession.

4.5.1. Inspiration

Korean sending churches needed fresh inspiration for missions. The CAPC has been involved in Missions since 1984. This activity was inspired by Rev J. H. Lee after a discussion with Prof I. S. Kim.

The CAPC was established on 15th March 1955. Rev J. H. Lee was called to be the senior pastor at the CAPC in 1982 (*The CAPC Handbook* 2004). It was one of the smaller churches in Cheon An City, with approximately 30 members. Since the inception of the Church, he taught the Bible, emphasized prayer, encouraged Church members, visited homes and evangelized the local areas. Elder C. S. Han, one of the



church members, commented: “God blessed the CAPC every week. He drew people to the Church just like the Church at Jerusalem.” (Interview 2006.2.20).

For two years Rev Lee was very occupied with his ministry in his own church. One day, in 1984, he attended a seminar by Chuck Smith and stayed at the house of Prof I. S. Kim, the chairman of the OMF council in Korea. That evening Prof. Kim shared the meaning of missions to the world and explained to Rev Lee that the very heart of God desires to reach people from all nations (Matthew 28:19-20, Act1:8, and John 20:21). At this point God stirred Rev Lee’s heart to obey God’s great commission. Subsequently, as he studied God’s Word, he realized the meaning of missions from God’s standpoint. He became eager to attend mission seminars and conferences. Whenever he met any missionaries, he discussed the subject with them all night. From that time, he began to develop his own vision, which became that of the CAPC.¹⁵ It offered a challenge to the church. In 1985, he began to support a missionary who had worked in North Korea, S Y Yang with CCC. The CAPC sent five missionary families and five single missionaries, and supported 67 missionaries from different mission agencies all over the world (www.cheonan.or.kr). When he was interviewed by an author at the Mission Institute in 1992, he commented that for “the CAPC to be involved in world missions is not a matter of pride or looking for praise from people, it is done in obedience to the Lord” (*World Mission* 1992. vol.13:29-30).

In Korea, the senior pastor is the key person in the church. The church is driven by his vision. The CAPC has been led by Rev Lee since 1982. His vision influences all church

¹⁵ The Vision of the CAPC is World Mission, Discipleship, Evangelism, Youth Work, Scholarship for Youth, Help for Human Needs, done by Prayer [www.cheonan.or.kr].



members to hold the same vision for God's glory. Above all, his vision was inspired by God and missionaries. The Korean church needs to receive news and information from the missions fields in order to motivate and challenge their church members.

Therefore the Korean missionaries should remember that they bear the responsibility to act as a breath of fresh air to missions in order to influence not only their sending churches but all Korean churches.

4.5.2. Information

It will be evident that Korean sending churches need to receive new information from the mission field on a regular basis. This will challenge the sending churches and other congregations.

Information is powerful. We live in a society which thirsts for information. The amount of information which a person, company or nation possesses and uses can make or break its progress. Churches and mission agencies are no exception. The correct data relating to the missionary and his ministry will motivate the home church to become more deeply involved in mission outreach. However, the wrong information may cause the church to lose interest in the work.

Even though I communicated the correct details to my sending church and supporters, I discovered that there was a lack of understanding and much ignorance about my work when some of the CAPC members visited the mission field in South Africa with Rev Lee from 9th-19th April, 2004. As soon as they arrived at the Johannesburg Airport, one



couple immediately went to the toilet, because they thought that we would not possess proper toilet facilities at the mission station. When they saw Pretoria and Rustenburg, they were surprised to see such a well developed country. One supporter said to me, “I never expected it. I expected to go to a bush area and stay with bush people”. He told me that I must send them the “correct information”.

The mission department of the CAPC receives all missionary newsletters which arrive from all its missionaries from all over the world. These are published in the weekly news papers at CAPC and regularly displayed on the notice boards, together with the photographs that are sent. The mission department distributes them to a 24 hour prayer team and small prayer groups, since it is felt that church members should know what is happening on the mission field. When missionaries go on their furlough they also provide reports on their ministry. The CAPC conducts a report back meeting at least once a month because many missionaries visit the church. This offers a very effective channel for receiving information about the mission fields. The CAPC also requires missionaries to write a letter four times a year. The CAPC members also learn about the different situations when they visit mission fields, attend mission conferences, and read informative books. In this respect Willis E. Garrett suggests that “the missionary program must be a year round program” (1991:4).

4.5.3. Interpretation

The pastor carries the responsibility of interpreting the gospel of Jesus Christ just as the Lord did (Meiring 1994:51). Thomas G. Long mentions the important image of the



“herald as preacher” in his book (1989). The herald preacher carried out one clear task with two aspects: to attend to the message of the Bible and to proclaim it plainly. He must seek to be more faithful to the message that he receives from Scripture. Preaching is being a herald because that which it proclaims is the word of God, which in itself is dynamic (Long 1989:24-30). Rev Lee understands that God’s Word teaches about missions very clearly in both the Old and New Testament. His preaching always focuses on missions. The CAPC members have a saying about his preaching: “The title and text are different but the conclusion is always the same: World Missions”. Above all, he uses the prayer letters which arrive from missionaries as effective sources of examples in his message. He continually motivates members of the church to become involved in missions, because he knows that mission is not only his vision, it is the heart of God. For him God’s whole church must be involved in missions. When the church planned to erect a new church building, some of its members asked him to stop supporting the missionaries until the building was completed, owing to insufficient finance to complete the edifice. He persuaded the church to sacrifice itself for Christ, to remember his suffering, and as a result, after the church had prayed its members continued to support the missionaries (*World Mission* 1992. vol.13:30).

4.5.4. Involvement

Korean sending churches desire to take part in missions not only indirectly but also directly. Meiring points out the importance of involvement in missions as follows, “To involve the church members requires careful and thorough planning. Opportunities must be created for Christians to be involved in mission work. To enthuse men and women,



to call them to commit themselves to missions, without providing them with the opportunities to do something, borders on the unethical. It provides a guaranteed inoculation against all future missionary enthusiasm and involvement” (Meiring 1992:52). “Every department in Sunday school, every group, every general service should somehow reflect the privilege and responsibility of missions” (Garret 1991:4-5). My sending church, the CAPC, utilises various programmes to encourage participation in missions.

4.5.4.1. Mission guest house

Though Korean missionaries have been sent out by churches since 1980, the church has never provided accommodation for retired missionaries nor for those missionaries on furlough. When missionaries are on their “home assignment”, they feel like strangers; as a result they only stay in their home country for a short time before returning to the mission field without having had time to rest. However, in 2000, the CAPC prepared a Guest House which is now available for missionaries as the need arises.

4.5.4.2. Visits to mission fields

“A number of mission boards sponsor field trips for the purpose of allowing pastors and laymen to see the work first hand. Nothing so stimulates an active, vital interest in missions. Young people have the opportunity of going as summer missionaries and actually becoming a part of the work” (Garrett 1991:9). The CAPC has created a visitation plan for church members to visit the different fields twice a year for the

encouragement of the missionaries and to stimulate involvement in world missions. Rev Lee emphasizes the need for members to visit the mission fields and to be open to God's ministry in their lives. In fact, after he and various members had visited the mission field, the latter became a torch of prayer for missions.

4.5.4.3. Becoming a world Christian

Not all Christians can travel to the mission fields but they can become involved in missions at home through prayer, by giving financially, and by their wholehearted support. The CAPC members write letters and send special gifts to missionaries. Each family adopts one missionary, maintains contact and supports them throughout their term in the field.

4.5.5. Instruction

I will now introduce the mission education programme at the CAPC.

4.5.5.1. The Layman Missionary Training Course (LMTC)¹⁶

The LMTC was introduced at the CAPC in 1999. The GMS (Global Mission Society in Korea) had assigned 1538 GMS missionaries all over the world by 2006. These missionaries were pastors, their wives and single missionaries. The GMS recognized the need to mobilize laymen to become involved in missions. The strategy of the LMTC is

¹⁶ The CAPC implemented this missions school in 1996 with courses being offered twice a year for church members. It merged with LMTC, a special programme at GMS (Global Mission Society in Korea (Hapdong), in 1999.



to obey the great commission and recruit laymen as missionaries to take the gospel to people in different countries (The CAPC 2002. Annual report for Cheon An LMTC). The CAPC encourages pastors, elders and church leaders to study through the LMTC.

4.5.5.2. “Mission Korea”

“Mission Korea” is a large biennial nation-wide conference of various youth agencies (IVCF, Joy Mission, YWAM, CCC, and others). Here thousands of young people have been recruited for short-term mission involvement by CCC, OM, YWAM and others (Johnstone 1993:338). The CAPC regularly sponsors young people from the church to attend “Mission Korea”. Most of those attending this conference commit their lives to service on the mission field. The CAPC supports them with prayer and encouragement, as well as financially.

4.5.5.3. Short term mission trips

One of the most important aspects of the programme is to involve people in missions. Many Korean churches and mission agencies plan annual short term mission trips. CCC, JOY, OM, and YWAM, etcetera challenge young people to dedicate their lives to missions for at least 3 years. They organize mission trips to different parts of the world. The CAPC encourages and supports young people to undertake these trips, which represent some of the most effective “mission education programmes” of the Church.



4.5.5.4. Missionary reports

These were instituted at the CAPC in 1984. Missionaries report the activity in the mission field, share their prayer items, challenge the church members, and thank the church for their prayer and support.

4.5.5.5. Mission Information Room

The CAPC opened the MIR in 1996. It contains a vast array of books on missions, magazines, video tapes, photos, and material from the mission fields, for the information of church members. The CAPC also makes this information available to other local churches.

4.5.5.6. Missions department

The CAPC's missions department is like a mission agency. Its members are: the senior pastor, the assistant pastor, two elders, and several deacons and staff members. They convene a meeting once a month, to make decisions concerning mission policy, the support of missionaries, and to discuss all mission matters of the church. Their role is to liaise between the church and the mission field. The CAPC urges the church members to attend mission conferences, MTI¹⁷, Mission English Camp, etcetera.

4.5.6. Investment

The CAPC and Korean churches invest much money in missions. Today most mission organizations require a missionary to raise a certain basic amount for the purposes of

¹⁷ The Mission Training Institute in Korea has held a seminar to teach missions to church members twice a year since 1982.



support on the mission field. The missionary is supported by his / her sending churches or individual supporters.¹⁸ Without this support it would not be possible for the missionary to carry out his /her ministry on the field, because the ministry relies on finance. Presently, the CAPC invests at least 12-16.50% of its annual budget, based on the giving of 1,000 members, for world missions. This is approximately US\$ 250,000. The Mission Department of the CAPC has motivated members to pledge at least US\$5 per adult, and US\$1 per child per month. This has been the practice on the second Sunday in December since 1985.

Below is a breakdown of the CAPC's investment of their annual budget over a 20 year period.

1983 : US\$ 2,350;

1988 : US\$ 36,0275 (2.93%);

1993 : US\$ 135,3625 (4.93%) ;

1998 : US\$ 154,166 (11.01) ;

2000 : US\$ 238,500 (16.40%);:

2004 : US\$ 257,500 (12.04%).

2007: US\$ 350,000 (17.5%)

This indicates that each church member on average gives over US\$ 257.50 a year. The CAPC mission giving did not cease, not even while Korea was controlled by the IMF. In 2000, the CAPC invested over 16.40 % of its annual budget in missions (*The CAPC Annual Report 2003*). This indicates that the CAPC members contributed a significant

¹⁸ GMS (Global Mission Society in Korea) requires a new missionary (2 adults and 2 children) to raise US\$ 2,400. If someone is willing to work with SIM (Serving In Mission), he must raise approximately US\$2,750 for 2 adults and 2 children.



amount of their money towards sending missionaries to the field. As George Miley states: “That is effective proof of the awesome potential for missions found in the local church” (Winter 1999: 729-732). It is important to mention the point that the church has made a decision to support a missionary until he retires. The church members are very proud to participate in missions as senders.

4.5.7. Intercession

Most congregations of the sending churches exercise real power in prayer. “Prayer is an offering of our desires unto God, for things agreeable to his will, in the name of Christ” (*Westminster Shorter Catechism* 1978). God promises one: “Call to me and I will answer you and tell you great unsearchable things you do not know” (Jeremiah 33:3). Bounds quoted Edward Payson’s words in his book “Power through Prayer”: “Prayer is the first thing, the second thing, and the third thing necessary to a minister. Pray, then my dear brother; pray, pray, pray” (Bounds 1971:13). Prayer is our life, power, and weapon for missions. Kritzinger emphasizes that “there is no other starting-point for faithful mission than prayer” (Kritzinger, Meiring & Saayman 1994:115). At the CAPC the most important ministry and basis of mission support is prayer. A missionary minded congregation is a praying congregation (Kritzinger et al.1994:53). There are special prayer groups: the Early Morning Prayer Devotion, the 24 hour prayer chains, the Prayer Mountain every Thursday, the Friday Prayer Meeting, and the Special Women’s Prayer Night when missions and the ministry of the CAPC are prayed for. Pastors, missionaries, and church members distribute their different prayer items to



these prayer groups, and pray continually until they receive an answer from God. Prayer is at the heart of the church's mission to obey God's commission.

One day, while I was learning English in England, I bought a car, and wanted to test it on the road. That day I was involved in a serious accident. Fortunately no-one was injured. Later I realized that God had protected us, because at that time there was a special women's prayer group praying for us, in Korea. I argue, therefore, that prayer is the starting point in missions and constitutes a dynamic weapon for carrying the gospel to all nations, tribes, and languages.

4.5.8. Conclusion

Steven C. Hawthorne, in his article concerning "Senders" in his book *Perspectives*, suggests six areas of support which senders can offer: moral, logistic, financial, prayer, communication, and re-entry support (in Winter 1999: 709). The CAPC as a sending church balances all six of these facets as a result of Rev Lee's vision and ministry, and the commitment of the church members to world missions. The CAPC is a mission-minded church where the church members want to be world Christians (Gaukroger 1996:5). One day, one of my supporters remarked to me, "I am so happy to support you, because this is the mission of my life on earth. God gives me strength to be involved in missions to the world. My family will support you continually" (Y. S. Cho 2006.2.20). Most church members are very glad to support world missions.

4.6. Relationships with Local Churches and Organizations

I asked the Korean missionaries about their relationships with local churches and organizations because relationships form a very important role of their ministry in the field. The results are furnished below.

4.6.1. Relationship states as regards collaboration

Table 14: The Korean missionary's working relationships

	Independently	Relationship with others	No Answer
Numbers	17	30	2
Percentage	34.69%	61.22%	4.08%

34.69% of the Korean missionaries operate independently, while 61.22 % work with others to create a relationship and only 4.08% did not answer this question. 61.22 % of the Korean missionaries collaborated with three different organizations in the field as follows:

4.6.2. Is working with local churches problematic?

Table 15: The position of Korean missionaries working with local churches

	Very Positive	Problematic	Not working	No answer
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Numbers	10	29	1	9
Percentage	20.40%	59.18%	2.04%	18.37%

Of the 49 missionaries interviewed, 20.40% were positive with regards to their working relationship with local churches, but almost 60% had experienced problems. One person was not involved in a local church and answers were not received from the final 18.3%.

4.6.3. Relationship with local pastors

What kind of relationship do you have with local pastors?

Table 16: The Korean missionary’s relationship with local pastors

	Poor	Good	Excellent	No answer
Numbers	0	35	10	4
Percentage	0%	71.43%	20.41%	8.16%

All missionaries who responded said that they enjoyed a good to excellent relationship with local pastors. This indicates that a trust relationship has been established in their view.

4.6.4. Relationship with the national people

Table 17: The Korean missionary’s relationship with the national people

	Poor	Good	Excellent	No answer
Numbers	0	34	13	2
Percentage	0%	69.39%	26.53%	4.08%



From this table it is evident that the great majority of missionaries enjoy a good relationship with the national people. This demonstrates that they have made progress in their cross-cultural understanding.

4.6.5. Relationship with fellow missionaries from other countries

Table 18: The Korean missionary’s relationship with fellow missionaries

	Poor	Good	Excellent	No answer
Numbers	0	32	9	8
Percentage	0%	65.31%	18.37%	16.33%

The majority of Korean missionaries enjoy good relationships with fellow missionaries from other countries. Those who did not reply operate in a situation where they have no contact with foreign missionaries.

4.6.6. Relationship with other Korean missionaries

Table 19: The Korean missionary’s relationship with other Korean missionaries

	Poor	Good	Excellent	No answer
Numbers	0	43	4	2
Percentage	0%	87.75%	8.16%	4.08%

When I asked the following question: What kind of relationship do you have with other Korean missionaries? 87.75% of the Korean missionaries answered “good”, and 8.16% of them answered “excellent”, while only 4.08% of them did not reply.

However, when I asked this question: “What were the worst experiences you had?”, then, ironically, 12.24% of the Korean missionaries answered, “Relationship with other Korean missionaries”. Their comments were as follows:

- I had serious conflicts with other Korean missionaries.
- I left my mission field because a senior Korean missionary used my visa situation to threaten me.
- There were rumours and complaints and misunderstanding about me from the other missionaries.
- I met many nasty missionaries.

These represent some of the difficulties of teamwork and partnership among the Korean missionaries. I will discuss this matter more fully in chapter 5.

4.7. The Missionary and His Family

Table 20: The most important personal problems of the Korean missionaries

	Spiritual Life of the missionary	Lack of training	Financial Concerns	Family concerns	Health problems	Sense of fulfilment /frustration	No problem	No answer
N	11	0	4	15	2	9	3	5

P	22.44%	0%	8.16%	30.61%	4.08%	18.36%	6.12%	10.20%
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What personal problems does the Korean missionary face?

22.44% of missionaries cited problems with maintaining their spiritual life, while 0% felt that they lacked training. Financial concerns were a problem for 8.16% of the missionaries while 30.61% mentioned family concerns, 4.08% cited health problems and 18.36% felt frustrated and unfulfilled. According to results of my research, none of the Korean missionaries lacked training, however, ironically, 38.77% of the Korean missionaries responded that they encountered difficulties owing to a lack of training. This meant that they felt they needed retraining programmes in the field. There are many mission organizations, Bible colleges and seminaries which have developed “Missionary Retraining Programmes” such as the Asian Cross-Cultural Theological Seminary, KRIM, Chongshin University, Tentmaking Support Centre (http://tscnet.info/tm_edu_4.htm), and GMS in Korea.

Table 21: The most important problems Korean missionaries must face

		Numbers	Percentage
1	Spiritual exhaustion	32	65.30%
2	To have little time for prayer	24	48.97%
3	Lack of training	19	38.77%
4	Financial problems	20	40.81%
5	Family problems	9	18.36%
6	Health problems	24	48.97%
7	Frustration: little sense of	14	28.57%



	fulfilment		
8	Relationships	5	10.20%
9	Language	6	12.24%
10	Children's education	1	2.04%
11	Teamwork	1	2.04%
12	Misunderstanding of cultural differences	1	2.04%
13	Visa	1	2.04%
14	No answer	2	4.08%

4.7.1. The spiritual life of the missionary

It is essential that the Korean missionaries maintain their personal spiritual growth because one's spiritual life influences one's entire life and ministry. At no other point in ministry is there a greater struggle against so many odds. Satan is no fool. He strikes at the very vitals of the Christian life, hoping to cripple God's servant at the source of his / her spiritual health. Breathing the fresh air of the Word and exercising the soul in prayer are at the heart of the missionary's spiritual resources (Beals 1998). The missionary's whole life is the message. The life of Christ must shine forth from his or her life (Winter & Hawthorne 1983:812).

In this regard our physical health also affects our spiritual life to a great extent. A missionary is often subjected to unusual physical stress through the buffeting of



emotional and spiritual forces. We know that our bodies are very much a part of our stewardship.

22.44% of the Korean missionaries are concerned about their spiritual life. In response to the question: “What are the most important challenges that Korean missionaries have to face?” 65.30% of the Korean missionaries stated that they experience spiritual exhaustion. They also mentioned that to maintain a strong vibrant spiritual life requires regular devotions, a good balance of time, passion and the use of gifts. This will result in purity of faith, unity with God, knowledge of God’s will and a passion for missions. Stewardship also plays an important part of this growth process.

4.7.2. Lack of training

Two decades ago, Jin-Kuk Ju (1989) referred to a lack of adequate missionary training: “One of the most common problems is the lack of adequate missionary training to carry on their task properly in the field. In most cases they have little understanding about cultural validity, but regard their own as the best and it is the goal that they should persuade the people of the field to follow sooner or later”.

Table 23 illustrates how the mission agencies assist their missionaries. Although I originally thought that missionaries lacked adequate training, my research has proven the opposite. I have found that through the many training opportunities available in Korea, all missionaries are well equipped in many different aspects of mission work. From the beginning, Korean churches and mission organizations have required new

missionary candidates to obtain a diploma or degree from a recognized institute.

Table 22: Types of Korean missionary training

	Theological Training	Missionary Training	Discipleship Training	Pastoral Training	Mission Field Training
Numbers	33	22	28	13	19
Percentage	70.21%	46.80%	59.57%	27.66%	40.43%

4.7.2.1. Denominational Missionary Training Institutes

The following table indicates where the Korean missionaries trained.

Table 23: Number of Korean missionaries at each training institute

		Missionary training institutes	Number	Percentage
1	Denominational Missionary Training Institutes	DMTI(Daesin),KMTI, MTI(GMS), MMTI(Methodist), Tonghap, Assembly of God, Jesus Korean Sungkyul Church, Korea Evangelical Holiness Church	18	36.73%
2	Interdenominational Missionary Training Institutes	ACTI, AIM,GPTI,GBT, GMTC,HOPE,KFH,KMOC, KWMTI	29	59.18%

		KHM, MTI, TIM, SIM, SM,UPMTC, WEC,		
3	Missionary Training through para-church organizations	CCC, ENM, UBF, YWAM.	9	18.36%
4	Bible Schools	Immanuel International Bible College, Mission School	4	8.16%
5	Mission fields	England, Philippines	5	10.20%
6	No answer		5	10.20%

36.73% of the Korean missionaries trained at a denominational missionary training centre; as follows:

- MTI at Global Mission Society (GMS):3 missionaries;
- KMTI at Kosin Presbyterian Mission (KPM): 3 missionaries;
- DMTI at Daeshin World Mission Society (DWMS): 3 missionaries;
- MMTC at Korea Institute for Mission Strategy: WMTI (Melodist): 1 missionary;
- Korea Evangelical Holiness Church: 3 missionaries;
- Jesus Korean Sungkyunl Church: 1 missionary;
- Presbyterian Church of Korea (Tonghap):2 missionaries; and
- Korea Assembly of God: 2 missionaries.

4.7.2.2. Interdenominational missionary training institutes

59.18 % of the Korean missionaries trained at an Interdenominational Missionary Training Centre:

- MTI (Missionary Training Institute): 5 missionaries;
- GPTI (Global Professionals Training Institute):1 missionary;
- ACTI (Asia Cross-cultural Training Institute):1 missionary;
- KFH (Korean Food Hungry International):1 missionary;
- The Paul Mission International World Mission Training Centre: 3 missionaries;
- KWMTI: 2 missionaries;
- KHM (Korean Harbour Mission):3 missionaries;
- HOPE (Helping Overseas Professionals' Employment):1 missionary;
- OMF (Overseas Missionary Fellowship):1 missionary;
- GPTI (Global Professional Training Institute):1 missionary;
- TIM (Tyrannus International Mission):1 missionary;
- GBT (Global Bible Translation):1 missionary;
- GMTI (Global Missionary Training Institute):1 missionary;
- WEC (Worldwide Evangelization for Christ):1 missionary;
- AIM (Africa Inland Mission):1 missionary;
- SIM (Serving In Mission):1 missionary;
- UPMTC (Unreached People Missionary Training Centre): 1 missionary; and
- SM (Stump Mission): 3 missionaries.

4.7.2.3. Para church organizations

18.36% of the Korean missionaries trained at para church organizations as follows:



- DTS at YWAM: 5 missionaries;
- CCC (Campus Crusade for Christ): 2 missionaries;
- ENM (Every Nation Mission): 1 missionary; and
- UBF (University Bible Fellowship): 1 missionary.

4.7.2.4. Bible schools

Some were trained at Bible Schools:

- Immanuel International Bible College: 1 missionary;
- Mission School: 1 missionary; and
- Others: 2 missionaries.

4.7.2.5. Mission field

Five (10.20%) of the Korean missionaries responded that they had been trained in the mission field, four trained in England, and one in the Philippines.

4.7.2.6. Evaluation

Korean missionaries stem from various training backgrounds: Bible or theological training, experience in pastoral ministry, missionary training, and short term mission trips before they are sent to the mission field. More importantly, Korean churches and mission organizations have instituted their own missionary training centres or missionary training programmes because of their mission policies and strategies



established after 1980. The education and degree of training of Korean missionaries is very thorough.

David Harley emphasizes “holistic training” in setting up training programmes for missionary candidates for cross-cultural missions. He suggests six areas of connection namely, spiritual development, character formation, practical courses, ministry skills, as well as specific training for single missionaries, married couples and families. If the church is to make disciples of all nations, she must make use of the gifts of all her members, both men and women, single and married, and must provide them with comprehensive preparation for the missionary task. It is the task of missionary training centres to provide such holistic preparation (Bonk 1991:79-91).

Timothy K. H. Park observed, “With the explosion of growth in numbers of Korean missionaries since the early 1980s, too many missionaries have been sent without being properly selected or trained. There is an urgent need to give immediate attention to this deficiency in working with missionary candidates, moving them from their monocultural background to being cross-cultural people” (EDWM 2000:546).

4.7.3. Financial concerns

4.7.3.1. Financial need for missions

When Jesus sent out his twelve disciples, he issued them with specific instructions, “Do



not take along any gold or silver or copper in your belts; take no bag for the journey, or extra tunic, or sandals, or a staff; for the worker is worth his keep” (NIV Matthew 10:9-10). However, as Meiring emphasizes: “missions run on money” (Meiring 1994:53). Money is one of God’s most useful good gifts (Cunningam 1988:33) and missions need it. There is no way around this fact. Missionaries require financial support which includes provision for salaries, health insurance, work funds, vehicle or transportation funds, children’s education, social security, travel to and from the area of service, retirement, and church buildings (Caldwell 1994:46).

4.7.3.2. Money can be a barrier to the work of mission

Money can constitute a barrier to missions. Zablon Nthamburi describes this as follows:

The missionary was, by local standards, a very wealthy person. People could not understand why, with so much wealth, the missionary seemed unwilling to share with those who were poverty stricken. In “The Gospel and Frontier Peoples”, John Mbiti describes African converts as beggars of Christian spirituality, ideas, cash, and personnel. As he puts it: African Christians still regard the missionary or his home church overseas as “omniscient” in all matters pertaining to Christian faith; as the “omnipotent” in money and wealth (Bonk 1991:xiv).

Ho-Jin Jun comments that “the Korean missionary movement prohibits winning a soul through money” (Ho Jin Jun 2003:19).

Some Korean missionaries offer their home in the field to their friends’ or relatives’



children or church members (from their sending churches) for the latter to stay at a fee. They make a profit from this practice in order to help to finance their ministry. They also feel they need to add to their income owing to a lack of financial support.

It may be worthwhile for children or young people to study in South Africa in order to prepare for their future. On the other hand, it is not healthy for the missionaries, because they have been assigned by the Korean churches to do mission work, not raise funds. The sending churches should supply their financial needs.. One of the senior Korean missionaries asserted, “It is one of the bad practices of missionaries and the Korean Missionary Fellowship must put a stop to it”. I concur with his opinion. Korean missionaries should learn from the rich legacy of “faith mission” missionaries during the last two millennia. Paul worked as a tentmaker, but his priority was his ministry.

Timothy Kiho Park noted,

It is sad to see how the abundance of finances has kept many Korean Christians from a childlike dependence on God in their ministry and from cooperating with other missionaries, denominations, and churches in their missionary efforts. Korean missionaries tend to use their finances to recruit nationals and new converts to work together in evangelizing and planting churches. However they may do so at the cost of corrupting these “innocent” people, a reality observed earlier by John Nevius (Moreau, Netland, & Van Engen 2000:547).

4.7.3.3. Fundraising for missions



Lack of financial support can affect the entire life and ministry, of a missionary. I posed the question: “What are the most important personal problems you have experienced?” to which 8.16% of the Korean missionaries answered “financial concerns”. I also asked another question: “What are the most important challenges that Korean missionaries face?” to which 40.18% of the Korean missionaries replied that finances were an issue.

The Korean missionaries who were sent independently by churches, assemblies, or para church organizations lacked basic support. Therefore, the Korean missionaries are obliged to raise sufficient funds to be able to survive and carry out an effective ministry in the field. I will quote William P. Dillon’s fresh ideas for a practical guide to raising support:

Step 1: Begin with your home church;

Step 2: Determine to whom you will go for support;

Step 3: Record and catalogue prospects;

Step 4: Mail your first prayer letter;

Step 5: Make appointments;

Step 6: Conduct the visit;

Step 7: Track support;

Step 8: Say thank you;

Step 9: Conduct a letter/ phone strategy;

Step 10: Expand contacts;

Step 11: Cultivate your support; and

Step 12: Resolicit support.



What other options are there? (<http://www.missionresources.com/fundraising.htm>).

- Send letters to all your friends or church members who might want to support you, describing your ministry;
- Increase your prayer time and ask God to meet the need;
- Learn to live by faith unless you are already living by faith;
- Operate a web site regarding your ministry;
- Apply to mission boards who might want to become part of their ministry; they might help you to raise funds;
- Apply to foundations that might support you – a small chance of help;
- Ask God to change your attitude about raising support;
- Make a video of your ministry and burden, preferably at the place you want to minister, and share it with people; and
- Print a missionary prayer card and send it to friend, church members, and family.

In the context of the Korean church, relationships between a missionary or missionary candidates and churches or supporters are one of the most important aspects when needing to raise funds. Most of the Korean churches have begun to support missionaries through relationships. Consequently the Korean missionaries build close relationships with their supporters, or potential supporter groups for the purposes of fundraising by the means described.

4.7.4. Family concerns: wife, children

The Korean missionaries must create a proper balance between family and ministry. When they arrive on the mission field, they face many difficulties such as language,



food, weather, people, and unfamiliar social mechanisms. On the other hand, missionary families spend a great deal of their time together in adjusting to a new host mission field. They should try to overcome all their difficulties jointly. However, this will take time. After their adjustment to the field, they should maintain their family relationships, continue growing spiritually, and continue their ministry faithfully. In the research carried out by the WEF Missions Commission as part of their Reducing Missionary Attrition Project (ReMAP), 26 specific reasons for leaving missionary service were investigated (Taylor 1997:251). According to this study, 22.5% of this attrition concerned family problems such as health difficulties, children’s needs, personal concerns, outside marriage (that is, marriage to a local person), elderly parents and marriage or family conflict. These attrition rates provide an insight into how to anticipate and prevent difficulties in the field for the Korean missionary.

4.7.4.1. Marriage status

Table 24: The marital status of Korean missionaries in Southern Africa

	Marriage	Single
Numbers	47	2
Percentage	95.91%	4.09%

On the whole, in my area of research, the percentage of married missionaries is much higher than single missionaries.

4.7.4.2. Children



Table 25: Status of the number of children in Korean missionary households

	No children	1 child	2 Children	3 Children	4 Children	5 Children
Numbers	1	4	28	13	0	1
Percentage	2.13%	8.51%	59.57%	27.66%	0%	2.13%

In the families that I surveyed more than 50% had 2 children; apart from this the numbers ranged between no children to one family with 5.

4.7.4.2.1. Identifying the difficulties of Korean missionary children

Missionary children or “Missionary Kids” are also called “Third Culture Kids”, that is, people who have spent a significant part of their developmental years outside their parents’ culture. Missionary children build relationships with all the cultures they encounter yet they do not enjoy full ownership of any. Although elements from each culture are assimilated into the missionary children’s life experience, the sense of belonging is stronger in a relationship with others of a similar background (Pollock & Reken 2001:19). While the benefits of cross-cultural living are rich, a feeling of rootlessness may result as children move back and forth between two worlds: the world they become part of, and the world of brief visits to relatives and friends back home (Priest 2003:9). As H.K. Youn has commented, “Missionary children often have a struggle with identity and the emotional sorrow of frequent separation. Another big difficulty that missionary kids encounter is being separated from their parents from a young age if they are sent to boarding school. In fact, this is an experience which young children find very difficult to assimilate” (Youn 2006:10). Pollock insists that



missionary families face a variety of choices to make decisions regarding how to educate their children; every option has distinct advantages and disadvantages. Making the right choice for schooling is so crucial for missionary children (Pollock & Reken 2001:216). Therefore, it is important that missionary parents need to know the current educational options and policies for their children. Furthermore, Wrobbel and Plueddemann (1990) claim that the psychological and social development of missionary children is much lower than that of children who grow up in one culture (Priest 2003:9). This kind of “expert” knowledge of missionary kids suggests that they are faced with major difficulties in mission fields. Thus they need to be understood and their experiences need to be considered.

Therefore, the Korean missionaries must be concerned with identifying the difficulties of their children while they are serving in the field. This is one of the causes of missionary attrition.

4.7.4.2.2. *Education of the Korean missionary children*

In 2003, Koreans spent \$284,421million on extra informal education. This indicates their passion for education. Koreans mainly invest in the latter. Most Korean missionaries are seriously concerned about the education of their children, even in the field. I consider that South Africa is one of the best countries in Africa as regards education, which is one of the reasons that 69.04% of the Korean missionaries who work in Southern African countries are serving in South Africa. Only 30% of the Korean missionaries work in ten other Southern African countries. This issue relates effectively and strategically to the missionary’s placement today. So the “MK’s”



education represents one of the important issues facing the Korean missionary movement today.

4.7.5. Health problems

The World Health Organization's definition of health includes physical, mental, and social wellbeing, but the biblical concept of Shalom moves beyond that, encompassing the issues of welfare, health, and community (Moreau, Netland, & Van Engen 2000:426).

When asked about the most important issues Korean missionaries face, 48.97% of the respondents cited health problems. The missionaries disclosed disease, accidents, and crime in the field. Therefore the Korean mission agencies must be concerned about their health problems. This is an essential need for all Korean missionaries so as to complete their long-term ministry and to prevent their attrition.

4.7.5.1. Medical cover for employees of mission agencies

The GMS, SIM, AIM, and Paul Mission fully cover the medical expenses of missionaries while they are serving on mission fields. The GMS adopted this practice from SIM and recommended it to other Korean mission agencies. Every year, GMS has entered into a new medical contract with an insurance company.



When missionaries go on furlough, these mission agencies require them to undergo a medical examination. There are approximately 110 hospitals in Korea which will carry out these medical examinations, such as E-land Clinic, Anyang Sam Hospital (<http://www.ayh.co.kr>), Kosin University Gospel Hospital (www.kosinmed.or.kr), Ilsin Christian hospital (<http://www.ilsin.or.kr>), Hanse Clinic (<http://hanseclinic.com>), Sarang Clinic (<http://www.lcc.co.kr/index.html>), MMF Medical Mission Fellowship (<http://www.mmf21.com>), MCC (Mission counselling Centre) (<http://www.mcckor.com>), Christian TV (<http://www.c3tv.co.kr>), Junju Jesus Hospital (www.gnkn.net). These hospitals offer a 10-50% discount on medical expenses to the missionaries.

4.7.5.2. Mission agencies who do not cover their members

However, several International Mission Agencies such as WEC, OM, YWAM do not cover medical expenses; since these agencies adopt a different health policy; therefore missionaries carry their own responsibilities for their medical expenses.

4.7.5.3. Suggestions

The Korean missionaries often face physical and mental problems in the field. Several Korean missionaries have experienced serious robberies, thieves, car accidents, and diseases there. Whenever these types of physical and mental obstacles have been experienced, they have become depressed. However, if they carry medical or life insurance, they may be given sufficient confidence to continue their mission work. For



example, a missionary family had undergone ten operations for physical problems and accidents, in the field during the past ten years, but their medical expenses were fully covered by the mission agency. This was helpful for this family and its ministry.

Therefore, the Korean denominational mission agencies, interdenominational mission agencies and international mission agencies must assist their missionaries in coping with health problems, and particularly the associated expenses.

4.7.6. Sense of fulfilment or frustration

Korean missionary S S Kang suggests seven areas of connection for the spiritual life of a missionary: “to have a personal prayer time as well as a time with the family, to meditate on the Word of God day and night, to have a family service regularly, to read spiritual books and to listen to praise tapes, to attend annual spiritual life conferences, to have rest apart from the work, to check on our identification everyday” (Sung Sam Kang 1998).

4.8. Conclusion

A global mindset requires learning across cultural and national boundaries. Korean missionaries consequently need understanding and encouragement from Christian brothers and sisters of other countries. A global mentality calls for working together, overcoming cultural limitations and organizational boundaries. These missionaries need



friends and partners in order to be the best practitioners of missions in the 21st century. A global outlook points to the promises and possibilities of mission innovation through advances in information communications technology. Korean missionaries would like a unified adventure into future missions as parts of God's multinational, multicultural, and multilingual teams (Steve S. C. Moon <http://krim.org/2007/sub3-crc.html>).

In conclusion:

Firstly, as a result of my research, it seems that more than 60% of the Korean missionaries positively understood the context of the country in which they are serving. Even though they grew up in a mono-culture, they tried to adapt to and understand the new culture. In addition, they were still in the process of doing so. However, the Korean missionaries still experienced difficulties in adjusting to a culture which has a different concept of time, for instance.

Secondly, in my research, I established that the Korean missionary's language acquisition was solid. However, in my questionnaire I did not make a distinction between English and the local language. If I had asked more detailed questions, the result might have been different. Also only a few Korean missionaries have joined international mission agencies, because these agencies require a high level of language proficiency. Therefore, if the Korean missionaries want to work more effectively in the field, learning the local language is one of basic tasks.

Thirdly, the Korean missionaries have adapted to the local culture very positively. They have made an effort to adapt to their host culture while serving in missions. However



they have experienced difficulties in adapting to cultural differences which were not geared to keeping time, promises, or schedules. They also found it difficult to adjust to the local food.

Rev D. J. Cho, one of the leaders of the Korean missionary movement, stated, “A Korean person is not accustomed to learning another difficult language and culture. So the disadvantages of the Korean missionaries are that they have a weak cross-cultural adaptation and do not build good relationships with other foreign missionaries”. (Presentation, GMS Mission Forum 2006.7.10-13)

Therefore the Korean missionaries must overcome language and cultural difficulties to attain a deep understanding of culture, effectively communicate and establish sound relationships with others.

Fourthly, the Korean missionaries have experienced problems in relation to the expectations of the local people regarding financial support, spiritual support, the Bible teaching, partnership and church planting. The local people also expect the Korean missionaries to be involved in the following areas of ministry: leadership or discipleship development, a charitable ministry, church planting, Bible school, children’s ministry and youth ministry. However the Korean missionaries experienced that the local people expect much financial support



Thus, the Korean missionaries must know what the local people want and need before they begin their ministry in the field. Above all, they must undertake research for a while.

Fifthly, since I have already written about the expectations of the Korean churches in this chapter, the Korean missionaries must build very close relationships with their sending churches and supporters. They must thoroughly know the expectations of the Korean sending churches. Churches which have sent their missionaries into mission fields want to hear what they are doing, what their difficulties are, and what their host mission field looks like. By responding accordingly, the missionaries can encourage their sending churches to become involved in missions in terms of the seven “T”s: inspiration, information, involvement, interpretation, instruction, investment, and intercession. In this way God can more effectively use Korean churches, Christians and missionaries to fulfil the great commission of Jesus Christ in Southern African countries.

Sixthly, as a result of my research I established that over 60% of the Korean missionaries worked with the local churches and organizations to establish good relationships in the fields. However, when the Korean missionaries worked with local churches, up to 60% of them faced problems with the latter. I argue that when they responded to the questionnaires concerning the understanding of context, language and cultural acquisition, they responded positively. But when they worked with the local pastors or indigenous people, they faced miscommunication and misunderstanding because they had not learned to accept a different language and culture properly.



Sevently, as I drew conclusions from the tables, the most important personal problems of the Korean missionaries were family concerns, maintaining their spiritual life, health problems, financial concerns, frustration and unfulfilled ideals.



CHAPTER 5

KOREAN SOLUTIONS TO SOUTHERN AFRICAN CHALLENGES?

5.1. Introduction

Korean missionaries must approach missions strategically employing a variety of methods in the field because times are changing. David Bosch (1993:511) remarked, “Missions is a continual process of sifting, testing, reformulation, and discarding. Transforming mission means both that mission is to be understood as an activity that transforms reality and that there is a constant need for mission itself to be transformed”. In 2004 SIM conducted a research project titled “Seize the Day”. Malcolm McGregor, the SIM International Director, commented,

The pattern of the modern mission movement founded 200 years ago was ‘from the west to the rest’- a premise that is no longer valid in view of today’s worldwide church. “Seize the Day” recognizes the new paradigm in mission, and we anticipate significant changes that will help shape SIM’s agenda for the future. We move forward in the 21st century. We believe God has provided a new wave for his purposes so that all the nations might believe and obey him (2005.03.01).

I consider this was the proper time to evaluate missions and missionary movements



worldwide in SIM because of its history over the past 100 years. This also presents a challenge and encouragement for the Korean missionaries to evaluate their missions activities in the field today in contrast to the history of modern missions over the past 200 years; this is a new era. Furthermore, this is an opportunity for the Korean missionaries to re-evaluate their accomplishments, the needs of the mission fields, and how they can achieve success in their ministry today.

What are the main challenges facing the church in Southern Africa today? There are four challenges, which will be outlined below.

Firstly, one of the main challenges facing the church in Southern Africa is that of shallow spirituality and faith. According to Johnstone and Mandryk (2001), of the total population in each country, there were 73.52% of Christians in South Africa, 79.98% in Malawi, 66.89% in Botswana, 71.85% in Lesotho, 82.70% in Swaziland, 71.71% in Zimbabwe, 85.04% in Zambia, 79.95% in Namibia, and 57.65% in Mozambique. According to these statistics, these countries appear to be Christian in nature. If these Christians were real children of God, they would influence and transform their communities. However, there are serious problems of crime, violence, poverty, and robberies in South Africa in particular. I think these social situations are closely related in the spirituality in South Africa. Yusufu Turaki refers to “Nominalism”. “Nominalism of second generation Christians is on the increase in Africa. Nominal second generation Christians are the major target of the Pentecostal and charismatic movement” (in Taylor 2000: 281). As a result of research carried out by Sung –jin June, a Korean missionary, only 3.5 % of the population attended church in the Khayelitsha



area in Cape Town (Report at Mission Strategy Seminar, Maselspoort Conference Centre 2007.4.3-5) Therefore, this presents a major challenge regarding mission to the Korean missionaries in Southern African countries. Early in 1905, there was a great revival in Korea which represented a breath of fresh air and transformed the country. There is a desperate need for such a great awakening in the Southern African countries.

The second challenge in Southern Africa relates to the church leadership problems. The African church displays weak leadership, especially in its modes of training and development (Taylor 2000: 280). Training of church leadership is an urgent priority in Mozambique (Johnstone and Mandryk 2001:458). As a result of the present research, 31.57% of the local people expected the Korean missionaries to be involved in leadership development or discipleship training (Chapter 4, table 12). The training of Christian leaders is a multi-faceted challenge. Although much is being done, much remains (Johnstone and Mandryk 2001:579).

Thirdly, the challenges in Southern Africa fall in the realm of socio-economic and political problems. The euphoria of the 'New' South Africa has worn off. There are too many African examples of demagoguery, decline, corruption and cronyism for there to be any complacency. The legacy of contempt, mistrust, fear, injustice, violence, intimidation and deep hurt has scarred the soul of the nation. The escalating crime wave has shocked the country. The major growth industry is security. Violent robberies, car hijacking and rape are commonplace. The country reports a murder rate over seven times that of the USA and few crimes end up with convictions. South Africa has become a pluralist society and Christians are no longer tied to the power structures



(Johnstone and Mandryk 2001:578-579). This situation in South Africa offers huge challenges to not only the Korean missionaries and all missionaries but also all Christians in South Africa.

The fourth challenge concerns African culture: how to present the Gospel of Jesus Christ, “clothing” it in the culture of Africa, but without compromising the content and truth of the message. The proliferation of the AICs in South Africa in recent times is a constant reminder of the necessity for the Christian Mission to take the issue of culture very seriously.

This chapter comprises six subsections:

- The introduction;
- Development of a comprehensive mission which defines a comprehensive missionary programme: Kerygma, Diakonia, and Koinonia;
- Specific Korean missionary’s contributions and solutions: ;
- It identifies seven challenges facing Korean missionaries;
- It describes five qualifications of such missionaries; and
- Conclusion.

5.2. Development of a Comprehensive Mission

Mission does not constitute a one-sided approach to ministry. David J. Bosch mentions 13 elements of an emerging ecumenical missionary paradigm in his book, “Transforming Mission”. His insight into missions elucidates the various ministries of



missions. He takes an ecumenical stand; however, he does not neglect the discussion of the evangelical approaches in missions. He provides an excellent balance on both sides. There has been much tension between the ecumenical and evangelical groups in Korea for the last three decades. But since 1990, political and social situations in Korea have changed rapidly. The evangelical group attempted to open the eyes of the people to what the Bible says about the poor, orphans, disabled people and street people.¹⁹ The Korean churches faced their responsibility of using their ministries to address human needs.

On the other hand, the ecumenical group confessed their mistakes. They have not grown much for many years because they ignored the primary ministry of the Church in Korea. However, currently, both sides are now interested in holistic missions.

The Korean missionaries working in Southern Africa have experienced what has been taking place in the Korean churches for ages. Thus they have become involved in similar ministries in the mission fields because of their background. The Christian mission is a comprehensive ministry with various dimensions which can be distinguished through a holistic approach. The dimensions of this comprehensive approach are expressed in terms of the church's task of kerygma (proclamation), diakonia (ministry of service), and koinonia (communion and fellowship) (Kritzinger, Meiring & Saayman 1994:36).

¹⁹ The Korean economy was bankrupt, and controlled by IMF in 1997. Many companies closed, many people lost their jobs, families were broken, many people ended up on the streets. The Korean churches saw them and began to feed them. This was one of the main ministries of Evangelical churches.



Bosch (1993:511) mentions that “The Jerusalem Conference of the IMC (1928) coined the notion ‘Comprehensive Approach’, which marked a significant advance over all earlier definitions of mission. The Whitby Meeting of the IMC (1947) then used the terms kerygma and koinonia to summarize its understanding of mission. In a famous paper, first published in 1950, Hoekendijk (1967b:23) added a third element: diakonia. Therefore our approach to mission must be comprehensive and holistic. We merely wish to reiterate that mission entails everything that God Has sent the church to do in the world; it concerns God’s kingdom in its entirety, it deals with “the whole gospel to the whole world” (Lausanne II), so our scope is as broad as life itself (Kritzinger, et al. 1994:117).

5.2.1. Kerygma

The Greek word kerygma can best be translated as proclamation, and is usually linked to the gospel or good news. In terms of the kerygmatic dimension we therefore refer to all the various forms of ministry of the word in mission: preaching, witnessing, providing literature, theological education, etcetera (Kritzinger et al. 1994:36).

The purpose of the church is to proclaim (herald) the gospel, calling people throughout the world to faith and emphasizing the power of the Word to effect spiritual change. The church is the repository of the Word on earth; indeed, it is formed by the Word when men and women respond to it in faith. The church is responsible for maintaining its witness. Preaching, therefore, is the centrepiece even of worship, and proclamation the focus of ministry (Snyder 2001:69).



In missions, our first obligation is to preach the Word, to spread the good news of Jesus Christ to the entire world. Meiring emphasizes that “this has been happening in Africa. Missionaries have devoted their lives to ‘preaching and teaching’ – and they continue to do so, coming from all over the world, and also from Korea. What is heartening is the fact that many indigenous Christians have joined forces, both within and outside the countries of their birth. Proclamation is a dynamic act that affects the whole life of the emissary. It is an ongoing, ceaseless task. It lies at the centre of the mission which God has entrusted to his people (Costas 1979).

The Korean missionaries proclaimed and preached the Good News through the churches they had planted, and trained pastors, leaders and new believers to become faithful disciples of Jesus. One approach of these missionaries is to build crèches or Sunday Schools as a channel through which to preach the Word of God. They also launched itinerant evangelism campaigns and engage in harbour evangelism as well as evangelism through sports training (Kahp-chin Chung 2006:83). They became involved in kerygmatic missions directly or indirectly in the field.

5.2.2. Diakonia

The Greek word diakonia can be translated as service. The diakonal dimension of our mission approach therefore refers to the various forms of ministry and service in which the Christian community, in imitation of Jesus of Nazareth, places itself at the service of the whole world (Kritzinger et al. 1994:37).



The love of Christ, however, should not only be proclaimed: it has to be demonstrated. By its charitable service, by feeding the hungry, by giving the thirsty something to drink, by inviting strangers in, by clothing the naked and looking after the sick, by visiting those who are in prison, Christians follow in the footsteps of their Master, presenting Christ to the world in a way that reaches far beyond words, demonstrating to the world that the love of Christ reaches out to every need of men and women, both spiritual and physical. In the past, missionaries have understood this, erecting not only churches, but also schools and colleges, clinics and hospitals, cultivating farms and running printing presses (Meiring lecture at MTI: 2006.1.20).

Jesus had compassion on the poor, the sick and widows. The religion that God our Father accepts as pure and faultless is to look after orphans and widows in their distress (James 1:27). As the body without the spirit is dead, so faith without deeds is dead (James 2:26). Thus shall his people be incarnate in society, so as to participate in its transformation in terms of justice, peace, and freedom, injecting society with the values of the kingdom of God (Snyder 2001:69). Korean missionaries not only proclaim the Gospel but also practise their faith in the mission fields. They are involved in ministries such as charity, education, job creation, medicine, sports, and AIDS/HIV. They are continually looking for ways to proclaim the Gospel effectively.

5.2.3. Koinonia



The Greek word *koinonia* can be translated as fellowship or communion. Missions has to do with *koinonia*, with the planting of churches and empowering the faithful, helping them to grow in faith and understanding, to become what Christ intends them to become. This work is never completed. New believers are to be gathered into the church, and buildings erected – not, in the first instance, buildings of brick and cement, but spiritual buildings, where young Christians who have just met the Lord, who are “chosen by God and precious to him, are being built into a spiritual house, to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet.2:4ff).

The commission of *koinonia* also asks from us that Christians should reach out to one another, enjoy one another, and speak with one voice when they proclaim God’s love; by their love for one another, presenting to the world a living testimony – and a practical demonstration – of the Gospel (John 17:20ff).

Timothy Kiho Park comments, “There is no doubt that Korean Christians have a strong evangelistic spirit. They want to plant churches and do missions. But too often their understanding of missions is limited to ‘soul saving’ and the ministry of the word. Korean missionaries need a better balance of both the ministries of the word and deed, without making a sharp separation between the two. To do this requires that Koreans think again about the place of God in missions, or the theology of missions” (*EDWM* 2000: 546).



Therefore, the comprehensive approach of the Korean missionaries worked out very positively in their ministry in the field. They are involved in koinonia: church partnership, discipleship, church building project ministries and building crèches.

5.2.4. Leitura

The Greek term *leitourgia* deals mainly with the public service rendered to God, especially through worship. This service can be rendered directly to God (e.g. Acts 13:2), or it can be rendered indirectly to God through serving one's fellow human beings (e.g. 2 Cor. 9:12). Liturgical service and diaconal service can be distinguished. Whereas diaconal service is the essential expression of the sacrificial compassion and solidarity of Christians with suffering or oppressed human beings, liturgical service is the expression of the Christian desire to praise and worship God for who He is (Kritzinger, et al. 1994:38).

One of the final goals of missions is the glory of God. Recognising the glory and manifestation of God's grace as our deepest missionary commitment and our highest missionary goal therefore leads to very specific consequences for our involvement in the world (Kritzinger, et al. 1994:2). All Christians must worship God in spirit and in truth (John 4:24). Apostle Paul emphasises that one should "offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship" (Romans 12:1). Therefore the Korean missionaries must worship God with all their heart and mind, not only personally but also together with all people whom they serve in the mission field. Moreover, they involve themselves in mission, obeying Jesus'

commandment to proclaim the Gospel of salvation to the nations, because of their Leitourgia, service of worship, and glorification of His name.

5.3. Specific Contributions and Solutions by Korean Missionaries

What are the specific contributions that Korean churches and missionaries may offer?

The Korean missionaries in Southern Africa have made several specific contributions. Firstly, they have contributed a sacrificial life and ministry in the mission field. One of the features of the Korean missionaries is their sacrificial involvement in the many ministries in the mission field. As mentioned in chapters 3 and 4, they are involved in 17 ministries with commitment, compassion, and sacrifice. Above all, Korean churches support their sending missionaries financially, emotionally and with prayer. The Korean supporters carry a responsibility as senders. If they did not support their missionaries, the Korean missionaries would not accomplish God's mission in the mission field. Therefore God will reap the fruits of the ministry, not only of the missionaries but also of the supporters.

The second contribution of the Korean missionaries is that they share their experience regarding acculturation and indigenization in Korea.

H.G. Kim (Workshop on the 4th conference at KMF 2006. 7. 4-7:24-28) explains (freely translated) that

The Korean church received the gospel from the West, knew Christianity. They knew that this religion is not just western, this is the truth of knowing God. They live according to the Korean lifestyle and become the church that obeys.

They learnt to worship God with Korean customs, wearing Korean clothes, and living in Korean house and culture. Above all, they have already known that if they just copy the West, they will lose the essence of the Christianity. The spirituality of Koreans is just in terms of the Korean style. Therefore the Korean missionaries know that wherever they go to missions field, they will respect the local lifestyle of the people and discover ways to evangelize. The Korean missionaries can help the local people to discover their own way, which creates indigenous churches.

The third specific contribution of the Korean church is that of theological education. Up to 40% of the Korean missionaries were pastor missionaries in Southern Africa. Most of them learnt theology at the seminaries or theological colleges in Korea. The questions that arise relate to the kind of theology the Korean missionaries would offer to Africa and whether Korean theology differs from that of the rest of the world. Rev H. G. Kim, a senior Korean missionary in South Africa, asserts that,

the Korean church will not only teach the replacement of western theology in Africa. The theological education of the Korean missionaries must focus on the spirituality of the Korean church which is a church that prays, a church that accepts the western and makes it ours, pastors with excellent spirituality, spirituality that loves the church, spirituality that gives to others, spirituality that [offers] missiological perspective (Workshop on the 4th conference at KMF 2006. 7. 4-7:25-28).



The Korean missionaries should create Bible schools that pray, Bible schools that worship based on the Word of God, Bible schools that teach love, Bible schools that teach the dedication of a pastor, Bible schools that fit the future churches, and Bible schools that teach churches to be involved in missions through the spirituality of Koreans. If we try to make the local people be leaders who are equipped with this spirituality, our ministry will be more effective than the ministry of the missionaries who came from other countries (Workshop at the 4th conference of the KMF. 2006.7.4-7).

The fourth specific contribution of the Korean missionaries is that of building up churches. They planted more than 600 churches and built over 150 church buildings with local pastors, indigenous leaders and themselves. J.H Cheon emphasizes that “when the Korean missionaries plant new churches they must [be] concern[ed] about that self-governing, self-supporting and self-propagation of the church on the mission fields” (5th Conference at KMF 2007.7.10-13). I will further describe this contribution in the next section.

5.3.1. Specific contributions of the Korean missionaries in the mission field

The respondents to the present research indicate the specific contributions in their mission fields:

- A sacrificial commitment;
- Korean missionaries understood the local people well through our transforming experiences of the Korean church from a mission field to a sending field;

- Passion and a pioneering ministry in a dark area;
- Diligent passion for Biblical education in missions;
- Sacrificial and pioneering lifestyle according to God's calling;
- Had a closer relationship with the local people rather than the western missionaries;
- Servant leadership;
- Shared spirituality and historical experiences of the Korean Churches;
- Working in an area with unreached peoples after previous experience in the mission field;
- Worked with diligence;
- To expand the Kingdom of God;
- Build church buildings;
- Church planting ministry;
- Children's ministry;
- Education for the black people;
- Evangelism;
- Developed local leadership;
- Supported for the poor African churches financially;
- Local development;
- Prayer movement: early morning prayer;
- Leadership development; and
- Demonstrated a unique passion for the local people. However, the Korean missionary must not impose a Korean style on the field.

Some of the Korean missionaries responded that describing “the Korean missionary’s contributions is too early, because they felt that they had been active for only a few years” (J. Y. Song, J. T. Park: responses to questionnaire 2006)

However, the Korean missionaries have contributed in many ways such as those described earlier.

5.3.2. The challenges that the Korean missionaries face in Southern Africa

I asked the Korean missionaries, “What are the five challenges that the Korean missionaries face in Southern Africa?” The results are tabulated below.

Table 26: The challenges that the Korean missionaries face in Southern Africa

	Content	Number	Percentage
1	Leadership / Discipleship training	16	32.65%
2	AIDS/HIV ministry (orphans)	12	24.48%
3	Bible School (Theological Education)	10	20.40%
4	Children’s ministry (Sunday school)	8	16.32%
5	Church planting (building project)	8	16.32%
6	Education ministry	8	16.32%
7	Church partnership	7	14.28%
8	Medical ministry	5	10.20%
9	Literature	5	10.20%
10	Job creation	5	10.20%
11	Poverty (Charity) ministry	4	8.16%
12	Local Development	4	8.16%
13	Family ministry	4	8.16%
14	Independent Church ministry	4	8.16%
15	Unreached people ministry	2	4.08%



16	Professional ministry	2	4.08%
17	Muslim ministry	1	2.04%
18	Prayer mountain ministry	1	2.04%
19	Chinese student ministry	1	2.04%
20	Korean Diaspora Church ministry	1	2.04%

The above table indicates the challenges that the Korean missionaries face in the mission fields. They knew about the five challenges were leadership development and discipleship training (32.65%), AIDS/HIV ministry (24.48%), Bible School (20.40%), children’s ministry (16.32%), church planting (church building project) (16.32%), and education ministry (16.32%). Above all, the Korean missionaries responded that they were involved in ministries that are very challenging for the Korean missionaries such as Muslim ministry, Prayer Mountain ministry, Chinese Student ministry, and the Korean Diaspora Church ministry.

I wanted to know what the Korean missionary’s contributions, problems, and solutions of their ministries were. I interviewed 6 Korean missionaries between 15th January and 31 January 2008, and posed the following questions, “What were the Korean missionary’s contributions, problems, and solutions on the fields?” to 11 Korean missionaries and received 9 answers from them between the 25th January and 3rd February 2008. The following paragraph is essentially based on these interviews.

5.3.3. The specific kerygmatic contribution and solution offered by the Korean missionaries

Paul A. Beals (1995) argues that



Missionaries are among the most privileged people on earth. The Christ-centred message they proclaim has the potential to change individuals, families, tribes, villages, cities and entire countries. As gospel bearers many missionaries use their skills to heal the sick, to teach the unlearned, to liberate the illiterate, to translate the Word, and to relieve the hungry. These ministries manifest mercy and compassion that in turn open hearts and minds to the saving grace of God through faith in Christ.

I argue that Korean missionaries who operate in Southern Africa can be included here.

The challenges that the Korean missionaries face in Southern Africa include theological ministry (20.40%), children's ministry (16.32%), literature (10.20%), independent church ministry and unreached people ministry (8.16%) The specific kerygmatic contributions and solutions which the Korean missionaries put into practice will illustrate their accomplishments, their difficulties, and how they overcame their challenges in the fields.

5.3.3.1. Theological education

As indicated in the table 6, 14.28% of the Korean missionaries are involved in theological education. However, 20.40% of the Korean missionaries responded that the Bible School (theological education) was one of the most challenging ministries in Southern African countries. The following are the contributions, problems and solutions they encountered in their ministry.





5.3.3.1.1. *Contributions*

The Korean missionaries involved in theological education mentioned the following examples of their contributions to this ministry.

- Gave people opportunity for theological education, trained the local pastors and leaders [in] the Word of God and pastoral counselling;
- Developed indigenous leadership;
- It is [a] shame to talk about contributions, but what I have done, I introduced them to the history of the Korean churches showing their aggressive growth and training programmes such as discipleship training and evangelism programmes;
- It was just at the beginning period of theological education. I had a dream to teach and prosper “African theology” from the grassroots upward. I wanted to help them understand what African theology was, and to open the door for those who were not educated to express their faith. But this was not easy because we shared what we learnt from the Westerners. I worried that when they learnt the Western Theology it would not work in their situation. I will wait until they find their own;
- Theological training was good for the local pastors or leaders who were not well educated in the poor black churches and the Independent Church leaders who followed their traditions. Also this was good for the role of a re-training of theology for the Korean missionaries whose target was “Evangelical Missions”;
and



- The Independent Churches in Namibia read and interpreted the Bible in their own way without teaching from others. This was [a] meaningful time for them to recognize the importance of the correct interpretation of the Bible through the Bible School. However, I thought that the teaching of theology will only be possible some time in the future.

From these responses, I reached the conclusion that most of the Korean missionaries involved in theological ministry targeted the black pastors or leaders who were not well trained with regards to the Bible or theology. The Korean missionaries shared what they had with the local pastors or church leaders. They developed indigenous leadership, taught the Bible, church history, and administration, shared what the Korean Church had experienced, coordinated their future, challenged them to effective ministry, and encouraged them in their commitment to God.

However, they experienced much soul-searching in making decisions with respect to how they could assist the African churches, pastors, and leaders as well as how to develop African theology, and discover how they should work with the local people and the Korean missionaries.

5.3.3.1.2. Problems

The Korean missionaries involved in theological education offered the following responses concerning the problems they experience.



- There were difficulties in providing intensive training for the local pastors because most of them had a job, and there were many meetings and functions every weekend.
- The Korean missionaries supported the local pastors or leaders financially because they faced many financial difficulties.
- I had difficulties such as cultural differences, linguistic difficulties, and spiritual training for students because of differences in priorities.
- I experienced a trial and error period when I was involved in theological education because the Western theology is very academic and focuses on degree levels, but this was very difficult for the black to interpret and apply because of differences in culture and world-view.
- Theological education was based on team ministry which had the same vision, and worked together in partnership. But there were obstacles to a continual partnership such as lack of faith and lack of consideration of others, unjust disbursements, competition for vested rights, or matters of the right to own or to hold property.
- I had many difficulties when I was involved in theological ministry with the Independent Church's pastors and leaders such as language difficulties during the class; the unreached people had a very low education level, and they tried to interpret the Bible in the context of their own culture, so if they didn't understand something according to their own experiences, or they didn't accept what they were taught, this made it very difficult to understand the context of the Bible, to learn the correct message from the Bible, and apply it to their lives.



I found that the most common difficulties that Korean missionaries involved in theological ministry experienced were cultural and linguistic. Also, approximately, 70-80 % of the pastors had jobs and this affected the effective training of these men.

On the other hand, when the Korean missionaries worked together as partners, they encountered painful experiences in the team ministry. For example in 2002, several Korean missionaries instituted the Missionary Association of South Africa (MASA) which focused on theological training for Independent Church pastors and leaders in Pretoria. This ministry closed early in 2005. Why did they close it down within two years? There were several reasons which caused the split. Firstly, they only took about 6 months for preparation before opening. They appointed no specific leader of the group to influence the decisions of the members. They possessed no know-how or experience of theological education; in the running of the organization they encountered differences of vision; and there were other obstacles to continued partnership or teamwork, such as those mentioned just above. This showed us the difficulties that can be experienced in partnership or a team ministry. This case also provided insight into the difficulties of a team ministry. If the Korean missionaries desire a team ministry, they must solve these difficulties.

5.3.3.1.3. Solutions

The respondents offered the following solutions:

- To challenge part time pastors to be committed to a full time ministry;



- I learnt a local language firstly in their homes and work places, so I overcame cultural differences; above all, we took time to understand each other. As a result I solved the difficulties smoothly;
- The Korean missionaries need to share their vision with each other before team ministry can be successful. We must make the Africa[n] churches and Christians our priority rather than Korean churches or the Korean missionaries, and missions and missionaries must approach each situation putting evangelism first;
- Personally, I prayed humbly to God to prosper the team ministry like John the Baptist. He prepared the way for Jesus, even though he was more famous than Jesus, and his disciples left him and followed Jesus. He understood the will of God and obeyed him. I think that John the Baptist is a good model for all who want to establish a team ministry;
- I think that it is possible for them to understand through continual teaching and showing examples, that this is a matter of a process and not something to be forced.

I concluded that the Korean missionaries decided that to solve their difficulties, they must exhibit zeal, learn the local language and overcome cultural differences. Also they must consider the manner in which they could work together with other Korean missionaries as partners, local pastors and other Bible Institutions. Presently the Korean missionaries are collaborating with the SA Theological Seminary, the Nehemiah Bible Institute, and the African Theological College, using their syllabi and materials. However, the African Theological College is not registered at SAQA. Furthermore, the

Korean missionaries must learn from other institutions and their past experience of how to run a Bible school.

5.3.3.2. Children's ministry

Most of the black churches are centred around adults. They do not care about the children. Sunday schools are not running properly in the churches. Even though they have a Sunday school, they only teach them very short stories during the service. Children are the grassroots and future of the church, therefore the missionaries challenge the local pastors or leaders the importance of the children's ministry.

5.3.3.2.1. Contributions

However, the Korean missionaries who are involved in the church planting ministry are interested in the children's ministry. They established "Day Care Centres" or crèches and Sunday schools in their churches. The children's ministry is one of the main ministries for the future, as I have already mentioned in chapter 3. The "African Leadership" continually establishes Sunday schools in the Western Cape area. The Korean missionaries who operated in Gauteng and North West Province have opened crèches and Sunday Schools at churches. This is a new mission strategy for the Korean missionaries. Their responses in this regard follow:

- Absolutely influenced the spiritual growth of the children through Biblical education;
- Meet them to develop their talents through various programmes;



- Helped their English through English songs and sermons;
- Challenge them to study through education subsidies;
- Taught life orientation at 6 primary schools in the black areas;
- Gave them the opportunity [to] change their thinking;
- Discussed and emphasised to the blacks the importance of the children;
- Helped Sunday schools at the local churches;
- After few years of the children's ministry, children grew up, became teachers and became involved in children's ministry. Above all, they transformed their schools and communities;
- Trained teachers and worked with them;
- Established a Children's Running Club;
- Loved children and shared the Good News; and
- Read the Bible and prayed together.

The Korean missionaries contributed in various ways to the children's ministry. They encouraged, challenged, guided, helped, and trained not only children but also teachers. They eagerly demonstrated God's love to children and communities. Above all, they opened pastors and church leaders' eyes to the importance of children for the church.

5.3.3.2.2. Problems

The difficulties the missionaries mentioned are listed below:



- Difficulty of recruiting teachers because teachers who were well trained left for the urban areas;
- Lack of understanding and passion of the parents and church members for the children's education;
- Obstacles of suitable times and places for Sunday activities;
- There were difficulties about miscommunication, misunderstandings between missionaries and teachers. Because when I asked the teachers to follow what I wanted as a missionary, then they don't understand what I said to them. So I found that I must understand the local culture and the people; after that I can involve them in my ministry or ask for their understanding of my ministry; and
- Lack of materials, teachers and information.

Most of the Korean missionaries involved in these ministries were not professional teachers or education experts. They were missionary's wives who started these ministries because they were committed and loved children. They do not even follow a specific curriculum or designated programme while they also face the obstacle of not knowing the local language. So, while they were involved in this ministry, they often experienced miscommunication, misunderstanding, and difficulties of education. As Eun-young Huh said, "the Korean missionaries have barriers of language and culture" (Interview 2008.1.21).

5.3.3.2.3. Solutions

What is the solution for the Korean missionaries involved in children's ministry? I discovered the following solutions suggested by the Korean missionaries:



- Emphasized the importance of the Sunday school in a Sermon and education;
- Expecting better education after the buildings were completed; and
- I want to be like the incarnate Jesus in the field. Jesus came to the earth. I must have patience and pray for proper accommodation as a missionary in the field. Above all, I must give up old thoughts and methods of ministry.

Therefore the Korean missionaries must possess good qualifications for effective ministry. I will suggest some ideas.

5.3.3.2.3.1 Become a professional teacher

The Korean missionary must be a professional teacher or educator in order to engage in the children's ministry. Even though they may be zealous for God and children, if they do not know the language, knowledge and culture, they will not achieve their goal. Language, in particular, is a basic tool of communication. The Korean missionaries must learn the local language or English so as to communicate freely with the children and teachers. To learn a language is a lifelong process. Above all, they need a rich experience of ministry and know-how. This is the key solution regarding children's ministry in Southern Africa.

5.3.3.2.3.2. Set up the vision and goals

The Korean missionaries must set visions and goals for the children's ministry.

Joanna Bogunjoko (2006.09.17) emphasizes the following areas of such a ministry:

- Children being reached for Christ, built up in Christ and trained in ministry for Christ (spiritual);
- Children receiving quality education (mental);



- Children being cared for, their nutritional and health needs (physical);
- Children being defended against and rescued from situations that put them at risk (emotional); and
- Children being respected and living in meaningful relationships in their families, churches and communities (social).

5.3.3.2.3.3. *Developing a curriculum and materials*

The development of a curriculum and materials is one of the solutions for this ministry. The Korean missionaries should therefore develop a curriculum and materials for the purposes of children's education in the African perspective. There are useful books and materials for Sunday school but most of these were written by Westerners for the white churches. This is not suitable for the uneducated or less educated. When the missionaries develop a curriculum and materials, they must take into account the context of the people.

5.3.3.2.3.4. *Training for teachers*

Training for teachers is one solution for children's ministry offered by the Korean missionaries. Local teachers understand their world-view, speak the local language fluently, know the customs and habits and live in their communities. Even though training local teachers or leaders is a most important ministry, this is also the most difficult ministry for missionaries (Eun-young Huh 2008.1.21). There is difficulty in identifying the right person for this ministry. Hence the Korean missionaries must search for people who have the potential and ability to become faithful teachers. When they find such people, they must train them as disciples of Jesus and train them as



Sunday school teachers. After the Korean missionaries have done so, they must entrust their position to them and hand over the work, and be prepared to answer the question, “To whom will I hand over my job to carry on?”

This is the key role of the children’s ministry today.

5.3.3.2.3.5. *Partnership with children’s ministry organizations*

The Korean missionaries must set up a partnership and network not only with professional children’s ministry organizations, such as Child Evangelism Fellowship (CEF) and Scripture Union (SU) but also among each other. These organizations offer an annual teachers’ training programme, have books or materials for children’s ministry available and can provide knowhow. A networking programme among the Korean missionaries and professional children’s ministry organizations is one of the ways to share their experiences and information.

5.3.4. The specific diaconal contributions and solutions offered by the Korean missionaries

I have explained the challenges that the Korean missionaries faced in Southern Africa such as AIDS/HIV (24.48%), education (16.32%), job creation (10.20%), charity (8.16%), medical (8.16%), and local developments (8.16%). I will briefly document the specific diaconal contributions and solutions offered by the Korean missionaries below.



5.3.4.1. Contributions

The Korean missionaries contributed answers to the diaconal ministry as follows:

- Taught computer skills to young people;
- Educated children and young people;
- Encouraged children and young people to have a vision;
- Developed talents for children and young people;
- Provided water to community;
- Provided food, clothes and blankets to street people;
- Gave medical treatments to the sick;
- I started crèches and job creation in communities; I wanted to have these projects for the people rather than a financial contribution. I continued with the same heart and mind for 10 years as a Christian witness. Now the local people recognize us through these ministries;
- Local developments;
- Instituted a medical college;
- Built schools and a surgery; and
- Looked after AIDS orphans.

Specifically, Jong-yang Kim erected a medical college in Swaziland in 2007. Young-sim Baek built a hospital costing \$ 3 milion in Malawi.

5.3.4.2. Problems

The respondents encountered the following problems:



- They had limited ideas for creating local developments as a missionary;
- Even though missionaries had a plan to develop the local community, the local people had another plan. Hence this caused conflict;
- Lack of financial support; and
- Lack of experience and information.

5.3.4.3. Solutions suggested by the respondents

- Missionaries must know what the local people need; above all, we must listen to what they want;
- Work with the local churches, organizations and social workers;
- Gain information from the government; and
- Share what they need with supporters and raise funds.

The Korean missionaries involved in diaconal ministry have enthusiasm and love for the people, and tried to be effective in their ministry to the local people and with them. Several Korean missionaries registered as non-government organizations with the South Africa government (NGO): Korean Mission Board in Southern Africa, and Non Profit Organization (NPO); African Nation Mission; Immanuel Disabled Care Centre; and the Bambanani Youth Project. They worked with the local people to minister to AIDS orphans, widows, the poor, disabled people, and street people. Two NPOs, the Immanuel Disabled Care Centre and the Bambanani Youth Project, received around

R800,000 from local Government in 2006. (K. W. Gwon, S. H. Lee, responses to questionnaire 2006)

5.3.5. The specific contributions and solutions offered by the Korean missionaries regarding koinonia

I found that the Korean missionaries in Southern Africa faced challenges regarding leadership development and discipleship training (32.65%), church planting ministry (16.32%) and church partnership (14.28%). I will describe the specific Koinonia contributions, problems and solutions of the Korean missionaries forthwith

5.3.5.1. Church planting ministry

One of the features of the Korean missionaries is the planting of churches. A South Korean missionary once commented, "There is a saying that when Koreans first arrive in a new place, they establish a church; the Chinese establish a restaurant; the Japanese, a factory" (KRIM 2004.11.08). The planting of the church, with various emphases and in varying degrees of importance, has always been an important goal of the missionary (Kritzinger et al. 1994:4) Their contributions and problems, as well as several suggested solutions which the Korean missionaries implement in the church planting ministry today, will be discussed next.

5.3.5.1.1. Contribution



The respondents mentioned their contributions concerning the church planting ministry:

- Proclaimed the gospel through the church;
- While I was training church members, I introduced various programmes of the Korean church to the [local] church, and encouraged them to have a vision and possibilities for their future like the Korean churches;
- I wasn't involved in church planting ministry but I saw many pastors or evangelists who planted churches. They were students at Bible schools. I prayed for them and mentored them in their church planting ministry. Also I supported them when they built their church buildings;
- I had an outreach programme with short term missionary teams in rural areas;
- I helped to start new churches through Sunday schools;
- The Korean churches built church buildings in poor rural areas; the people were not able to build them by themselves; and
- Evangelized unbelievers through church planting.

The Korean missionaries who have worked in Southern African countries have established more than 600 churches with local pastors, indigenous leaders and themselves. This was based on their understanding of missions to proclaim the gospel and plant churches. They proclaimed the Good News, evangelized unbelievers, supported church building projects financially, and undertook outreach programmes. However the Korean missionaries must evaluate their church planting ministry. From the beginning, the Korean church had been established in terms of the policy of John Nevius: self-governing, self-supporting, and self-propagation. This policy influenced



the growth of the Korean church and challenged Korean church members as a motivating influence (K.B. Min 2002:195-200). Thus the Korean missionaries involved in church planting must use this policy to challenge the indigenous people. Furthermore, they must upgrade their language levels and try to understand the culture. I will explain the Korean missionary's problems and solutions in the church planting ministry below.

5.3.5.1.2. Problems

The following represent the responses concerning the problems that the Korean missionaries experienced.

- The indigenous people want to rely on the missionaries financially, but I tried to help them to commit their life to the Lord, this was very difficult.
- Because missionaries live in separate areas from the people they minister to, they find difficulties in caring for church members. There was segregation between the missionaries and church members.
- To cope with cultural differences and troubles. There was a difference in the expectations of pastors and the local people from the expectations of the missionaries. Hence the Korean missionaries were not accepted by them as their pastors, and therefore remained foreigners.
- I thought that when the missionary started new churches, they did not plant churches but supported local pastors for planting churches because it is very difficult to hand over leadership to the local pastors.
- It is good to plant churches with local pastors because they understand the culture, language and world-views which the Korean missionaries find difficult.

- When the Korean missionaries planted churches, they planted them administratively but not for pastoring purposes. This was not good for the local church members.
- If the Korean missionaries planted churches, it took a long process for acculturation.

Dea–Hung Kang, the general secretary of GMS, notes that “GMS dispatched 1970 missionaries world-wide in 2007; most of them were involved in a church planting ministry. However there was no reported ‘Model Church’ which is a self-supporting church”. I do not fully agree with his opinion, but the Korean missionaries today must reconsider what he emphasized.

5.3.5.1.3. Solutions

The Korean missionaries suggested the following solutions:

- When the Korean missionaries have a plan to start new churches, they must from a partnership with the local pastors;
- To try to live in the residential areas of the local people;
- I focused on learning the local culture and languages; also my purpose was missions rather than pastoral ministry. Above all, I needed time and patience; and
- In my church planting ministry, I will support the local pastors rather than plant churches directly.

5.3.5.1.3.1. Setting a goal



Donald A. McGavran stresses the importance of setting goals for church growth in his book “Understanding Church Growth” (MacGavran 1983). Saddleback Church is one of the model churches which has set specific goals and is driven by the purposes of these goals. Rick Warren, the founding pastor of Saddleback Church, shares a proven five-part strategy. He explains how things function when the church has a true purpose (Warren 1995). Goal setting is like a compass for the church. God had a special purpose in creating the church. The church exists to achieve God’s purpose on earth until Jesus Christ’s second coming. Likewise, SIM’s focus is that all ministries must exist for the glory of God in the worldwide church. This is the great vision of SIM. Through the eyes of faith, SIM sees people from all nations, tribes, and languages worshipping around the throne of God. In areas where SIM missionaries are given responsibility and are empowered by God, they are vigorously engaged in integrated ministries of evangelism, discipleship, and ministry to human needs and partnering in missions.

5.3.5.1.3.2. *Developing Church Educational Programmes*

Most of the AECs in the Pretoria circuit do not offer formal church education programmes. They come to church and hold a worship service. Those churches depend on the worship service for spiritual growth of their church members.

It is good for the church members to worship God, fellowship with each other and share their testimonies. However, I felt that this was not enough for their spiritual growth. I knew this was a major challenge for the Korean missionaries. This problem did not only



occur in the AEC churches but also all the black African churches. So, I suggest that the Korean missionaries involved in church planting ministry must plan to develop church programmes and materials. It is not easy to develop the programmes alone, therefore missionaries could set up a networking system with other missionaries and share this information.

The areas of Church education programmes which the Korean missionaries must develop are: Baptismal Class, basic lessons for new believers, Sunday school programmes, youth programmes, men and women's programmes, outreach programmes, home cell groups, leadership or co-workers training programmes, and administration. In addition, when they develop these programmes and materials, they must take into account the educational background, length of time at school, and the languages of the people in the churches.

5.3.5.1.3.3. Leadership and discipleship training for church leaders

Developing indigenous leadership is one of the key issues of missions today. Jesus developed leaders, trained his disciples and entrusted a similar responsibility to his disciples today to train others in the same way (Bosch 1993:56-83). Paul, the greatest missionary, always focused on training local church leadership, as well as evangelism, teaching, and preaching, etcetera. Although Paul concentrated his ministry on districts and provincial capitals, his vision was worldwide and he made use of a variety of associates who accompanied him on each mission journey (Bosch 1993:129-133). In the same manner, team leadership is the key to a faithful church. George Cladis describes



“how pastors and church staff can grow together into a powerful fellowship of leaders”
(Cladis 1999).

Therefore, the Korean missionaries must make the leadership and discipleship training for the church members a priority.

5.3.5.1.3.4. *Hand over church leadership to local pastors*

The Korean missionaries involved in a church planting ministry must make sure that their training leads to the time when they are able to hand over the responsibility of the church leadership to local pastors with confidence. To be able to do so means that those to whom they minister are becoming spiritually mature, the local leadership has been developed and the young church is strengthening. On the other hand, the Korean missionaries do not want to hand over their leadership to the local pastors, because of many uncertainties: for example, the church’s growth and local leadership not yet being fully developed.

In my ministry, I have focused on developing indigenous team leadership at the AEC Boitekong. Because of a real lack of trained leadership in indigenous churches, Patrick Johnstone issued one prayer request, to raise up deeply spiritual and biblically-centred leaders for the coming generation who will be able to address the total needs of all in South Africa. The AEC Boitekong was established by missionaries with the same vision as SIM. There were approximately 50 baptized members, 1 local pastor, 6 leaders who were studying at Rustenburg Bible College, 4 Sunday school teachers, and over 80



attendants. I collaborated with all the church leaders and gave them the opportunity to become involved in ministry in the church. These ministries included: preaching, teaching, visiting, evangelism, interpreting, leading and pastoring. The church leaders and I met every Sunday and shared information about all the ministries of the church. It was not a large church but it was moving forward. I consequently felt that it was time to hand over the missionary leadership to local leadership, in this case Pastor Patrick Langa. After that, I assisted him until the church became self-supporting, self-governing, and self-propagating, which fits in with one of SIM's visions, "Partnering in Missions" (SIM Prayer Guide 2001: 1).

However, a Korean missionary who established a church in Soshanguve, experienced a serious conflict with a local pastor. When the church grew to approximately 200 attendants and a church building project was almost completed, the local pastor asked the missionary to hand over the church leadership to him. At that time, the missionary thought about his request carefully and rejected it. Then the local pastor became angry with the missionary and caused a split in the church. This event embodies an example of how the Korean missionaries find it difficult to hand over their church leadership to the local pastors.

5.3.5.1.3.5. *Church Building Project*

As I have already mentioned, the Korean missionaries have erected more than 150 church buildings in Southern African countries since the beginning of their mission work. This is a very valuable contribution to local churches. As mentioned earlier, it is



important that, when the Korean missionaries plan to build or financially support a church building project, they take into account the size, spiritual capacity of pastors, the areas, the people groups, the population, the budget, and the church members. If they ignore these matters, the building may exceed the requirements. They must also build it with the participation of the local congregations, otherwise they will spoil them and those churches will not grow into healthy self-supporting churches. There are many risks, for example, a Korean missionary who worked in a black township near Cape Town, built a church building and spent more than \$100,000 on it. This church building was extremely fitting for worship, education, and fellowship in this area. However, it was targeted by thieves and robbers. One day the missionary commented to me, “Whenever I went away, thieves broke doors and windows and took church equipment”.

Therefore the Korean missionaries must build a church building in partnership with local church members who know the immediate situation.

5.3.5.2. Leadership and discipleship training ministry

As mentioned above (see table 6), the Korean missionaries have indicated that this represents one of the challenges they face and is one of the most greatly needed ministries today. The following are their responses in this regard.

5.3.5.2.1. Contributions

The Korean missionaries’ contributions concerning the leadership and discipleship training ministry are listed below:



- Not just the basic passing on of the knowledge to pastoral candidates, but bringing changes in their thought and life through the word of God and changes in their church members' life through those who have been trained;
- Increasing and strengthening their faith through reading the Word of God with meditation and prayer;
- Enthusiasm in their ministry and preparation for preaching through discipleship training;
- To help undergraduate students to a Biblical world-view as spiritual, social leaders;
- Follow-up undergraduate students continually on the campus;
- To have a close relationship like a father and children
- Develop local leadership; and
- Be a spiritual father or shepherd.

The Korean missionaries trained the local people to be disciples of Jesus, developed leadership, fostered relationships like that of a father and children, brought alterations in thought and lives through the Word of God and changes in the lives of their church members through those who have been trained.

5.3.5.2.2. Problems

The Korean missionaries encountered the following problems:

- The difficulty of finding people to train – Training and discipling pastors and pastoral candidates was not easy due to the lack of enthusiasm in these people and lack of previous learning;



- Most of the local pastors are not interested in the training; they only want to get money from the missionary;
- Lack of commitment and willingness. Discipleship training was a comprehensive programme for a trainee, so I gave them homework to apply to their lives, but most of the trainees didn't do their homework. It was very difficult to change their view of life;
- Lack of a sacrificial lifestyle amongst the local pastors: when they earned money, they offered little money to the church, but they bought new cars, houses, and furniture;
- Lack of a Biblical lifestyle of the local pastors as a Christian;
- Too difficult to change the world-view of trainees; and
- When I trained trainees, I had difficulty getting them from their house or university to the training centre because of their financial problems.

While the Korean missionaries were involved in leadership and discipleship training ministry, they experienced several types of difficulties, such as those just mentioned.

5.3.5.2.3. Solutions

The responses I received regarding solutions for the “Leadership and discipleship training ministry” are as follows:

- Gave them motivation and shared my life continually during the training period. Above all, I was willing to hear what they say about their way of life and tried to understand their situation;



- Put all my energy and passion into the first group of trainees to help to change their thought patterns and lifestyle. This will be a challenge to their friends and colleagues to be passionate about the training. This was also a good way to recruit trainees;
- To show them model Korean churches which have grown through discipleship training and remind them that discipleship training is one of the most effective strategies of a pastoral ministry;
- The Korean missionaries must understand the local culture, world-view and lifestyle of the people; and
- The Korean missionaries must have a long term plan for their ministry.

The solutions applied by the Korean missionaries included the need to understand the culture, world-view and lifestyle of the people they serve, develop close relationships with the people, motivate them, put all their energy and passion into the trainees, establish a long-term plan, follow the principles of Jesus for discipleship, develop formal or informal leadership programmes and discipleship training materials, and focus on developing the local leadership.

5.3.5.3. Church Partnership

Scripture calls for believers to work together in unity. Phillip Butler avers, “The partnership is biblical. Partnerships model the power of community witness, the most effective way to develop a church, needed because of volatile world conditions and over-stretched resources” (Winter & Hawthorn 1999:754-756). 7.14% of the Korean

missionaries had established a “Church Partnership” with local churches. 14.28% of them responded that this was one of the challenges that the Korean missionaries faced in Southern Africa.

5.3.5.3.1. Contributions

The responses concerning the contributions towards “Church Partnership” were:

- Spiritual strengthening of the local pastors;
- Church growth through the “3S” principles of being self-supporting, self-governing, and self-propagating;
- Establishing the Kingdom of God in the church effectively;
- Transferring know-how of Korean pastoring experience to the local pastors: passion, administration, home visiting, and trust God absolutely;
- Supporting a church building project financially;
- Interpreting the Bible correctly and applying it to their lives;
- Training them as evangelists through emphasizing evangelism and administration at the church;
- Encouraging and motivating them to complete the church building project and supporting it financially;
- Co-operation with churches and denominations in Southern Africa; and
- Unity and missions go together.

The Korean missionaries contributed towards spiritual strengthening, transferred “know-how” regarding the pastoring experience to the local pastors, provided financial



support to finish church building projects, and co-operating with churches Table 7 indicates that 61.22% of the Korean missionaries worked with others.

5.3.5.3.2. *Problems*

The responses concerning the problems of “Church Partnership” were expressed as follows:

- Passive attitude of the local pastors;
- Attitude of the local pastors who ask for money and physical support;
- Attitude of the local pastors who wanted to build their own churches rather than the Kingdom of God;
- Negative preconceptions ...(of) the foreign missionaries;
- Attitude of the local pastors who rely on missionaries rather than have a close relationship with God;
- To build a good relationship because when the local pastors ask for money from missionaries, they easily break the relationship;
- When I visited unbelievers and church members who didn't know English this caused separation because of the language and cultural differences;
- When I saw their unchanged lifestyle, even though I preached and taught the Word of God; and
- When the well trained youth left the church because of finding jobs or schools in an urban area, so there was a lack of good teachers or leaders.

The Korean missionaries faced many difficulties while they worked with the local people, such as those listed above. The Korean missionaries also encountered negative



experiences with other Korean missionaries, for example, conflicts, complaints and misunderstanding.

5.3.5.3.3. *Solutions*

I found that the solutions mentioned with respect to the “church Partnership” problems were:

- Encourage local people to build a good relationship with God;
- Explain to local people that if you trust missionaries, you will be disappointed, so encourage them to trust only God;
- Encourage them to build the Kingdom of God rather than only their churches;
- To teach them how to build the Kingdom of God through prayer meetings and Bible study and make them desire revival;
- Challenge them to find God’s will and help them to obey God’s commandments in their life;
- When the local pastors ask for money, missionaries must teach them to trust God to supply their financial needs for their ministry, but personal needs might be rejected;
- To remind them of their calling and commitment;
- To awaken the spirituality of the local pastors;
- To teach them how to carry out a pastoring ministry;
- I tried to spend time with them;
- I tried to communicate through learning the local languages;
- I will not be discouraged, but I will continue educating them also try to teach them various programmes; and



- I tried training the youth using (the) “Timothy Leader Training Course” for recruiting teachers and leaders.

In this respect, “Partnership will be a pooling of resources such as, men, money, wisdom, and consecration in order to accomplish together a task which neither is fully capable of accomplishing alone” (Climenhaga & Jacques 1963:85).

The Korean missionaries suggest solutions to their “Church Partnership” problems such as encouraging leaders to establish a good relationship and trust in God, to awaken spiritual revival, continually teaching them how to pastor their own church members and reminding them of God’s calling and commitment.

Above all, the Korean missionaries need ecumenical co-operation with others. Meiring (2006.1.20) emphasizes that “Ecumenical co-operation is a *sine qua non* for the mission to succeed. This seemingly obvious lesson from Scripture was unfortunately ignored – or rejected – by many missionaries, who over many years did not only bring the good news of Christ to the continent, but also the bad news of their denominational divisions and doctrinal disputes. The result was that Africa has not only become the Christian continent of our time, but also the most divided Christian continent of our time, with thousands and thousands of denominations, not always loving one another but often hating one another! If ever there was a prayer to be prayed in Africa, it is the apostle Paul’s famous prayer “that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ”. Christians and churches and especially missionaries need one another if they



want to have some understanding of the love of Christ, of the message we are entrusted to share with the world (Meiring Lecture at MTI 2006.1.20).

5.3.6. Suggestions to the Korean denominations and mission agencies with respect to missions

Bo-ae Jung reported on seven directions for the future of Korean missions at the “2006 NCOWE IV” Mission Strategy Conference. The main directions the Korean Mission must follow as a priority for the establishment of a healthy system are now listed.

- A system that requires both quantitative development and qualitative maturity;
- Establishment of a minimum financial cost and maximum efficiency mission system;
- Development of a ‘Korean - modelling’ mission system;
- System that takes accountability in mission finances and integrity;
- Encouraging partnership in system (western churches, 2/3 world partners, local churches on mission field);
- Encouraging the field oriented system; and
- A system that can classify spiritual warfare party and support party Missionary Kids (MK), administration, care, infrastructural support.

Directors of Korean mission agencies pointed out the disadvantages of the Korean missions: lack of a support system (45%), a lack of missions know-how, and a lack of professionals of missions (24.3%). Needs of the Korean missions encompass missionary



care (25.0%), training for leaders of missions (21.4%), research development (18.8%), missionary training (16.1%), missionary children's education (9.8%) and extending of support systems (8.9%) (Kukinews 2007).

In the following paragraph, I will make suggestions for the Korean denominations and Korean mission agencies. This will assist their missions to create a healthier missionary movement amongst the Korean churches.

5.3.6.1. Member care for the missionary

Recently Korean mission agencies have become interested in taking care of their missionaries, because of the missionary attrition rate. William D. Taylor edited a book titled *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition* in which there were several articles written by Korean mission strategists. Sung-Sam Kang in his article suggests the need for various types of supervisors for missionaries (in Taylor 1997).

One vital aspect of member care concerns the counselling of missionaries and their families during the pre-field, on-field and post-field stages of missionary life. Counselling may provide the missionary with an avenue of growth in areas important for effective cross-cultural ministry; working well with others; giving and receiving forgiveness; trusting God in the face of disappointment and the ongoing presence of human pain; seeking accountability and personal growth; and availing oneself of supportive resources as needed (EDWM 2000: 237).



Most counselling with missionaries and their families is apt to be primarily short-term, and focused on the prevention or resolution of problems. Many of the challenges and struggles throughout the life stages of missionaries and their families are not unique. However certain aspects of counselling are unique to missionaries during the pre-field, on- field, and post-field stages of their lives.

Pre field: The mission boards' common use of counsellors and psychological assessment tools to provide feedback regarding a candidate's strengths and potential problem areas can determine the prognosis for success in a cross-cultural situation and provide a basis for matching personnel to field placements and job assignments. Placing individuals in an environment in which they are apt to function well, or avoiding placement in situations that are likely to induce overwhelming distress both within the missionary and between the missionary and others, is good stewardship.

On-field: Missionaries may experience many types of difficulties; pain, grief, rejection, separation, culture shock, disease, and threats from robberies in the mission fields. Pain, grief and anxiety accompany trauma, which is almost a given for missionary life. The impact of trauma can extend very deeply, be very far reaching, and last for a long time. When this impact is misunderstood and mismanaged, the person may be further harmed by ignoring the significance of the trauma or by attempting to deal with the pain and sadness in a destructive manner (Crawford; *EDWM* 2000: 237).



One night several years ago, a Korean missionary and his family were threatened by robbers in their home; they were tied, threatened, his family were assaulted and valuable goods were taken together with his car. The missionary family spent a horrible night and escaped from their house while it was raining. The family hurried back to Korea and took a furlough for a while. Unfortunately, they were not given counselling or any medication even in their home country. One of his children has since been experiencing nightmares.

Mission boards or mission agencies should therefore establish a counselling programme and give missionaries effective treatment.

Post-field: When missionaries return to their sending countries, they are likely to grieve over the loss of the meaningfulness they had experienced in the work as missionaries and to experience stress as they adjust to a culture that was anticipated to be familiar.

Sometimes counselling may be required as a condition for a missionary's return to the field, or may aid the missionary in moving on to meaningful work and ministry in the sending country. Counsellors affiliated with the mission may provide better help to the troubled member; however, in a case where the difficulty arose between the member and the mission, a non-mission-affiliated counsellor is apt to be preferred by the missionary (Crawford; *EDWM* 2000: 238).

Steve S. C. Moon suggests member care as follows: the explosive increase of Korean missionaries requires rigorous systems for member care. If there should be one mid-

level care-giver or team leader for every ten missionaries, there must be 810 missionaries devoted to that end. If there should be one regional care-giver (at national or supranational levels), or area director for every fifty missionaries, there must be 160 missionaries who offer missionary care on a full-time basis. The fact that Korean mission agencies tend to diffuse their members without any regional focus, suggests that there may be a need for more care-givers than suggested here. The rapid increase of Korean missionaries makes missionary care a felt need, which will have to be met by orchestrated and organized efforts of Korean churches and missions.

5.3.6.2. Developing the missionary evaluation program

Korean denominational mission agencies and other mission agencies offer an evaluation programme specifically for missionaries on furlough. Missionaries formally evaluate their ministry either with the area director or on their own. Although they must report on their ministry at least 4 times a year to supporters, this is not an evaluation letter as such.

SIM carries out an evaluation of all SIM missionaries by utilising an annual personnel review with the field director. This comprises questions according to seven categories: spiritual development, ministry relationships development, inter-personal development, mental development, physical development, vision development, and strategy development.



It is helpful to evaluate the missionary in terms of his calling, management of his time, maintaining of his intellectual development, his spiritual life, his restoration and his personal objective for the coming years.

Korean mission agencies should adopt this kind of annual personnel review form and adjust it for their missionaries.

5.3.6.3. A networking programme

As Korea is very well advanced in the area of technology, Korean missionaries possess sophisticated technical equipment. This facilitates effective communication, not only between the missionary and supporters, but also between the mission and sending fields. It is also creates a useful channel of interaction between missionaries.

Korean missionaries need a networking programme of communication with each other in order to share their experience of ministry, spiritual needs, sharing of visions, strategy, know-how, and education of Missionary Kids. It will provide them with a means to discuss and evaluate their ministry and to challenge new missionary candidates to obtain fresh information of the mission field. Korean missionaries should put more effort into these areas.

5.3.6.4. Annual Spiritual Life Conference



The Korean Missionary Fellowship in Southern Africa has held an annual spiritual life conference since 2002. This is a place for missionaries to restore their spirituality, share information with each other, be refreshed, recommit themselves to their calling and relax with the Korean community. The last four conferences also encouraged Korean missionaries working in Southern Africa to promote an exchange of ministry information and afforded them an opportunity to evaluate one another concerning effective missionary activities.

The annual conferences, however, have generally comprised times of sharing blessings and recounting activities. There is seldom time for sharing and evaluation of missionary experiences for the further development of their ministries because time needs to be allocated to the invited main speakers. If Korean missionaries want to approach their missions strategically, they must share the expense of the conference. Otherwise they might choose to save the money for the cost of bringing a speaker and enjoy more time to evaluate their ministries amongst each other.

5.3.6.5. Mission forum for Korean missionaries

The Korean Missionary Fellowship in Southern Africa consists of six teams to conduct research effectively and to achieve their ministry in the the following fields: church planting, “Missionary Kids”, the unreached people, missions strategy, theological education, and the Independent churches. The leadership of KMF has chosen each team to evaluate, upgrade, and develop the ministry of Korean missionaries. These teams set a standard, carry out research and present their results during the spiritual life



conference. However, this research has only been undertaken once and has not continued. KMF should devise a plan for a regular mission forum in Southern Africa. I think it is strategically very important not only for their ministry from the perspective of team mission in the host mission fields, but also for developing the Korean missionary movement.

5.3.6.6. Supervision programme for the missionary

The Korean mission agencies and denominational mission agencies follow the policy of supervising their missionaries in the mission field. Each mission agency also operates from a field office for the purpose of effective administration, management, service, and supervision. In the case of GMS, it organises field committees in every area. Its role is to share information, discuss a new agenda, challenge, encourage and look after each other. As I have already mentioned, H. S. Cho, who passed away in 2003, sent a prayer letter in which he expressed his physical, spiritual, and emotional condition to his supporters, including GMS. However, neither GMS nor the field leadership gave him any advice nor did they call him back to Korea for recovery from his condition because there was no proper supervision of him. After his death, GMS made him a hero because he had passed away on the mission field. However nothing changed. After his death, the situation remained the same. I believe it is not merely a matter of mission policy, but rather one of effective leadership that must result in adequate supervision of missionaries. I have never attended a meeting of the GMS Southern Africa committee because no meeting has been held since 2006.



Each mission agency should devise a supervision programme and carry out its policy effectively for their missionaries. This makes for healthier missionaries and will accomplish the great commission.

5.3.6.7. Life long learning programme for the missionary

Korean churches or the Korean Mission Agencies which send their missionaries must implement “Life Long Learning Programmes for Missionaries”. Missionaries easily become emotionally and mentally exhausted while they are serving in missions without input from the sending agency. The Korean missionaries who have worked in Southern African countries have experienced spiritual depression in the field.

SIM encourages the SIM missionaries to study for a week annually. If the missionary does not learn continually while in the field, he will become stagnant. Douglas observes that a growing concern for the care and spiritual formation of missionaries can also be discerned. Many church pastors visit the field in order to provide counselling and spiritual encouragement for their missionaries. Churches also assist with funds for study programmes, books, and journals. Others are initiating missiological dialogues with missionaries via e-mail. A few larger churches offer their own courses and seminars for missionaries.

The explosion of resources for in-service education has also been encouraging. While on home assignment, and often in the field as well, missionaries are being helped to network with formal study options in seminaries, graduate schools, and university; are



offered nonformal opportunities at seminars, conferences, and institutes as well as informal opportunities through the resources of libraries, book stores, newspapers, radio and television. In addition, computer technology is increasingly rendering bibliographic databases, independent study courses, missiological forums, and other resources available by means of CDs and the World Wide Web.

Recently, the Korea Research Institute for Missions (KRIM) (www.krim.org), the Intercultural Leadership Institute (<http://ili.re.kr/missionaryedu.php>), the Asian Center for Theological Studies and Mission (ACTS) (<http://grad.acts.ac.kr/intro/history.html>), and the Graduate School of World Mission (<http://www.cmission.org/>), have implemented a plan regarding a re-education programme for the Korean missionaries.

Missionaries are far more than human resources to be developed for missions. They are persons created in God's image, growing in Christ-likeness, and infinitely more valuable than any task they may perform. When all is said and done, in-service education constitutes ongoing discipleship, encouraging Christ's intercultural servants to continuously learn from Him.

5.3.6.8. Partnership mission

Partnership and harmony were divine intentions for human life. People were created to live in fellowship with God and in partnership with their fellows. God the creator, made Adam and Eve as partners. When Jesus sent out his disciples to be evangelists and missionaries, he sent them out two by two. The Antioch Church followed this model



when they commissioned Paul and Barnabas as their missionaries. Paul maintained this basic principle of partnership and cooperation in missions for the rest of his life. He retained partnership relationships with his mother church in Antioch as well as his daughter churches in Asia Minor and Europe. Partnership was God's intention for human life and work (Kraakevic & Welliver 1991: 126-127).

Within world Christianity, "the partnership" expresses a relationship between churches based on trust, mutual recognition and reciprocal interchange. It completely rules out any notion of "senior" and "junior", "parent" and "child", or even "older" and "younger". It is a term designed to demonstrate how different parts of the church belong to one another and find their fulfilment through sharing a common life. It implies a relationship in which two or more bodies agree to share responsibility for one another, and in which each side meaningfully participates in planning the future of the other (Kirk 2000:184).

International mission agencies such as SIM, AIM, WEC, OM and OMF, recruit missionaries for the mission field. They collaborate as a team on the field. In the early period, GMS despatched missionaries to the mission fields according to the missionary's choice of field. The latter developed their ministry and recruited new missionaries. It was a natural process to form a partnership. GMS recently altered its policy with regards to sending missionaries in teams to minister in the field. However, many denominations send their missionaries to the field on their own.

Timothy Kiho Park contends,





The early Korean missionaries cooperated and worked together with the Western missionaries and the host churches as partners. Presently, however, there are a growing number of Korean missionaries who work independently with little or no consultation with other missionaries and national churches in their location of ministry. Missionaries of all nations need each other; and Korean missionaries in particular must learn to partner and to work cooperatively for the Kingdom. The Korean church, as a missionary church will make great and unique contributions to the missionary movement of the church in the twenty-first century if it can solve this dilemma (*EDWM* 2000:547).

Therefore the Korean missionaries must learn the nature of a partnership, the barriers thereof, and how to work with the local people, Korean missionary colleagues and mission agencies in the field. Partnership is one of the most effective mission strategies.

5.4. Seven Challenges of the Korean Missionary's Attitude in the Field

That missionaries are continuously challenged in the mission field goes without saying. Much has been written on the subject; for instance, Sherron K. George writes,

In my early ingenuous days I assumed that all mission relationships were horizontal two-way partnerships based on love and respect, in which the gifts of all partners were valued without creating dependencies or humiliating anyone. Later I realized that mutuality is hard work. Unless we humbly, intentionally,



and patiently build dialogical relationships and practice two-way mission, USA Christians easily fall into one-way mission activities that are demeaning for the people we seek to serve. I gradually learned that more important than anything we build, teach, or give is who we are and what attitude we have in relating to other people, religions, and cultures.

One-way, hierarchical, dependency-prone, control-oriented mission relationships might be called mission, but I do not think they are God's mission. Any mission practice that starts from assumptions of superiority of doers and inferiority of receivers is not really mission, but imperialistic aid. While the theory of partnership, equality, and mutuality between older and younger churches goes back to the nineteenth and early twentieth centuries, the gap or transition between vision and practice has often been discouraging. (Lloyd-Sidle & Lewis 2001: 44)

In this section, I will discuss what the 21st century Korean Missionaries should be like.

5.4.1. Being

The first challenge for Korean missionaries is that of being with the local people on the mission field. The Korean missionaries must build integrity into their relationships with the local people. This does not mean that the missionary must actually live in a local community. In the context of South Africa, it is not easy to live in the local community, not only in view of the historical background, but also because of social conditions or



personal reasons. When I talk to the parents of my children's friends about my ministry, they ask me "What is your job? Where are you working?" When I tell them, "I am working at the AEC Church in the black townships", they react with negative opinions. They respond, "It is a very dangerous area, there are many serious crimes. You should not go there. You must go back to your own country".

Hence it is not easy to live with the people to whom we minister in the field. Nonetheless, it is easier to do so when we change our mindset. Kritzingler states that Western culture is typically a "doing" culture. Things must be done as effectively and efficiently as possible. Westerners are judged by what they have "done". They find their identity in their occupation. By contrast, the culture of Africa is much more of a "being" culture. Being is much more important than doing. Moreover, this "being" is pre-eminently a "being together". Where people are together, it is not all that important that they should be doing something, being together is already enough (Kritzingler 1994).

The Korean missionaries are not Western, they are different, but their mindset and lifestyle have become Westernized. So when the Korean missionaries enter the new context, they need to try and understand the African culture. They must accept the culture and be with local people whom they will be allowed to serve rather than doing everything. I consider this to be the first step in their ministry in the field.

5.4.2. Listening

The second challenge for Korean missionaries is listening. Listening means to open

your heart to hear what the people are saying. If missionaries do not do so, they may lose a very valuable connection. Being with the people is part of listening. Bonnie Sue Lewis points out:

God told the disciples to listen to Christ because their Lord was about to put them to work. The missionary God was calling his followers to mission: the harvest is plentiful, but the labourers are few, therefore ask the Lord of the harvest to send out labourers into his harvest. It was imperative that they learn to listen and to teach others to do so: “Whoever listens to you listens to me” (Luke10:2). He sent them out, then to do as he did, proclaiming the good news, healing the sick, glorifying God. “Listen to me, my people, and give heed to me, my nation,” cried the Lord God (Isa.51:4 NRSV). Listen to me, he said, and then you will be ready to listen to others. Listening to others means being open to hearing what they are saying (Lloyd-Sidle & Lewis 2001:127-128).

As Gailyn Van Rheenen points out, “Missionaries come to the field with pride in the American way of life”, Korean missionaries also do so. They boast that they come from a country much richer than the host mission country. One Korean missionary brought money to finance a church building project and insisted that he build this church. But the local pastor said to him, “What is church? Is it a building or people?” Korean missionaries should therefore listen to the indigenous people. Tite Tienou emphasizes that “listening before speaking is the first step in sound missiology; it must therefore be incorporated into missiological training. Listening enhances the possibility of reflection. See Africa as a continent of people - just people, not some strange beings that demand a



special kind of treatment, because if you accept Africans as people, then you listen to them” (Woodberry, Van Engen & Ellison 1996:95-96).

As Anne Leo Ellis suggests, “First, we must listen, carefully, thoughtfully, without interruption, without a hidden agenda, without preconceptions. Next, we need to think, and talk with each other, as openly as possible, prepared for misunderstanding and anger but also for healing, comprehension reconciliation - friendship” (Ellis 1996:7).

5.4.3. Learning

The third challenge for Korean missionaries is learning. As I have already mentioned, listening is a very important process of learning. Sherron K. George avers, “Humility is the antidote to imperialism and paternalism. We must humbly admit that we have made mistakes in a mission field. We must be willing to learn from people who are different from us in our neighbourhoods and around the world”. When the Korean missionaries learn from the local people, above all, their attitude is important. Jesus told his disciples: “learn from me, for I am gentle and humble in heart”. The Korean missionary should learn from Jesus, as the apostle Paul emphasizes, “Your attitude should be the same as that of Christ Jesus who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness” (Phil 2: 5-7). As Hudson Taylor stated, “God sent Jesus as the first missionary,” He became flesh and lived for a while among us.

Sherwood G. Lingenfelter and Marvin K. Mayers name two significant facts concerning the incarnation:

The first significant fact about the incarnation is that Jesus came as a helpless infant. It is noteworthy that God did not arrive as a fully developed adult, he did not come as an expert, and he did not come as a ruler or even as part of a ruling family or a dominant culture.

The second significant fact about the incarnation is that Jesus was a learner. He was not born with knowledge of language or culture. In this respect he was an ordinary child. He learned language from his parents. He learned how to play from his peers. He learned the trade of a carpenter from Joseph and studied the Scriptures and worshiped in the same manner as did all young men of his time (2001:16).

The Korean missionary often wishes to do something without going through the learning process. The first Christmas I spent at a church in Mogwase in the North West province, I was surprised because the church offered a Christmas programme in the middle of November. Later, I learnt the reason. It seemed very strange from the point of view of a Korean missionary. In Korea, it is unimaginable that such a thing could take place. Therefore the Korean missionaries must learn about many matters such as language, culture, world-view, customs, lifestyle, history, habits, and value systems.



5.4.4. Understanding

The fourth challenge for the Korean missionary is that of understanding. It means to accept what I have learnt from the people. When people learn something from new environments, they naturally compare life and norms in their home country with that which they have learnt from the new country or places. They tend to ask questions such as, what is good or what is wrong? Why do they think this way? What is the standard of ethics? Even in their ministry, why do they do things this way or that way? Why do they interpret the Bible in this way? I believe that this is part of the process of adapting to new situations. Korean missionaries who work in the fields must understand that they need to learn the culture of the field. It is imperative for them to understand the culture. This is not easy. The word “culture” is a very inclusive term. It takes into account linguistic, political, economic, social, psychological, religious, national, racial, and other differences (Winter & Hawthorne 1981:391). Lloyd E. Kwast points out that “A thorough understanding of the meaning of culture is prerequisite to any effective communicating of God’s good news to a different people group. The most basic procedure in a study of culture is to become a master of one’s own” (ibid: 361) Missionaries must reach an even greater realization of the importance of culture in communicating Christ.

As I have already mentioned in Chapter 4, 68% of the Korean missionaries accepted this very positively; however, while they were involved in their ministry they faced cultural barriers because they did not understand the culture properly. Therefore the learning of language and understanding of culture on all levels is one of the most



important roles for the Korean missionaries.

5.4.5. Respect

The fifth challenge for the Korean missionary is respect. Respect means that the Korean missionaries must esteem the people and culture. It doesn't mean to give up our own culture. It means that I will trust and adapt to what I understand from the local people and context. I regard this as one of the most painful processes for missionaries as they settle or adjust to the field. Nevertheless, this is a very important procedure for their effective ministry.

Even though the Korean missionaries wish to serve the local people, if the former do not want to follow their ways, the latter will also not follow Korean ways, which the Korean missionaries believe is the biblical way.

5.4.6. Communication

The sixth challenge for the Korean missionary is communication, which is very closely related to language, attitude and communication skills. Some Korean missionaries replied that they faced communication difficulties when they worked with the local people. For effective communication between the missionary and the local people, the missionary needs a certain level of language proficiency. Even though a missionary speaks a language fluently, if he exhibits a negative attitude towards the people, this will present a barrier to his communication. Communication is therefore a major problem for the missionary. Accordingly, when Hendrik Kraemer sought to place



questions to do with the missionary task in a “wider and deeper setting” than that afforded by alternative words, he chose the word “communication”.

Since very early days the progress of the gospel has been aided by the communication skills of its proponents. Immediately one thinks of John the Baptist’s preaching in Judea, Peter’s sermon on Pentecost, and Paul’s ministry to the Gentiles. Jesus was a master communicator. However, a tension is introduced at this point because the New Testament makes it clear that human wisdom and communication skills are not sufficient to draw people to Christ and advance His kingdom (cf 2 Cor 2;1-6) (Hesselgrave in *EDWM* 2000: 216).

For many years theorists and practitioners alike have discussed issues such as the best starting point for gospel communication and the establishment of common ground with the hearers.

Therefore Korean missionaries should develop a common language level as well as their communication skills for a more effective ministry. Rev U. G. Hung suggests, “The Korean missionaries must take time, to practice and improve their language levels”. Elmer Towns emphasizes that “communication is the act of exchanging information between individuals by a common system of signs, symbols or behaviour. The key to effective communication involves using common understands language to communicate ideas” (Towns 1992:).

5.4.7. Transformation

The seventh challenge for the Korean missionary is transformation. One of the most significant responses in missions today is to view mission as transformation (Vinay Samuel 1999: 227-235). The purpose of missions is not only for evangelism or social change. Mission is transforming a community through evangelism. One of the core values of SIM is:

A Christlike Community - We desire to be a transforming community dedicated to becoming like Christ in love, servanthood, holiness, and obedience to the Father. We believe that following Christ's example mean sacrifice, sometimes hardship, and perhaps even death.

The Church of Jesus Christ, especially its missionary arm, has generally understood the transformation of society to be an essential part of its task. While the focal point of mission has always been to communicate the Good News of Christ, calling people to repent and believe and be baptized into the Church, Christians have always understood their mission to be fulfilled in teaching the nations “to observe all things” that Christ has commanded. The expectation of people obeying Christ has always fuelled hope that the culmination of this process of evangelization would bring about transformation in the social situations, the physical conditions and spiritual lives of believers. There is no doubt that this transforming dimension formed an essential aspect of mission, and that for the most part, it was beneficial (Winter & Hawthorne 1999: 262).



5.5. Five Qualifications of Korean Missionaries

Who is a Korean missionary? What kind of qualifications does a Korean missionary have? These questions have arisen in my heart since the beginning of my ministry in the field. The Korean missionaries are newcomers in the eyes of African brothers and sisters. When I walked in the street, children greeted me with the words, “China, China”. Most Africans recognise who we are. They readily called us “Chinese”. But we are Korean. Also, we are not Westerners. This was one of the reasons the Korean missionaries are easily approached and, in a friendly way, accepted by the people in contrast to the western missionaries. One day, one African pastor confided, “If I have a dream at night to see the Whites, this is a bad dream”. He then told me about the painful history of Africa.

Therefore I will discuss the five qualifications of the Korean missionaries. The Bible says, “Your attitude should be the same as that of Christ Jesus: who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death, even death on the cross (Phil 2:5-8). When discussing the person of the missionary, whether a full-time or lay worker, it is important to note not only their calling and preparation, but also their attitude to life (Kritzinger 1994:66). Hence the Korean missionaries must learn the attitude of Jesus and follow His example.



5.5.1. Servant leader

The first quality of the Korean missionaries is to be a servant leader. This means to serve the local people as Jesus did. Jesus emphasised that “For even the Son of man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45), when He knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love. He poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him (John 13:1, 5). Jesus showed us how a great leader must serve a follower.

The apostle Paul clearly indicates that he is a servant of God, and Christ Jesus in his letters to the churches in Asia: “Paul, a servant of Christ Jesus” (Rom 1:1), “Paul, a servant of God” (Tit 1:1), and “Paul and Timothy, servants of Christ Jesus” (Phil 1:1). In Mark 10:35-45, Jesus commented on the tendency of people to focus on self esteem, pursuance of rank and the exercise of authority over others. He then went on to present the idea that true greatness relates not to the capacity to exercise power and authority, but rather, to the demonstration of servanthood, the pursuit of making a meaningful contribution to the lives of others

A good leader motivates and mobilizes others to accomplish a task or to think in a certain manner for the benefit of all concerned. A good servant leader is one whose primary purpose for leading is to serve others by investing in their development and



well-being for the benefit of the common good. A good Christian servant leader serves God through investing in others who together accomplish a task for God's glory (<http://www.twu.ca/academics/graduate/leadership/servant-leadership/default.html>).

When I arrived in Africa, I realised that the African churches and church members had experienced much pain, suffering, and sorrow. They need faith, love, hope, serving, and encouragement. Who will give them realistic love and service? The missionaries must serve them with faith, love and hope today. This attitude should not only be practised by the Korean missionaries but also all missionaries who serve the Lord in the mission field. Above all the Korean missionaries must be good servant leaders in the field. This is not easy for them. However if we want to follow Jesus, we must do what he did on earth.

5.5.2. Bible Teacher

The second qualification of the Korean missionary is to be a Bible teacher.

God desires that his people learn about Him and His Word, and therefore he has given teachers to instruct them (Deut 33: 10, Eph 4:11). They may be people of different types and employ different methods of teaching, but their teaching must have its origin in God himself. God is the only true teacher (Ps 25:4, Matt 23:8-10, John 6:45, 1 Cor 2:12-13). Jesus is the great teacher. He had not been trained in the schools of the rabbis, yet people were amazed at the authority of his teaching. He taught in the synagogues, in the temple, in people's homes and in the open air. He taught the masses publicly and his



own disciples privately, delivering his messages through discussions, arguments, parables and direct teaching (Fleming 1990:428).

There is a great need for Bible teaching, not only for pastors but also all church members in Southern African Churches. As I have already mentioned, Yusufu Turaki points out that “the African church has a weak biblical and theological base. In other words, there is inadequate biblical teaching in the churches and Christian communities. The most crucial theological issue at hand is that most African Christians lack sufficient knowledge of the Bible and its teachings on African traditional religions and culture. It is very important for African Christians to know how the Bible addresses these matters” (Taylor 2000:280-281).

Therefore the missionary must be a Bible teacher. He must study the Bible continually, develop his teaching skills, and teach the Bible effectively to the local people.

5.5.3. Coach

The third quality of the Korean missionary is to be a coach.

Coaching is the process of helping people to enhance or improve their performance through reflection on how they apply a specific skill and / or knowledge. Coaching concerns developing individuals beyond their present situation (Thorpe & Clifford 2003:5). Coaching is essential for anyone aspiring to a leadership role. Unlike the old “command-and-control” regimes, leaders can no longer simply issue orders and rebuke



anyone who does not follow them. A major element of a leader's added value in the new world is his or her ability to add the most value to the organisation through other people (Mayo and Lank 1994:31).

Coaching is a person-centred activity; working with individuals in this way makes them feel valued, which has an immediate effect upon their motivation and therefore performance. Coaching is a flexible approach.

Mentoring and coaching are members of the same family: They concern relationships, development, enablement and potential. Both liberate the inherent potential of people through interaction at a deeply significant personal level, and both enable and empower people to move to higher personal and organizational levels. Mentoring tends to be a longer-term relationship with broad objectives negotiated between two parties for mutual benefits and learning. Coaching tends to be more intense than mentoring, more specific in terms of goals, and shorter in duration. Coaches do learn from coachees, but this outcome is not necessarily specified upfront, and tends to be more implicit than in a mentoring relationship (Tucker 2007: vi).

Marius Meyer and Leon Fourie (2004:6) explain succinctly that “coaching aims to achieve performance today and mentoring aims to achieve performance tomorrow.

Therefore the Korean missionaries must perceive their role in missions as that of being a coach to the local people as discussed below.



5.5.4. Mentor

The fourth qualification of the Korean missionaries is to be a mentor.

Goodman (2004:) defines a mentor as “an experienced individual who helps others realize their potential-helping set goals and builds skills to reach them”. Mentoring is a process of transferring and exchanging information between a mentor and a mentee as they develop a long-term relationship over an extended period of time (Marius Meyer & Leon Fourie 2004:3). A mentor in the biblical sense establishes a close relationship with a protégé and on that basis through fellowship, modelling advice, encouragement, correction, practical assistance and prayer support influences his understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God (Krallmann 1994:122).

Mentoring changes the way people think, communicate and interact. The challenge is to decide what the purpose of mentoring would be for the local pastors, leaders, and people. Meyer and Fourie (2004:12-13) emphasize the following benefits of mentoring for the various role-players.

5.5.4.1. Benefits of mentoring for mentors

These include the following

- Creating more opportunities to apply leadership and coaching skills;
- Developing leadership skills;



- Self-fulfilment in seeing mentees perform;
- Learning from mentees;
- Improved credibility;
- Building relationships;
- Tangible evidence of performance management;
- Utilizing their invaluable experience and expertise; and
- Expanding opportunities for dialogue at all levels of the organization.

5.5.4.2. Benefits of mentoring for mentees

- Learning from experienced people;
- Acquiring skills for career programme;
- Disadvantaged learners are empowered;
- Adapting quicker in new roles;
- Developing networks;
- Obtaining evidence for recognition of prior learning;
- Enhancing interpersonal skills; and
- Enhancing professional development.

Mentoring affords benefits for both mentors and mentees. This concept is a challenge for the Korean missionaries who are involved in many different ministries in the mission fields.



The role of mentoring indigenous pastors, leaders and church members; children, young and older men and women, has become increasingly important. The Korean missionaries, as mentors, will develop their leadership, build close relationships with the indigenous people, learn from their mentees, as well as the local people, and will enjoy improved credibility in the field.

I suggest that Korean missionaries carry out their role and ministry in the field according to W. Brad Johnson and Charles R. Ridley's words:

Mentoring relationships are dynamic, reciprocal, personal relationships in which a more experienced person (mentor) acts as a guide, role model, teacher, and sponsor of a less experienced person (protégé). A mentor provides protégés with knowledge, advice counsel, support, and opportunity in the protégé's pursuit of full membership in a particular profession. Outstanding mentors are intentional about the mentor role. They select protégés carefully, invest significant time and energy in getting to know their protégés, and deliberately offer the career and support functions most useful for their protégés. Mentoring is an act of generativity - a process of bringing into existence and passing on a professional legacy (2004:xv).

5.5.5. Spiritual father

The fifth quality of the Korean missionary is to be a spiritual father.



The mission of the apostle Paul in the first century has functioned as a principal inspiration and paradigm for Christian witness during the millennia since. The modern missionary movement in particular has routinely attempted to take its bearing from the apostle's missionary thinking and endeavours (*EDWM* 2000: 731). The apostle Paul was a missionary to the gentiles. His attitude for the people was one of being a spiritual father. When Paul wrote a letter to Timothy, he called him "my true son in the faith" (1 Tim 1:2), "my dear son" (2 Tim 1:2), and "my son, be strong in the grace that is in Christ Jesus" (2 Tim 2:1). Paul also emphasized, when he wrote a letter to the church of the Thessalonians, "For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory" (1 Thes 2:11-12). As a spiritual father, Paul possessed a warm heart for people, encouraging, comforting and urging them in the field. In particular, his attitude as a missionary is evident in Galatians 5:22-23 where he speaks of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Above all, when Jesus knew that the time had come for him to leave this world and go to the Father, "Having loved his own who were in the world, he now showed them the full extent of his love" (John 13:1).

Therefore the Korean missionaries must act as spiritual fathers in the mission field in like manner to the apostle Paul. To be a spiritual father in the field is a major challenge for the Korean missionaries today.



5.6. Conclusion

In this chapter, I have mentioned the Koreans' solutions to Southern African challenges.

Firstly, there are four challenges facing the church in Southern Africa such as shallow faith and spirituality, church leadership, socio-economic and political problems and the "cultural desert", being Africa.

Secondly, God's mission must be approached comprehensively in the church's outreach today. The Christian mission is a comprehensive ministry with various dimensions which can be distinguished through a holistic approach. The various dimensions of this comprehensive approach were expressed in terms of the church's task of kerygma (proclamation), diakonia (ministry of service), koinonia (fellowship) and leitourgia (worship).

Thirdly, the Korean missionaries displayed a positive, comprehensive way of carrying out their ministry in the field. They proclaimed and preached the Good News through children's ministry, and trained pastors, leaders and new believers to become faithful disciples of Jesus. These missionaries proclaimed not only the Gospel but also the practice of their faith in the mission field. They are involved in many ministries. They are continually looking for ways to proclaim the Gospel effectively.

They are involved in the commission of koinonia: planting churches, church



partnership, discipleship, and building crèches. The Korean missionaries decided to build Crèches or Sunday Schools as a channel through which to preach the Word of God.

Fourthly, I discussed the specific contributions of the Korean missionaries, their problems and solutions. The Korean missionaries contributed in many ways such as those mentioned earlier.

Above all, they knew that the five major challenges they would face were leadership development and discipleship training, AIDS/HIV ministry, Bible schools, children's ministry, and church planting (church building project). But the Korean missionaries replied that they are also involved in many other challenging ministries such as ministry to Muslims, the prayer mountain ministry, the Chinese student ministry, and the Korean Diaspora Church ministry today.

Fifthly, the Korean missionaries and mission organizations must develop member care for missionaries, a missionary evaluation programme, a net-working programme, an annual spiritual life conference, a mission forum for the Korean missionary, a lifelong learning programme for the missionary and a partnership mission for maturing missionary movement in the contemporary context. These kinds of programmes and agendas need to be worked on not only by the Korean missionaries but also by sending bodies such as the denominational mission agencies, interdenominational mission agencies and para church mission agencies.



Sixthly, I discussed seven qualities required of facing Korean missionaries. These should include being, listening, learning, understanding, respect, communicating, and producing transformation in the field. The Korean missionaries must build integrity into their relationships with the local people by being with them. They must learn the language, culture, world-view, customs, lifestyle, history, habits, and value systems of the local people. They can afford to understand and implement that which they have learnt. They need to communicate with the local people continually in order to effect a transformation of their lives and community.

Seventhly, the Korean missionaries must exhibit five qualities in order to be a good missionary as Jesus taught. I mentioned five different qualities that the Korean missionary should display in his life. These are being a servant leader, Bible teacher, coach, mentor and spiritual father. These qualities are required for effective ministry in the context of Southern African countries.



Chapter 6

Conclusion

6.1. A Discussion and Evaluation of Korean Missionary Activity in Southern Africa

To recapitulate: the Korean missionaries have been involved in their various ministries in Southern Africa since 1980. In Korea, Africa is known as the “Dark Continent”. At the end of the 1970s or early 1980s, Africa was introduced to Korean missionary candidates as an option for missionary service. During the last three decades, over 250 Korean missionaries have committed themselves to the great commission of the Lord in Southern Africa.

Even though they grew up knowing only one culture and language with limited cultural experience in Korea, they attempted to learn the host language and culture because they understood the importance of cultural diversity in the mission field. This was a result of their training at the “Missionary Training Institute” or other training centres, where they learnt of their roles and challenges and how to achieve their mission. Above all they functioned in cooperation with local pastors, leaders, and mission agencies.

In the foregoing study, I described the missionary endeavours of the home-based Korean Church, offering an overview of Korean missionary activity in Southern Africa, challenges in the mission field, and the Korean solutions to challenges in Southern

Africa. It is hoped that this has enabled one to understand the various facets of the Korean missionary's work. This should furnish insights to the Korean missionaries or mission agencies in order to discuss and evaluate their policy, strategy, training, supervision and missionary movement.

6.2. Conclusion Evaluated According to Methodology

6.2.1. Literature study

I carried out an extensive literature study in South Africa. In doing so I collected all available resources in Korea and in Southern Africa. I visited Korea in order to search for all published resources which related to the history of Korean missionaries or activities in Southern African countries at bookshops, and the library of Chongshin Theological Seminary in Seoul. However, I could not find much material since there were few resources. I relied on research on the internet and websites on which various prayer letters of the Korean missionaries were placed by Korean mission agencies and newspapers. Above all, I contacted my friends who lived in Korea, requesting that they search for books which I needed for my research. Lastly, over a period of three years, I obtained useful books and information which relate to missions at the library of the University of Pretoria.

6.2.2. Comprehensive questionnaires

I wanted to gain information on the Korean missionaries who were involved in 17 kinds of comprehensive ministries in Southern Africa. In this regard, I developed two comprehensive questionnaires in 2006. These proved to be one of the most useful methods for my study. I wanted to contact two different groups: the first being the Korean missionaries and the other, the AEC pastors and leaders.

Firstly, I contacted the Korean missionaries on three different occasions between 4th July, 2006 and 31st March, 2007. Initially I attended a conference of the Korean Missionary Fellowship in Central and Southern Africa from 4th-7th July, 2006 at the Wigwam Hotel in Rustenburg. Subsequently I distributed questionnaires by e-mails all the Korean missionaries who were working in Southern Africa. On the third occasion I personally contacted the Korean missionaries who live in Pretoria and Potchefstroom. Finally, I collected 49 responses from them; this represented approximately 25% of the 252 Korean missionaries who worked in Southern Africa.

Secondly, I contacted pastors and leaders with regards to completing the questionnaire at AEC Pretoria Circuit, located in Rustenburg, Limpopo, Mamelodi, and Soshanguve near the North of Pretoria. This took place between the 15th July and the 30th October, 2006. I obtained 19 answers.

Chapters 3, 4 and 5 of my thesis analysed these results.



6.2.3. Participant observer

The researcher, as a member of the Global Mission Society (GMS) and Serving In Mission (SIM), has been involved in various ministries such as church planting, church building projects, leadership development and discipleship training for pastors and church leaders, children's ministry and ecumenical co-operation in South Africa since 1997. The researcher was not merely an observer in the present undertaking, but rather a participant. He lived in a black rural area so as to learn the local language, culture, customs and history on the street for a year. When he began to become deeply involved in the ministry of church planting, he visited house to house, proclaimed the Gospel, trained local pastors and leaders, and interviewed key local pastors mostly in the AEC Pretoria circuit regarding many of the issues which he was researching.

The researcher also interviewed key Korean missionaries concerning various issues in Pretoria, Bloemfontein, Cape Town, Durban, Potchefstroom, and Rustenburg.

6.3. The Hypothesis

6.3.1. Understanding their message well

Before I began my research, I suspected that one of the specific problems which the Korean missionaries faced was a misunderstanding of the content of their message and context.



However, as a result of my questionnaire, 61.22% of the Korean missionaries responded that they understood the context very positively. While they were adjusting to the field, they learnt its unique context because their objective is to obey the great commission, to share the Gospel with the host people. They knew that if they ignored the learning or adjustment process called for by the new context, they would not reach this goal.

6.3.2. Adapting to the local culture and acquiring the local languages

It became clear that if the Korean missionaries desire to succeed in their ministry to the local pastors or leaders, or to work with them effectively, they will have to adapt to the local culture and acquire the local languages of the people they serve, because language is the basic tool of communication among people and language learning is essential to the whole cultural learning process.

As a result of my research, it appeared that 61.22% of the Korean missionaries' language acquisition was sound, while 68.09 % felt they had adapted to the local culture very positively.

Even though they grew up within a mono language and culture, they experienced a very difficult time learning the languages and adapting to the cultural differences in the field. They continually tried to adapt and understand the culture and are still in the process of so doing. This is a very affirmative aspect of the Korean missionaries' activity.



6.3.3. Partnership with other churches and missionary organizations

It also became evident that if they were able and willing to co-operate with other churches and missionary organisations in the field, they would fulfil the great commission of the Lord Jesus Christ.

The results of my research indicate that 34.69% of the Korean missionaries worked independently while 61.22 % operated in relationship with others. They well understood that partnership plays a very important role in missions. The majority of them enjoyed excellent relationships with local pastors, the national people and fellow missionaries from other countries. However, although 20.40% were positive about their working relationship with local churches, almost 60% had experienced difficulties. This was a slightly different result from that of the working relationship of the Korean missionaries with pastors or leaders.

6.3.4. Proclaiming the Gospel of Christ and building up His church

From the results of the current study, it was evident that the Korean missionaries understood the mission of both God and the Church. Most of them grew up with an evangelical background in Korea, and had experienced theological training which enabled them to proclaim the Gospel. Approximately 33% of Korean missionaries were involved in church planting ministries while 14% of them were involved in leadership development and discipleship training from the beginning because Korean churches sent pastor missionaries into mission fields. Their activities were not only those of



planting churches but also of strengthening, encouraging, motivating, and empowering the local churches and pastors. Above all, the Korean missionaries did their best to carry out missions comprehensively, according to their calling and preparation.

6.4. Conclusion to the Field Study

I was able to draw several conclusions from the present research.

6.4.1. The missionary endeavours of the home-based Korean Church

Korea's evangelization is part of God's providential work. By almost any measurement, the growth of Christianity in Korea during the last century is one of the most amazing stories of our time. The Korean church has rapidly and significantly altered from being a mission field to a sending field over the last 100 years. Above all, the Western mission agencies and missionaries opened the door to the Korean Churches to share in the rich experience of world missions, the Korean Churches and leaders received it and became deeply involved. This has demonstrated that the missionary movement is moving from the Western churches to the Third World churches. The development of the Korean churches is not only the fruit of the ministry of western missions but also a result of the fervent commitment of Korean pastors, mission leaders, and church members.



A special feature of the Korean mission movement is that it involved not only denominations but also the mission agencies of international mission organizations.

Korean Churches were involved in God's great commission in the past and are still taking part in it today, and missions programmes in these churches will continue until the second coming of Jesus our Lord.

6.4.2. An overview of Korean missionary activity in Southern Africa

Korean missionaries began their ministries in Southern African countries about the middle of 1980. Korean missionaries belong to four categories, namely, mission organizations, Korean denominations, international mission agencies and independent Korean missionaries.

I mentioned several names of people who were actively involved in missions in Southern African countries; however, I will not forget the other Korean missionaries' names, their sacrificial life and ministries because they committed their lives to God and obeyed God's calling to the mission fields.

They understood missions comprehensively, that is, both those of God and the church. They were involved in 17 types of ministry such as, children's ministry, youth ministry, Church planting ministry, leadership & discipleship, theological education, educational ministry, charity ministry, Muslim ministry, Korean church ministry, and medical



ministry, AIDS orphans ministry, sport ministry, church partnership, church building project, harbour ministry, job creation & development and language training.

Approximately 54% of Korean missionaries have been involved in church planting ministry, leadership development and discipleship and church partnership since 1980. This is greater than the 47 % who took part in church planting and discipleship ministry, because most of the Korean missionaries who were involved in these ministries are pastors. Their priority in ministry is church planting in terms of their background.

Above all, to evaluate the Korean missionary's ministry would be premature because 40.43% of the Korean missionaries have lived in the mission field for only four years. Approximately 70% of them live in South Africa because of the need for education of their children, proper living conditions in well developed areas and a lack of missions policy or supervision.

6.4.3. Challenges in the mission field

The results of the study yielded the following findings with regards to the challenges in the mission field.

Firstly, after some time the Korean missionaries well understood the context of the country which they were serving. They overcame their mono cultural background.



Secondly, their language acquisition appeared sound. However, in my questionnaire I did not make a distinction between English and the local language. More detailed questions might have yielded a different result. The Korean missionaries clearly must overcome language and cultural difficulties in order to attain a deep understanding of the culture and to effectively communicate as well as enjoy a good relationship with others.

Thirdly, the Korean missionaries experienced problems relating to the expectations of the local people in various respects.

Fourthly, the Korean missionaries need to build very close relationships with their sending churches and supporters. They must thoroughly understand the expectations of the Korean sending churches.

Fifthly, over 60% of the Korean missionaries worked with the local churches and organizations to establish good relationships in the field. When they did collaborate with local churches, up to 60% of them encountered difficulties. I consider that, when they responded to the questionnaires concerning understanding the context, language and cultural acquisition, they answered positively. But when they dealt with the local pastors or indigenous people, they faced miscommunication and misunderstanding because they had not learned to accept the language and culture properly.



Sixthly, the most important personal problems of the Korean missionaries were family concerns, maintaining their spiritual life, health problems, financial concerns, frustration and unfulfilled ideals.

6.4.4. Korean solutions to Southern African challenges

Mission is not a one-sided approach to ministry. God's mission must be approached comprehensively in the church's outreach today. In history, mission is defined as a comprehensive missionary programme encompassing kerygma, diakonia, koinonia and leitourgia. The Korean solutions to Southern Africa challenges are summarised below.,

Firstly, the Korean missionaries have demonstrated a very positive comprehensive ministry in the field. They proclaimed and preached the Good News by planting churches, and training pastors, leaders and new believers to become faithful disciples of Jesus. Korean missionaries not only proclaim the Gospel but also practise their faith. They are involved in charity ministry, education ministry, job creation, medical ministry, sports ministry, and AIDS/HIV ministry. They continually seek ways to proclaim the Gospel effectively.

Secondly, the Korean missionaries knew that the five major challenges were those of leadership development and discipleship training, AIDS/HIV ministry, Bible school, children's ministry, and church planting (church building project).



However, the Korean missionaries responded that they were also involved in ministry which presented additional challenges such as Muslim ministry, the prayer mountain ministry, Chinese student ministry, and the Korean diaspora church ministry today.

Thirdly, the Korean missionaries and mission organizations must develop support programmes such as better care for the missionary, and offer a missionary evaluation programme, networking programme, annual spiritual life conference, a mission forum for the Korean missionary, a lifelong learning programme for the missionary, and a partnership mission for maturing and effective missionary movement in the contemporary context.

Fourthly, seven further challenges facing Korean missionaries attitudes are those of being, listening, learning, understanding, respect, communication, and transformation in the field. The Korean missionaries should build integrity into their relationships with the local people through being with them. They have to learn their language, culture, world-view, customs, lifestyle, history, habits, and value systems. They must have acquired an understanding, flowing from that which they have learnt. This knowledge is required for continual communication with the local people in order for their lives and community to be transformed.

Fifthly, the Korean missionaries must be like servant leaders, Bible teachers, coaches, mentors and spiritual fathers. These qualities are necessary for their important missions in the context of the Southern African countries.



6.5. Further Areas for Research

During the current undertaking, many possibilities for further research into the Korean missionary's history, activities and lifestyle were revealed. These are mentioned below.

6.5.1. Children's ministry

This ministry is one of the main targets of Korean missionaries because children represent the future of the church. Such missionaries encourage, challenge, guide, help, and train not only children but also teachers. They eagerly embody God's love to children and communities. Above all, they have opened the eyes of pastors and church leaders to the value of children in the church.

However they do not even offer a specific curriculum or designated programmes and also face the obstacle of not knowing the local language and culture deeply. So, while they are involved in this ministry, they have often experienced miscommunication, misunderstanding, and difficulties in the education of the children.

Therefore, if proper ministry for the children is to be carried out, careful research is needed for this purpose.

6.5.2. Church planting ministry

One of the features of the Korean missionaries is their planting of churches not only in Southern African countries but also the entire mission world. However, no proper research has been conducted regarding the said ministry in the field. I believe it is time



for research, discussion and evaluation of such a ministry. Researchers in future must study the achievements, difficulties, goals, strategies, the reason for planting new churches and consider who will plant the new church. When they establish the latter, they should investigate how to develop local leadership, how to train local pastors, how to build local relationships, and the point at which they hand over their leadership to the local people in Southern African countries. Above all, they must conduct research into how to erect church buildings together with the local people.

6.5.3. Leadership development and discipleship training ministry

The Korean missionaries have taught the local people to be disciples of Jesus, developed leadership, fostered relationships like those of a father and children, and brought about changes in thought and life through the Word of God, amongst other results of their work.

However they have experienced several kinds of difficulties such as lack of commitment, willingness, sacrificial life, enthusiasm, and a non Biblical life style amongst many local people.

Therefore they must attempt to understand the indigenous culture, world-view and life style, encourage a close relationship and motivation, devote all their energy and zeal to the trainees, devise a long term plan, follow the principles of Jesus as regards discipleship, develop formal or informal leadership programmes and discipleship training materials, and focus on developing the local leadership.



In future, more detailed research in this respect is necessary.

6.5.4. Partnership

To enter partnerships with local people, with Korean colleagues, and with Western missionaries and mission agencies for the purpose of effective mission strategies is a very important role of mission today. Since many Korean missionaries have faced difficulties while they were working with these different groups, it is necessary to research the matter of “partnership” in future as regards the Korean missionary movement.

6.5.5. Theological Education

The Korean missionaries who are involved in theological education targeted the black pastors or leaders who were not well trained in scripture or theology. I discovered that the most common difficulties which the Korean missionaries experienced were cultural, linguistic and those of the context. For example, approximately 70-80 % of the pastors had jobs and this affected the effective training of these people.

As I have already mentioned regarding the theological ministry in chapter 5, the Korean missionaries must solve difficulties related to theological education. In future, this aspect should be researched thoroughly.



6.5.6. Medical ministry

Several Korean missionaries are involved in a medical ministry in Southern African countries. One Korean missionary has a plan to spend around \$10 million to institute the Medical College in Swaziland, and another Korean missionary spent around \$3million to build a hospital in Malawi. I believe that research into such projects is needed in the future.

6.5.7. AIDS/HIV ministry

Currently, the AIDS/HIV pandemic is one of the burning issues not only for missionaries but also for secular governments worldwide. However few Korean missionaries take part in in this ministry (see chapter 3: table 6). They are becoming interested in this ministry rather than already being involved in it. Future research into this ministry, in terms of the involvement of the Korean missionaries, is much needed.

6.5.8. Adapting to local culture

According to the responses of the Korean missionaries, they understood the local culture very well. However, while they were involved in their ministries, they faced difficulties working with the local pastors or leaders because of their lack of understanding of the culture. Thus, further study of the process of the Korean missionaries in connection with cultural adaptation is essential in future.



6.5.9. Missionary lifestyle

There are up to 300 Korean missionaries serving in Southern African countries. They were called, committed, prepared and dispatched to the mission fields. They are involved in various comprehensive ministries to achieve the great commission. But they experience frustration in their attempts to maintain a spiritual balance, owing to a lack of prayer time. I believe that it is time for research into, and discussion and evaluation of their calling, commitment, and lifestyle in order to encourage a more effective, positive contribution.

6.5.10. Children of missionaries

This aspect has not yet been well researched in terms of their education, identification and difficulties in Southern African countries. The issue of such children is one of the causes of missionary attrition, not only amongst the Korean missionaries but in terms of missionaries worldwide. Therefore proper research is essential.

6.5.11. Developing missionary evaluation

Korean mission agencies apply an evaluation programme only to missionaries on furlough. However, they should develop an annual personnel review policy and adjust it for their missionaries. This will cause them to maintain a balance between healthy ministry and their spiritual life in the field. Consequently, this also constitutes one of the important research areas in Southern Africa.



6.5.12. Supervision programme

The Korean mission agencies maintain a policy to supervise their missionaries in the mission field. Each mission agency operates a field office to ensure effective administration, management, service, and supervision. However, currently, this is not functioning effectively in the field. In future, research regarding such a supervision programme is needed for a healthier Korean missionary movement.

6.5.13. A non residential missionary

Several Korean missionaries do not live in their host country. A non residential missionary is a full time, professional foreign career missionary who is matched with a single unevangelized population segment for the purposes of concentrating on priorities of initial evangelization and eliminating gaps and inadvertent duplications with other agencies. The non residential missionary lives outside the targeted assignment because legal residence for a missionary is either prohibited or highly restricted (Garrison 1990: 13). This possibility calls for further research with regards to the Korean missionary movement in South Africa.

6.5.14. MT 2020 (Million Tentmakers) and the Target 2030 Project

This is a project to assign 1 million tent-making missionaries by 2020, and also to send 100 thousand full time missionaries from the Korean Church all over the world by 2030 . Korean mission leaders challenge and mobilize missionary candidates, pastors, lay



Christians, and local churches to participation in the great commission. They influence lay Christians to be tent-making missionaries. They also challenge everyone to be a missionary, even lay Christians who are retired and those in early retirement, because they have set a target of 1 million missionaries. For example, since 2003 GMS has appointed honorary missionaries who have been involved in missions for many years and those who want to be connected with GMS. Currently there are over 20 honorary missionaries at GMS. This is a worthwhile opportunity for retired pastors who are willing to be involved in missions. However, concerns have been raised with regards to mission strategy, supervision of missionaries and team ministry and possible harmful effects in the mission fields. This area likewise needs to be researched in the future.

This is the first research undertaken into the Korean missionaries' activities and evaluation of their ministry in Southern Africa. It is my desire that this thesis will have made a useful contribution to encouraging and equipping Korean missionaries in Southern Africa, indicating the way forward for them and other missionaries to proclaim the Gospel in this region.



SUMMARY

It is hoped that this study has enabled the reader to understand the Korean missionaries' endeavours, activities, specific challenges, various problems, missions, co-operation, training, and sacrificial lifestyles.

The evangelization of Korea was planned by God's providential work. By almost any measurement, the growth of Christianity in Korea during the last century is one of the most amazing stories of our time. The Korean church has rapidly changed significantly from being a mission field to a sending field, over a period of 100 years. This development of the Korean churches is not only the fruit of the ministry of Western missions but also a result of the passionate commitment of Korean pastors, mission leaders, and church members. This was one of the consequences of the co-operation between the Western missionaries and the Korean Churches as well as the sharing of their rich experience of world missions. A special feature of the Korean mission movement is that it involved not only various denominations but also the mission agencies of international mission organisations.

For the last three decades, over 250 Korean missionaries have committed themselves to the Great Commission of the Lord in Southern African countries. They may be classified into four categories, namely, those who work for mission organizations, Korean denominations, international mission agencies and those who are independent.



They have understood missions comprehensively with regards to God's mission and church missions. They are involved in 17 types of ministry: children's ministry, youth ministry, church planting ministry, leadership and discipleship, theological education, educational ministry, charity, ministry to Muslims, Korean church ministry, medical ministry, ministry to AIDS orphans, sport ministry, church partnership, church building projects, harbour ministry, job creation & development and language training.

In chapter 3, it was established that the Korean missionaries well understood the context of the country which they were serving. They overcame their monocultural background, and tried to adapt to and understand the Southern African culture. They are still in the process of doing so. The Korean missionary's language acquisition was sound; nonetheless, when they worked with the local pastors or indigenous people, they faced difficulties relating to miscommunication and misunderstanding because they had not yet learned the language nor accepted the culture properly.

The most important personal problems the Korean missionaries encountered were those of family concerns, maintaining their spiritual life, health problems, financial concerns, frustration and unfulfilled ideals.

As reflected in chapter 4, the Korean missionaries reported very comprehensively on their ministry in the field. They proclaimed and preached the Good News by means of planting churches and training pastors, leaders and new believers to become faithful disciples of Jesus. They not only proclaimed the Gospel but also practised their faith.



The Korean missionaries knew that the five major challenges of their work were leadership development and discipleship training, AIDS/HIV ministry, Bible school, children's ministry, and church planting (church building project).

They face seven personal challenges with regards to their attitude towards the people to whom they minister, namely, being, listening, learning, understanding, respect, communication, and the transformation of the lives of the local people in the field.

The Korean missionaries live as servant leaders, Bible teachers, coaches, mentors and spiritual fathers. These qualifications are required for their great mission in the context of the Southern African countries.



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APPENDIX

Questionnaires

1. Personal questions

1. Name:
2. Spouse's name:
3. Children:
4. Mission organizations:
5. Churches or denomination:
6. How long have you been in the mission field?
7. Where were you trained?

2. Your ministry in Southern Africa

1. Where are you working?
2. Describe your work (Preaching, evangelism, church planting, leadership development, needs of the people)-main focus?
3. Do you work independently or in relationship with others?
4. Is working with local churches problematic? Describe?

3. What were the main problems and difficulties you had to overcome? Explain?

1. Understanding the context?
2. Cultural adaptation?
3. Language problems?
4. Relationship problems?
 - How is your relationship with the national people?
(Poor, Good, Excellent)



- How is your relationship with other Korean missionaries?
(Poor, Good, Excellent)
 - How is your relationship with local pastors?
(Poor, Good, Excellent)
 - 5. Did the circumstances in Southern Africa correspond with your expectations?
 - 6. How do you handle the expectations of the local people?
 - 7. How do you handle the expectations of the Korean churches?
Explain your answer?
 - 8. Name the five greatest challenges the churches/mission must face in Southern Africa?
4. The missionary and his family
1. What are the most important personal problems?
 2. Which are the most important problems that missionaries face? Give examples?
 - Spiritual exhaustion?
 - Too little time for prayer?
 - Lack of training?
 - Financial problems?
 - Family problems?
 - Health problems?
 - Frustration, little sense of fulfillment?
5. Training
- Where did you receive your training?
 - How important is training in the local context?
 - What are the possibilities for continued training?
6. What were your best experiences?
- What were your worst experiences?
7. Do Koreans have specific contributions to make in the mission field?



8. Is the Korean style different from others?

Questionnaires/Interview

I, Kyung Hwan OH, am a missionary in South Africa with GMS/SIM. I have worked at Africa Evangelical Church (AEC) since 2000. I am studying for a Ph.D in Missiology with Prof. PGJ Meiring at the University of Pretoria; the title is “Korean Missionaries in Southern Africa. A discussion and evaluation of Korean missionary activity in Southern Africa, 1980-2006”.

I need information about the Korean missionaries from you. Would you write your answer to the following questions? Your response will contribute to my research.

1. Personal information

Name:

Contact Number:

Position:

2. What is an advantage of the Korean missionary’s activity in the mission field?

3. What is a disadvantage in the ministry of the Korean missionaries?

4. What kind of ministry do you expect missionaries to be involved in, in your area?

(Examples: Church planting, Evangelism, Children’s ministry, youth ministry, Discipleship Training/Leadership development, Charitable ministry, Bible School etc.)

5. What kind of ministry don’t you expect missionaries to be involved in, in your area?



(Examples: Church planting, Evangelism, Children's ministry, youth ministry, Disciple
Training/Leadership development, Charitable ministry, Bible School, etc.)