

# Contribution of Every Nation Mission (ENM): Opportunities for ENM missionaries in Africa

CHANGSIK PARK

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*Department of Science of Religion and Missiology*

University of Pretoria

PROMOTER: Dr. Jaco Beyers

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# Chapter 1

## Introduction

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### 1.1 The background of the study

The Great Commission (Matthew 28:16-20) is as relevant to us today, as it was in the time of the early church. We, too, are sent by Jesus Christ to make disciples of every nation, and to teach them to obey everything the Lord has commanded us. ENM has taken this command very seriously, and in the past decades numerous missionaries were dispatched to nations across the globe. Twenty years ago ENM workers reached Africa, and have been working in many communities on the continent – also in South Africa. The time has come to study and evaluate the work that has been accomplished by the ENM missionaries in Africa. There is a second reason for undertaking the above mentioned research. It is a well-established fact that the Korean churches, in the latter half of the 20<sup>th</sup> century, have played a major role in evangelizing to the world. Korea has been hailed as the second largest mission sending country in the world. But, sadly, in recent times the missionary enthusiasm, in many churches, has waned (Park 2012: 62). Churches and para-church organizations - including ENM - are all battling with the problem in Korea.

However, in Africa the need to hear the Gospel of Jesus and to make disciples of Him, for the establishing and equipping of young churches, is as urgent as ever. Korean missionaries have a great obligation to the continent, an obligation that ENM takes seriously. But in order to function at its best, ENM has to evaluate the work that has been accomplished to date. In order to learn from both the opportunities, and mistakes in a number of African settings over the past twenty years, African Christians and their Korean

colleagues need to join hands, in order to face the challenges of the future. This will not only benefit the African churches, but the Korean churches as well. Ideally, African and Korean Christians needed to learn from one another.

## **1.2 Problem statement**

The introductory phases of establishing ENM ministry in Africa, wrought with obstacles, proved challenging for ENM missionaries. There is a need to review the situation of that time; to define the problems, and establish what recourse should be taken for the same situation in the future.

ENM has a tent-making ministry and full time ministry. It is important to know the challenges and opportunities of both of them. Obstacles of missions might be tougher when deriving from internal issues, than from external ones. Furthermore, ENM might have opportunities and risks, considering that it was a subsidiary under the umbrella of an international mission agency, from which it has now broken away.

Some ENM valuable missionaries, once considered too valuable to the Africa mission field, have left the field and returned to Korea. It is important to evaluate the real reasons and circumstances surrounding their return.

The Korean campus ministry is of late facing difficulties, and some worry this might mirror the coming reality for Africa. It is critical to cautiously search out the problems of campus ministry in Korea to prepare for the future both there and in Africa.

## **1.3 The research goal**

Is to:

Study the history and the ministry of ENM in Africa, over the past twenty years, and to critically evaluate the contribution of ENM missionaries in this regard.

1. Define and describe the most pressing needs that African Christians are facing today.
2. Discover and describe the contribution that Korean missionaries – particularly from ENM – may make in this regard.
3. Discover how Christians in Africa and Korea may learn from one another, and help one another in making disciples of Jesus in the 21<sup>st</sup> century world.

#### **1.4 The research hypothesis**

All Christians have the responsibility to make disciples of every nation and to teach them to obey everything the Lord has commanded us. Korean missionaries – in particular missionaries sent by ENM to Africa – have an important role to play in this regard. To equip them for the task, the work of the last twenty years needs to be researched and evaluated. If this is done properly, the work of ENM will be enhanced and strengthened. Both the Korean churches and their African counterparts will benefit from the process.

#### **1.5 Methodology**

Both a quantitative and qualitative approach will be used in conducting the research. In terms of the first, an extensive literature research will be undertaken, using available books, articles and missionary reports. In terms of the latter, a series of interviews with Korean missionaries and their African colleagues will be undertaken.

The study will be done from the vantage point of a participant observer. Being a Korean missionary himself, the researcher will endeavor to work as objectively and as critically as possible, but some of his own experiences and opinions will also be reflected in the research.

All the ethical considerations that apply to the study will be honored.

## **1.6 Proposed contribution**

ENM ministry is based on disciple making ministry and it is a kind of movement. It means it accompanies dynamics. Most of the members are still young and are from campuses and are graduates who work for companies and offices. It is compared with a church planting ministry. Through it, the importance of disciple making ministry in the church may be known. Consequently, it will motivate Christians to join in disciple making ministry.

## Chapter 2

### ENM's concern for Africa

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#### 2.1 Introduction

In September 1966, the Navigators (<http://www.navigators.or.kr/history.html>) launched their ministry in Korea and set up branches in various cities with Busan branch (<http://busanenm.or.kr/enm#>) established in 1977.

The ministry focused mainly on active students at the Busan National University (BNU) and young professionals, with promises from Genesis 22:17-18 and Isaiah 60:22. In 1985 a vision was declared and prayed for continuously, intending to send more than 100 long and short term Navigators missionaries from Busan to the world over a period of 10 years.

A mission is the flow of the Spirit's work to fulfill Christ's promise for the glory of the Father through His people everywhere (Hulbert: 36). How glorious it is!

JinHo Jang and his wife, Myungsook Jeon, were sent to Sri Lanka as the first missionaries in January 1989 (ENM Busan 2012: 491).

By December 1994, more than 100 missionaries were sent into the rest of the world. This led to the establishment of the Korean Navigators Ministry in Africa, and through this more missionaries were sent to Africa.

The Foreign Mission Team (FMT) of Korea Navigators, which was composed of senior staff members and their area members, wanted to establish a specialized foreign mission agency in July 1999. Hence they started 'Every Nation Mission (ENM)' on the 1<sup>st</sup> of January, 2000 (ibid: 493)

In 2008, 16 ENM domestic staff members and missionaries graduated from the postgraduate school of World Mission University (WMU), Los Angeles in the USA and achieved MDiv Degrees. They were also ordained as pastors. This was a revolutionary change in ENM layman mission agency.

This was significant considering that all ministries, before that historically important year, were done by the ENM layman labourers.

To date, the absolute majority of ENM missionaries and full time staff go into ministry as layman leaders. So I cannot overemphasize the importance of layman ministry. In New Testament times, it was not the miracles of itinerant evangelists and wandering monks that impressed the populace, but the exemplary lives of ordinary Christians. They became an example to all the believers in Macedonia and Achaia (1 Thessalonians 1:7).

They did not practice speeches, but exhibited good works. Life and lip went together in commending the Christian cause; when struck they did not strike again; when robbed they do not go to law; they gave to those that ask of them, and they loved their neighbors as themselves. Even the heathen opponents of Christianity often admitted as much; the pure life, devoted love and amazing courage of the Christians (Green 1970: 180, 184).

Timothy KiHo Park mentioned, sending unqualified layman missionaries as one of the critical issues of Korean mission (Park 2002).

On the other hand, Paul Choi disagrees with a "minister oriented thinking concept" that assumes that the layman who did not study in a theological university won't do well in the mission field. However, according to statistics, in England more than 95% missionaries are actually trained laymen. In America almost 90% of missionaries are layman, and pastor missionaries are less than 10%. Layman missionaries who underwent intensive training by the Words of God in local churches, Bible schools and mission agencies have not

reported to have difficulties in practicing mission work in their mission field (KWMA 2002).

Johnstone argues that the Bible never divides the people of God into clergy and laity, that is, instead, a legacy of an incomplete reformation and a hierarchical system imposed after New Testament times. All God's people should be ministers (1998: 163).

## **2.2 The arrival of the Korea Navigators (the predecessors of ENM) in Africa**

At the inception of Korean navigators' mission in Africa, they weren't yet ENMers. However, starting from 1<sup>st</sup> January 2000, the division of Korea Navigators pertinent to this section was known as ENM.

ENM has conducted layman Bible study groups from the era of Navigators to date. Usually, the members attend local churches of their choice and meet fortnightly to study the Bible together. These layman group meetings are led by John Byun (also referred to as Pastor Byun).

The former president of SungEun Photo shop, Mr. SeokNyun Ko, was one of the members. One of his cousins, Mr. YoungKyu Park, a deacon, was a successful photo businessman in Abidjan, the capital city of Cote d'Ivoire. He informed ENM that there was a niche for photographic technicians in West Africa, which was an opportune channel to send missionaries. The locals have a culture of photography.

Photographers in the villages were flourishing, yet they needed steady printing facilities to keep their businesses running.

It is particularly at the year end's Islam fête when the photo shop is flooded with orders, making this the peak income season. Previous demand for photo printouts has decreased because people already have digital cameras, yet photo printouts have kept the market up. During that time, Koreans in Cote d'Ivoire were running a photo shop. John Byun, then director of Navigators in Busan Korea, recommended layman brother OgGon Hwang to undergo training at the SungEun photo shop in Busan from 16th December 1990.

In 1991, deacon YoungKyu Park asked Deacon SeokNyun Ko to send in technicians. It was for this reason, from November 1991, Brothers DongKeun Yu, DaeSik Ha and SeokKeun Lee began training to acquire skills required at the SungEun photo shop. ChulSoo Kim soon joined them in March 1992.

John and Deacon Ko decided to send brother Yu as the first technician. However, when John's group visited Abidjan in January 1992 to evaluate the progress, they deemed it necessary to send Brother OgGon Hwang to keep the business running as he was well trained for the job. The final decision was to replace Brother Yu with Brother Hwang. Brother Hwang was sent to Abidjan on 28 February 1992, and worked well in Deacon Park's photo shop.

Within 3 to 4 months, Deacon YoungGil Lee invited another photographic technician from Korea ENM. Brother ChulSoo Kim was chosen and he arrived at Abidjan on 28<sup>th</sup> September 1992, 7 months after the arrival of Brother Hwang.

Deacon YoungGil Lee was not satisfied ChulSoo Kim's skills. Deacon Lee had a specific machine that had a different technology compared to others. So

Brother Kim was not familiar with the technology of the machine. Brother Kim had no skills for YMC- photo development. Hence he was unable to use it. As a result, Brother Kim and Deacon Lee parted ways.

In early April 1993, John together with Deacon Ko and ChangSik Park who was Brother Kim's team leader visited Abidjan in order to help him reorganize his life.

At the end of May 1993, Deacon Ko invested in a photo shop in Grand Basam, which was not far from Abidjan. However, John and Deacon YoungKyu Park did not commend his initiative. Nonetheless, Brother Kim managed the photo shop by himself and he did not receive a salary in the first year. This was his way to settle his debt to Deacon Ko for giving him a job when he was down and out.

Brother ChangMyung Mok and his wife JongSeon Shin arrived at Abidjan on 11 March 1994. After cross cultural adjustment in Abidjan for 3-4 months, they left for Ghana in July, 1994.

Brother OgMoon Hwang and his wife SunHee Lee arrived in Abidjan on 17 February 1996. They stayed there for 1 week and went to Burkina Faso as trainees on 27 February 1996. They stayed there for 8 months. Then they proceeded to Ghana where they lived for 3 years, and afterwards another 5 years in Abidjan. Finally they ended back in Burkina Faso, where they are currently managing a photo shop since November 2007.

Mr. SungWook Ahn and his wife MiSeon Lee went to Burkina Faso on 3 March 2010, and are currently running a photo shop as well. Mr. Hwang has thought about business diversity and invited him for the opening of a future shopping center in Burkina Faso.

In January 1989, JinHo Jang and his wife MyungSook Jeon, were two layman missionaries who were recalled to Korea. They had been trained at the Paul Missionary Training Institute in the Philippines, and sent to Sri Lanka as E-Land employees. While waiting to be sent to another mission field, JinHo also took up training in the SungEun Photo Shop. Finally he and his wife moved to Abidjan on July 23, 1994.

Training in the SungEun Photo Shop according to the trainees was hard to endure, especially because Deacon Ko extended the duration of training.

Brother Chulsoo Kim, now referred to as missionary Kim, when interviewed on 27<sup>th</sup> April, 2012 commended Deacon Ko, saying: "His training was excellent. At that time we were all beginners, but he allowed us to develop and print the customers' films. We were not knowledgeable about printing and developing photos, so we damaged a lot of them. But he accepted and excused our damage. To acquire a skill requires more than just an observation. Repetition in practice is essential. He only had very little regard for our spiritual areas, but I think it is not his specialty."

## **2.3 A brief history of the work of the Korea Navigators in Africa**

### **2.3.1 Introduction**

It is a layman ministry, which in the past was known as a ministry of 'tent-makers'. Thus it is worthwhile to explain how business spread as did the disciple making ministry. If missions are understood as providing books from a wagon, then parallel to this illustration, business is the wagon, the vehicle for spreading the Gospel.

### **2.3.2 Early ENM missionaries' arrival in Africa and their vision**

There are various definitions for 'missionary', but the one common point among them is that it means a Christian working in another culture, not his own, for the spread of Christianity.

The term "tentmaker" has been used for Christians who support themselves through their vocation as they serve Christ on the mission field. The term originates from the example of Paul who, in Acts 18:3, worked as a tentmaker. The terms "tentmaker" and "tent-making" have been used loosely today to refer to various types of layman Christians who take on jobs in foreign cultures or countries.

Tentmakers are those who are equipped and trained to be bi-vocational laborers who serve in their profession or vocation with the strategic intention of fulfilling Christ's Great Commission.

They are bi-vocational in the sense that they are both professionals in their work as well as servants of Christ. They work not merely to support themselves but to have a ministry. They are extremely diligent in their lives and work and also seek opportunities to minister.

Tentmakers are missionaries in every way, in commitment, calling, motivation, and training (Hamilton 1987: 8).

In ENM all members who were dispatched to overseas countries are called missionaries. They were all trained and raised as leaders in ENM, and to date there are no missionaries who had been trained in other mission organizations and joined in the ENM. This builds confidence that all of them were established, equipped and refined through their training and growth in discipleship. Most of them are especially strong in their community life, which is a highly commendable trait in missionary training institutes. ENMers are trained by undergoing training before they get married in either a brothers' or sisters' training apartment.

Often, non-formal training can be obtained through seminars or attending special courses on missions. For tentmakers and layman laborers, informal training can be particularly relevant. Discipleship training involves focus areas such as the Lordship of Christ, the Word of God, prayer, Christian character, fellowship and the church, spiritual gifts, relationships, and team building. Understanding the grace of God also gives a balanced perspective, and ENM members are regarded as well trained in spiritual preparation.

Cultural preparation is as important as spiritual preparation. But, ENMers sometimes think that cultural preparation is secondary to spiritual preparation.

Hamilton says cultural preparation is mainly to learn the language, culture, profession, integrating work and ministry (ibid: 93-94).

Reflection on the above definitions compels one to deeply reconsider calling pastors who serve in the local Korean churches as 'missionaries'. Even objectively and scholastically they will be accepted as missionaries only when they work amongst cross cultural people.

Missionary Hwang and missionary Kim calculated and concluded that if they work hard for 3 to 4 years, they would have enough money to open a photo shop. They even decided to open one in a different country every year. They opened the world map and started to pray for the evangelization of 53 countries (Africa now has 54 countries because of South Sudan), considering Abidjan as the Jerusalem in Acts 1:8.

Approximately 1 year after missionary Hwang's arrival in Abidjan, he went to Korea on the 6<sup>th</sup> of March, 1993 to marry Sister YoungMi Han and returned on the 22<sup>nd</sup> of March with her. Their marriage was by no means normal. Sister YoungMi Han was a nurse at the national academic hospital, training faithfully as a member of the 'peace team', which is a nurses' team in Busan.

By faith, she was pledged to marry someone whom she had not known before. They married and a week later she joined him in the mission field. They started living as a family and only then began dating. Emotionally, it was hard for the bride because she had not met Brother Hwang, she only knew about him. He was introduced to her by the director and his wife. They just married by faith, and decided within a short time to go into the mission field as missionaries. The reason why she had taken such a bold decision is because she had faith and believed that God's promises to her would be fulfilled through her having love for the lost, being committed to the vision, and contributing to world evangelization.

Missionary Chulsoo Kim planned to get married and went to Korea at the end of March 1993. He married JuYeon Cha on 11 June 1993 and returned to Abidjan at the end of June.

Sister JuYeon Cha was a nurse and belonged to the 'Peace Team' in Busan as well. She had been to Saudi Arabia as a nurse, and served in ministry there, gaining valuable cross cultural experience. In Burkina Faso, she took ill and came close to death. Due to poor medical facilities, she received poor medical care and could have no more than one child. She later had a son with her husband. Since then, Missionary OgGon Hwang, and his wife Missionary YoungMi Han, Missionary Chulsoo Kim and his wife Missionary JuYeon Cha joined forces and made a powerful missionary team.

### **2.3.3 International Navigators' disagreement with the Korea Navigators concerning the launch of African ministry**

The launch was interrupted because international Navigators disagreed with Korean Navigators launching a ministry in Africa.

This is the account of the interruption. In January 1992 John, GuTag Oh and SeokNyun Ko visited Abidjan with intentions of sending layman missionaries there. During their visit, they met the regional director of the francophone Navigators (herein after FD) at a meeting organized by Deacon YoungKyu Park of the Korean Church in Abidjan. Their agenda was concerning Mr. Byun, Oh and Ko having already sent some brothers to Abidjan as laymen. This was how it was described; the brothers came to Abidjan for employment. And through their jobs they would participate in ministry. The FD had no problem with it because he was a full-time minister. As a result of the meeting, the Korean Foreign Mission Team (FMT) sent Brothers OgGon Hwang, ChulSoo Kim and JinHo Jang consecutively to West Africa.

The FMT constituted of Korean Navigators, an abstract of Foreign Mission Team. At that time the FMT director was John Byun, who was also the director of Navigators in the Busan area. Over time it was divided into FMT1 and FMT2, with John Byun taking directorship of FMT1 and GuYong Lee (also called James Lee) of FMT2.

Below is an account of missionary O.G. Hwang's interview.

In 1992, Brother J from Ghana Navigators and a Missionary doctor from Nigeria were working together under the Navigators in Burkina Faso. In 1996, Brother J was informed that the FD would lead a conference that the Navigators were organizing. He was also advised to join the conference together with Brothers OgGon and ChulSoo.

On the 1<sup>st</sup> day of the conference, after the completion of the program, Brother J introduced the two Korean brothers to the FD. During their tea break, the FD slandered Korean Navigators. This was how he expressed it: "For a soccer game, two teams play in one pitch at a time, but now it seems there are 4 teams in the pitch." And he added another illustration: "When a ship sets sail to the sea, the horn is sounded. This is due to the sea having many waves, initially. However, after 10 minutes the sea calms down. Parallel to sounding the horn, Korea Navigators made a ruckus when they first sent out missionaries, but they are calm without any fruits currently." He was given full attention. . He further elaborated by saying "What the Korean Navigators are doing is definitely wrong. They should please leave Burkina Faso."

After the FD's confrontation, the international director (herein after ID) suddenly appeared and informed the Korean team that he would visit Korea and meet the Korea Navigator's director and the directors of FMT1 and 2. Even with such surprising news he didn't explain the purpose of his visit.

In Korea, the ID stated that Korean missionaries in Burkina Faso and Cote d'Ivoire don't speak French and that they were helping only a few Koreans,

and a cause of trouble. John decided to call Missionary Jang to verify the ID's report at that place. Unfortunately, missionary Jang did not take the calls (Interview 2013.1.7).

Navigators also felt that John, as the director of FMT1, had worked independently for foreign missions. So they decided that from then on, he should strictly serve under the Korean Navigators Director, John Ha.

After a while, J brought a fax to the Korean brothers in Burkina Faso that he received from John. The fax was written in English. It was John's acknowledging word of the trouble his members were causing in Africa, and concluding in an earnest apology. J said he didn't understand why Mr. Byun sent him that kind of message. He exclaimed to us: "We are of the same body in Christ Jesus, working well, with a good relationship, in Burkina Faso. Do you think we have a problem?" Our reply was that we had no problem. After J left, I called Mr. Byun in Korea to inform him about J's visit. Through a phone call, I knew why John sent a letter to J. We met J and put a couple of concerns up for discussion. We requested J to write a fax, explaining transparently that we had a good relationship even with the two Korean brothers with no animosity between us. The fax should be addressed to the international Navigator's headquarter office. J wrote the fax and sent it. When J, the field director sent a fax to the Navigator Head Quarter, his letter was different to that of the FD's explanation. In fact, the FD himself was J's leader. So in order not to blow this controversy out of proportion, never again was it spoken of.

There was a National Director's meeting in Malaysia, where John took the ID and brother D to the conference hall with the help of Brother Back in his personal car. In the car John talked about how he felt saddened by the ID when he came to Korea. John confronted the issue by telling the ID that when he visited Korea, he was unfair. He never talked about the issues at

hand, but rather he reproached him according to the report from the FD. The truth is, there were and still are ministry fruits in Burkina Faso through the Korean brothers. However, the ID took to the FD's words without understanding the full context and thus what he meant. As the ID, he had not used the right approach. D asked whether the ID had told John beforehand about what they would discuss. John replied that had he known, he would have prepared the proof of ministry. When they arrived at the conference hall, the ID said he learned a lot from John that day (Interview 2013.1.7).

In 1998, Mutua, a Nigerian, assumed the Africa Navigators directorship. He had regular fellowship meetings with Missionary JinHo Jang and they had a decent relationship. By then there were around 7 missionaries in Abidjan and there was an announcement that they would elect a new leader from among the local people. At that time the Navigators in Burkina Faso were also preparing to choose a local leader.

Early in 1999 there was a Navigators' missionary meeting in Abidjan. According to a newly formulated policy, with the appointment of a new national director as elected in a country, all the missionaries except those who helped the chosen, successful candidate until such appointment must leave the country within 6 months.

Soon after creation of the new policy, a new national director of Cote d'Ivoire was to be elected. This implied that missionary JinHo Jang would have to leave Abidjan according to the policy. Around this time, key members of the Korean FMT; Byun, Han and Oh considered resigning from Korea Navigators' mission agency.

Finally and as a result, on the 1<sup>st</sup> of January 2000, ENM was launched. Missionary Jang convened 60 brethren that he had helped in the name of Navigators. He informed them about his transition into the new organization

called ENM and offered them to either go free or follow him into ENM. All the members decided to follow him.

Missionaries Hwang and Kim informed Brother J officially that they were now ENMers. Nonetheless, these two brothers had a good and continuous relationship with Brother J. They were invited to conferences hosted by Brother J and even supported him financially when they could.

Around July 2002 Brother J informed us that FD had ended his term, and that the new director would visit Burkina Faso to lead a conference. Initially, Brother J asked that two Korean brothers should join the conference as his extended invitation, and we agreed to his request. But he never called again to confirm the invitation, and we ended up not attending the conference.

After 5 months we happened to meet J, and we knew that the new director asked him not to invite the Korean Brothers (Interview 2012.4.27).

International Navigators asked Koreans to choose if they belong to the country of the mission field, which meant to be under the control of the Navigators in that country, or withdraw from the country and go back home. But the director for the FMT couldn't obey either of them.

Their reasoning for such a request was that the English ministry was doing well in Africa. So they questioned Asian interest in Africa. They encouraged the Koreans to focus and excel in Asian countries. John was offended by this idea and resented their encouragement and reasoning. He asked them: "Did Jesus say Asians must only focus on Asian countries? You seem so narrow minded" (Interview 2013.1.7). Finally, the conflict separated the FMT team from Korea Navigators.

Every person has their own problems, and these differences brew conflict between us. However, when these conflicts are effectively solved, human relationships are improved and positively developed. The question is how these differences can be solved constructively?

At that time the Navigators in the Busan area tried to solve the conflicts in West Africa in a constructive manner.

In 1998, early January, there was a Navigator's conference in Busan and the FD was invited as a main speaker. John heard his messages and also had fellowship with him. John felt that the FD understood our ministry and was fond of it. Moreover, the FD said, when he checked the ministry in Cote d'Ivoire and Burkina Faso, they were both doing well. He still keeps in touch with John (Interview 2013.1.7).

FMT staff members had a conference at AhnSung conference hall and invited an American Navigators staff member as the main speaker. After listening to his messages, FMT1 staff members had fellowship with him. He insisted that the decision to send Korean missionaries to West Africa was definitely wrong. At that time, I was also attending the conference and heard about his idea on the second day during lunch time.

T. Gordon postulates that conflict occurs when people do not agree about their needs, expectation and values. So conflict itself is neither negative nor positive according to him. Ultimately, when conflict between people is smoothly resolved their relationship becomes closer than before. In such a case, conflict becomes the turning point that makes people know exactly what they need and it also becomes an opportunity to let them have a closer relationship.

In another respect if we say the conflict was solved, it means we found a win-win solution. If a solution is inclined to satisfy one

party's desire or need in the conflict, then we refer to it as an unresolved conflict. The party that lost in such a conflict accepts defeat but secretly decides that when he has an opportunity he will surely get revenge.

Conflict arises when one person's behavior runs contrary to another person's expectation, desire and sense of value.

Typically this type of conflict is solved by use of power or authority. The party in power has the upper hand, thus the weaker party accepts the stronger party's request whether or not he agrees with it.

On the other hand, T. Gordon suggested that there is a 3<sup>rd</sup> solution to a conflict in addition to the typical solution of authority and permit. It is said that a win-win solution is also called 'win-win method'.

The 3<sup>rd</sup> solution is that the two parties join the problems of the conflict and find a solution that both of them accept, simply, none of them lose or is defeated (Gang 1994).

Navigators call each country that was opened in the name of Navigators, an agency country. Similarly, multinational enterprises have headquartered offices and agencies in each country. Navigators have an international headquarter office. They also have offices in each continent and country. Internationally, the chairperson controls all of them. At first, when Pastor John's team surveyed Africa, they met the FD. To him it was explained that Koreans came with employment, so they were gladly accepted. They might have thought that Korean missionaries would belong to the country that they were sent to and the Navigator leader in the country would shepherd them. But when they saw them or when they heard about them, they might have thought that

Koreans came to have an independent ministry and that they might be out of control without a shepherd.

The regional director of mission field strongly opposed the independence of the Koreans and caused a conflict. John was discontent about the conflict and so they didn't find a win-win method for the conflict.

Eventually, the conflict became the starting point of Korea Navigators' separation into two organizations.

A major concern is the approach to their conflict. When the FD made the conflict official, why did he not meet John together with the Korean country leader personally, in order to try and change their minds? Instead, they made the conflict to be a controlling factor of the organization.

If they knew about the I-message approach to conflicts and used it, the problem wouldn't have blown out of proportion and caused the separation of the organization. (<http://www.beyondintractability.org/bi-essay/I-messages>).

T. Gordon explains our daily conversations as I-messages and you-messages. Firstly, the 'you-message' is used in this way: "(You) are an Asian! Do well with your ministry in Asia. Why do you want to come to Africa as a stranger?"(Forceful suggestion). "Stop it!"(Order and Indication). "If (you) disorder our organization this way, I will report you and you will be expelled from our organization!" (Threat). "(You) did not obey your country's leader. Doesn't that make you a self-righteous man? You did it, didn't you?" (Unfair Evaluation and accusation).

As mentioned above, 'you-message' does not consider a person's thoughts and feelings. Instead, it focuses on the responsibility of listeners or the accused. In 'you-message', the accused is omitted in all the sentences and so it tells us that the accused is responsible for everything with or without

dispute.

If a speaker expresses his thoughts and feelings after he witnessed a party's behavior, it becomes an 'I-message', no longer 'you-message'.

An example of an 'I-message': "Brother, when you sent missionaries to West Africa, you did not clearly explain the reason for their coming, so I was surprised when I found out about it."

"As you know, our organization is controlled by directors of regions and continents. Therefore, if you do not ask me to shepherd the Korean brothers and you shepherd them instead, it would be against our international policy, and you would make my job difficult."

"I respect your passion for the mission, but I don't think your approach takes our present policy into consideration."

As illustrated before, 'I-message' delivers some of a person's inner experience from the behavior of the party; it doesn't deliver the negative message of judgment about the party.

'You-message' is accompanied by a negative response such as a conflict or embarrassment. However, 'I-message' expels the negative effect and helps parties to deeply consider their actions instead of being angry (Gang 1994).

The key would have been to maturely handle the conflict and persist in their correspondence.

The researcher understands maturity as the balance between courage and consideration. If a person can express his feelings and convictions with courage balanced with consideration for the feelings and convictions of another person, he is mature. If he lacks internal maturity and emotional

strength, he might try to borrow strength from his position, power, credentials, seniority, or affiliation.

While courage may focus on getting bottoms-line results, consideration deals more with the long-term welfare or other stakeholders (Covey 1992: 61).

Immature processes of work and misunderstanding between the leaders in one country was what spurred the conflict. As explained above, a negative process of conflict resolution recurred. And in the end, the country leader and the FMT director parted ways.

#### **2.3.4 Sending Korean missionaries to Africa resulted in the division of Korea Navigators**

Others may say Korea Navigators is divided into two parts, yet it may have been a strategic scattering by God himself. In Gen 9, in the aftermath of the flood God renews his promise to creation, and human beings are again sent forth under God's blessing to multiply and fill the earth (Gen 9:1). On the other hand, chapter ten portrays the natural spreading of nations descended from the sons of Noah across the world known to the narrator. Three times this is described as "scattering" or "spreading" (Gen 9:19, 10:18, 32) in a way that suggests that such scattering of the nations was natural, unproblematic and indeed the expected outcome of the promise and command given in Gen 9:1.

Even though many Korean churches and mission agencies had split before, Korea Navigators were always perceived to be a unitary, unshakable and inseparable force. Korea FMT director wants to conduct missions

notwithstanding the country, race and location. On the other hand, the national director was inclined to submit to the ID's leadership. Here the conflict occurred between them, and it was not solved as a 'win-win method' for either of them.

There was another conflict between the National director and the FMT director. The National director wanted only the members at the level of area representatives to become missionaries, whilst the FMT director insisted that if the Holy Spirit permitted, whoever was ready could become a missionary.

This split could have been God's divine benediction. The American Navigators loved local churches and were fundamentally familiar with them. They positioned themselves in between local churches and non-believers (Navs 1980: 54); evangelizing and sending converts into the local church after initial follow up to nurture their growth and service there. Occasionally, they partook in conferences for further training, and returned to the local church.

But Korean Navigators were different from the onset. Paul You, who was the founder of Korea Navigators, rightfully explains how. In a conversation with him, he expressed that Korea Navigators had a good relationship with local churches. Furthermore, he added that, "It is not easy to send people back to the local church." This comment suggested he also intended to send them back to local churches some day (interview 2012.10.5).

John said that the Korea Navigators never sent anyone to their local churches voluntarily in his memory (Interview 2012.10.6). To a large extent, Korea Navigators have been censured by many church leaders since its existence.

Patrick Johnstone says mission agencies need humbly to put right the unwitting independence of action and plundering of local church resources of the past and see the need for a new way of working together with churches with the vision for involvement in obeying the Great Commission (Johnstone & Mandryk 1998: 180).

Korea Navigators had many members and was not active in sending members to other organizations, churches and the world. They even hesitated to cooperate with churches, rather striving to have an independent church ministry.

Ran York, who introduced Navigators to Korea, together with Doug Sparks who was the Asia director for a considerably lengthy period, disputed their approach through an illustration. It stated: "An automobile factory that continuously manufactures cars and builds warehouses without sending out the merchandise is not right" (HK Byun Interviewed 2013.1.7).

In this respect, the Korean ENM ministry felt obligated to know and practice how to run ministry biblically, considering God's will for the future of ministry. Another point they considered is the importance of cooperating with local churches and denominations. 'The assignment given to the apostles was handed down to the church and it continues.' (Küng 2011: 508). It means that the Great Commission was given to apostles. Even though the position of apostles was not inherited to the churches, but the apostleship was inherited to the churches. So the church must do their best to accomplish the Great Commission.

Essentially the destiny of ENM is to awaken the churches' disciple-making ministry by leading the example.

### **2.3.5 Widened opportunities by dependence from Navigators**

In Africa, ENM considered Abidjan, capital city of Cote d'Ivoire as the centre of West African ministry. John wanted to Missionary Jang's couple to lead because they were experienced seniors of the Navigators ministry. Yet on the other hand Deacon Ko wanted Missionary Kim and his wife to lead instead, because they were more experienced in business. Eventually missionary Jang's couple ended up leading in Abidjan.

Missionary Kim and his wife closed the photo shop in Grand Basam and relocated to Burkina Faso on 10<sup>th</sup> August, 1994. There they could start the ministry in the name of ENM anywhere they desired. In Burkina Faso, they were not under any specific leadership, they answered to no one.

### **2.3.6 Freedom in changing business into a solitary investment**

On 21 December, 1994 the association of Photoshop owners convened and decided to increase the price of photos by 50%, and by May 1995 their revenue peaked. Missionary JinHo Jang, OgGon Hwang and ChulSoo Kim got together and discussed the standard and expense of living, and showed concern that the high revenue would cause some conflict.

Deacon Ko, who was a co-investor, insistently requested that business receive the highest priority, and missions should hold second place. After considering his request, the others viewed him as a hindrance to their vision because they intended to use funds for ministry at their own discretion.

In ENM, priority is important in life and greatly influences decision-making. The priority hierarchy is as follows:

1. Close relationship with God
2. Taking care of family
3. Ministry
4. Job or study
5. Etc.

But as of late, Koreans everywhere need to show commitment to keep their jobs or offices, and even companies. Some professed committed Christians say that to be an attractive and fruitful layman disciple of Jesus, one ought to swap priority 3 and 4. And this has been the case. However, it was more layman ministry oriented, and contrary to popular belief, it served no part in Deacon Ko's doctrine.

Any dispute on financial grounds between John and Deacon Ko would have surely damaged both their business and personal relationship with each other. The business men put forward an appeal to remove Deacon Ko as co-investor, and he left the partnership.

ChulSoo Kim had little confidence in this decision (Interview 2012.10.7).

He felt that business should be run by businessmen. Back then, however, ministry and the business had not expanded much, there was even doubt as to whether a photo shop was a suitable conduit for ministry.

This is how the Mission Fund was accumulated; there was a need for missionaries to come in and begin their work. Then director John wanted to form a team constituting of one full time missionary and three tent-maker missionaries, wherein the tent-makers would help a full time missionary.

### **2.3.7 Change of policy for training the potential tentmakers**

Formerly, missionaries learned skills needed to operate the photo shop in Korea. However, these were neither applicable nor appropriate for the photo shops in Africa. For this reason they would have to get new training on their arrival in Africa. Lately however, they are directly trained in the *Agency* Photoshop in Burkina Faso, which specializes in receiving trainees.

### **2.3.8 Beginning of ministry in each country**

#### **2.3.8.1 Cote d'Ivoire**

Missionary Jang started the ministry at Abidjan University, having maintained a photo shop since 20 July 1994. At the end of 2000 he left the photo shop to missionary OgMun Hwang. It took up to six years for him to become a full time missionary, and missionary Hwang ran the photo shop until he moved to Burkina Faso at the end of November, 2007. Presently there is no ENM Photoshop in Abidjan, and missionary JinHo Jang and MyungSuk Jeon work as full time missionaries for the ENM, Cote d'Ivoire.

#### **2.3.8.2 Burkina Faso**

OgGon Hwang and, ChulSoo Kim have made the photo shop business a priority. Their tentmaker ministry has raised only a few students through

having worship on Sunday mornings, praying, and evangelizing at the Ouagadougou University campus in the afternoon. In June of 2006, ChulSoo Kim's business stabilized. Nonetheless, he stopped and resigned from the photo shop after being in it for 12 years because he received sponsorship from a business team and he began his full time ministry.

OgMoon Hwang's family joined the ministry team in Burkina Faso in November 2007, SeongUk Ahn's family followed on 3 March 2010 and started to work at the photo shops. ChulSoo Kim works as a full time minister at campus, while missionary OgGon Hwang, OgMoon Hwang, SeongUk Ahn work at the photo shops on weekdays. Korean wife missionaries go to campus and evangelize as a group on weekdays. They attend and serve in the Sunday worship service at ChulSoo Kim's house.

#### **2.3.8.3 Ghana**

Missionary ChangMyung Mok and his wife arrived at Accra, Ghana in July 1994, and started their missionary life by managing Deacon YoungKyu Park's Photoshop. Around 1995 the ENM mission team bought a Photoshop and missionary Mok began managing it.

#### **2.3.8.4 Senegal**

Missionary Issouf is currently in charge of the ministry in Senegal. He was sent on 14 February 2005 from Abidjan. He arrived in Dakar as a single man, and immediately began ministry as a full time worker. In January 2012, at the age of 40, he married and is now fully dedicated to ministry with his wife.

#### 2.3.8.5 **Benin**

Adjobi is the leader of the Benin ministry. He arrived at Cotonou, the capital city, in February 2005. He began ministry as a full time worker at the university. He married in February 2006 in Abidjan, and has 2 children to date. He is suffering a lot because of the spiritual warfare (Shamanism and Animism, etc) in Benin.

#### 2.3.8.6 **Republic of South Africa**

Missionary ChangSik Park and his wife missionary SunHee Park are in charge of the ministry. Missionary C. Park was an administrator of ENM Internationally. On 1 July, 2005, at the age of 46, he arrived in Johannesburg. He was sent by JeJa Church in JungKyeBon-dong, Nowon-gu in Seoul. He is making disciples in UP (University of Pretoria), UNISA (University of South Africa) and TUT (Tshwane University of Technology), as well as within government offices and companies through graduates from these universities.

#### 2.3.8.7 **Togo**

Formerly, Missionary HongDo Choi managed the Photoshop in Togo, but he has stopped. Togo is the only African country with a free trade zone. Leonard was sent to Lome in June 2012. This is because until then, Cote d'Ivoire had undergone an 8 year long civil war, and he had to wait a long while to go there as a missionary. A brother and a sister who were trained in ENM Benin have helped him settle down in Togo.

There are currently 19 ENM missionaries in 7 African countries; 8(42%) are tentmakers and 11(58%) are full time missionaries.

<Table 1> Date of origin of the ministry and analysis of missionaries' functions

Country	Date, Ministry Initiation	Tent-making missionary	Full time Missionary	Total	Percentage (%)
Burkina Faso	1992. 2	6	2	8	42
Cote d'Ivoire	1994. 7		2	2	11
Ghana	1994. 7	2		2	11
Senegal	2005. 2		2	2	11
Benin	2005. 2		2	2	11
RSA	2005. 7		2	2	11
Togo	2012. 6		1	1	5
Total Sum		8	11	19	100%
Percentage (%)		42	58	100%	

## 2.4 The structure of ENM in Africa

All the ENMers in Africa are connected to the Busan ENM and are shepherded by John and his wife, J You. There are currently two field directors. One is a business director and the other is a ministry director. The business director oversees the running of 26 photo shops in Burkina Faso and 1 in Ghana. In Burkina Faso there are 3 missionaries in charge of the photo shops, and in

Ghana Missionary Mok is in charge of one photo shop, where he also ministers at campus with Mrs. Mok. Missionary JinHo Jang's couple is shepherding full time missionaries, and Pastor John Byun is in charge of business team. The Southern African ministry began in South Africa, currently with only ChangSik Park's couple.

There is neither a specific nor elaborate structure for conducting ministry, yet there are specifically 2 policies that the director encourages. First, reverence for the Holy Spirit and letting Him be free and joyful among us as brothers and sisters by following, obeying and relying on Him. The second, all the ENMers, notwithstanding the ministry position or responsibility, have the freedom and comfort to work as they wish (H.K. Byun Interviewed 2012.4.5).

Johnstone points out that the big obstacle for the mission is that churches, when making organizations, grade the clergy and laity using terms such as "lay", which are post biblical yet have an effect even to date (Johnstone & Mandryk 1998: 98-99), and it supports John's opinion. Moravians started more missions in ten years than the whole of Protestantism over the previous 200 years. But Zinzendorf in particular, lost some of the vision with a mystic preoccupation with the physical death of Christ. It is an indication that if the leadership of the sending churches retains control of the overseas mission enterprise, the vision will suffer if there are any problems at the home base (ibid: 79).

By disregarding structure and position as obstacles, and installing a single leader to take charge of the organization, any problematic instance with the leader might shake followers' affirmation in the vision and calling. In such circumstance there is a need consider and prepare for the worst situation.

The leader of a small community, Moravian Brethren that became one of the greatest missionary churches of history was one of the great missionary statesmen of history (ibid: 78).

Michael E. Gerber, management guru and author of the popular E-Myth books said, "For the ordinary people to do extraordinary things, a system-'a way of doing things'- is absolutely essential" (Gerber 1995: 101).

I'll never forget what one pastor told me: "Revival will get people in your church, but it takes administration to keep them in your church. A move of the Holy Spirit will attract people. But if you don't learn how to administrate, organize, and build systems, the revival will be short-lived" (Murrell 2011: 80). Ideally, strategy and structure should accommodate a long term vision.

#### **2.4.1 Beginning with a small area and concentrating on it**

The Navigators is an international mission agency, in 2002 they had 100 agencies in addition to Togo. Korea is categorized with the continent of Asia, which holds up to 2/3 of the world's population. It is considered to be an overpopulated continent, but regarding Christian missionary work, Asia holds the lowest Christian population, with the rate of evangelism at a low of 7.8%.

Expressively 92.2 % of Asian people have not been evangelized. Thus most Asian countries and some African countries are in the 10/40 zone. Hence, mission in Asia is a crucial assignment for Asian churches and for people who concerned about world evangelism (Kim 2007: 104).

The Navigators headquarter office has noticed that the rate of evangelism is astonishingly low and Koreans have a strong advantage in evangelizing Asia.

For this reason they were requested to concentrate on evangelizing Asia. But then the FMT director was inclined towards world evangelization and did not follow the policy prescriptions and advice from Headquarters. He wanted to send people to places where the Holy Spirit was in reign, their disagreement caused a division.

When John asked Doug Sparks, the director of Navs, Asia-Pacific area, to where can we send missionaries, his reply was that he should open the world map and see where the Holy Spirit works strongly and send them there, and you won't be regretful (Interview 2013.1.7).

The pursuit of the evangelization of foreign races means to set a unit for the concentrated group where the Gospel hasn't reached, and to set up a unit for the geographical culture, and then materialize the window concept. By setting each window as one unit, as the tactical mission target, one must come up with a concept. For example, Turk window, Persian window, Kapkaz window, Siberia window, Northern Indian window, Minor Chinese window (Choi, KWMA 2002).

It might be an inhibition that already many missionaries have been sent out to various countries; however, this strategy can be employed in the future. Using this suggested strategy, there will be advantages in missionary support, and the specialty and effectiveness of ministry will improve. On one incident in a lecture hall, Pastor Kang, former general secretary of KWMA, said that on a fellowship occasion with the director of one mission agency, the director excitedly expressed that his organization would singlehandedly accomplish world vision. Unaided, he would send all missionaries to all continents. But Pastor Kang conveyed his disagreement.

And that is the fact that much more than half of all the Christian missionaries serving in the world today are not White and Western. It is the churches with a large number of people that are now sending the majority of people into all

kinds of cross-cultural missions. One is likely to meet an African missionary in Britain as likely as a British missionary in Africa, and Koreans almost anywhere in the world (Wright 2006: 43).

In this situation KWMA- the Korea World Missions Association- issued a research paper concerning 'The needs and solutions of strategic forward movement and relocation of Korean missionaries for the development of healthy Korean church missions.'

Korea sent 25,665 missionaries to 169 countries in the last 100 years since 1907 and became the 2<sup>nd</sup> highest missionary sending country in the world by God's grace (크리스천 투데이: Christians Today, 2013.1.15).

For over 10 years, the problems of duplicate investment of people and resources causing the deterioration of effective mission have been a topic of discourse. The concern is that it may be a result of the overcrowding of Korean missionaries in the North East province of China, Manila in the Philippines, Central and South America, North America, as well as some regions of Africa. It has been pointed out that this in fact hinders the long term development of Korean missions and is not to become a model for the cooperation of the world mission. Thus Korean missionaries and mission agencies are asked to change resolutely.

KWMA conducted a 6 month research about the overcrowding of Korean missionaries in order to present the solutions to 'The Mission Strategic Council (NCOWEIII) at the "World Mission Assembly" in the year 2000.

As a result, it was found that 53.5% of Korean missionaries are located in 10 countries. The number of people in each country are; China, Hong Kong and Macao(4039), USA(2593), Philippines(1487), Japan(1438), India(897), Thailand(736), Russia(642), Indonesia(628), Cambodia(560), Germany(558). More than 10,000 missionaries are in Asian countries and they are over 50% of all Korean missionaries. These countries except for North America,

Germany and Philippines, are Frontier Mission areas. Up to 92.2% missionaries are concentrated in urban cities, among them 39.0% are in big cities which have international airplanes, embassies and banking facilities. Furthermore, through the objective research, it becomes known that 72.5% of missionaries themselves agreed that Korean missionaries' strategic relocation is an urgent topic (Kang, KWMA 2003.1.2, cf. Korea Times 2013.1.15). They fractionated the mission fields to discover locations where more missionaries are needed, and those from where missionaries need to relocate.

From the kingdom ministry view point, in order to avoid duplicate investment, there is a need to construct a total care system and construct cooperative ministry by arranging the missionaries strategically. This is a plan that should be considered for the strong establishment of God's Kingdom by Every Nation Mission.

However, the present case of Every Nation Mission, it is a disciple-making ministry organization and therefore the ministry boundaries are still important. For this reason they can stand as an exception from the view of rearranging the missionaries strategically. Even if all the Korean missionaries are to leave Gauteng Province, the ENM missionaries should stay and continue their disciple-making ministry because the number of youth and foreign students are still increasing in Gauteng. This is an opportunity to take advantage of, especially when Gauteng is a gateway province to the rest of the country, the immediate southern African region, and the continent at large.

## **2.4.2 Is ENM Sodality or Modality?**

### **2.4.2.1 Can ENM be Modality?**

A modality is a structured fellowship in which there is no distinction of sex or age, while a sodality is a structured fellowship in which membership involves further adult second selection beyond modality membership, and is limited by

either age or sex or marital status. In this use of these terms, both the denomination and the local congregation are modalities, while a mission agency or a local men's club are sodalities. The sodalities are subject to the authority of the more general structures, usually. They are "regulated" but not "administered" by the modalities (Winter and Hawthorne, 1992: B-50).

Now ENM is a sodality and a movement. In some countries, ENM has started local churches. For example, in Burkina Faso they meet in Disciples Church, with the main members; youth, graduates, adults. Busan area in Korea meets like a local church, but holds no Wednesday worship service and no regular dawn prayer meeting. On the other hand, Kwangju ENM was changed into a local church, called 'Evergreen Church.'

And then what is the reason for the conversion of ENM into local churches?

As the churches are the best place for evangelism in the religious manner, it can be accepted to be a meaningful deed if ENM helps current churches to change into and endear disciple-making ministry.

As table 2 below indicates, although local churches are regarded as the launch pad for missions, but failure to establish quality people result to deficient launching. Even though table is from the data of 1993, but the increase is insignificant.

<Table 2> The ratio of missionaries sent out by a church

Country	Congregations	Missionaries	Missys. per cong
Singapore	393	567	1.44
Norway	2,341	1,654	0.71
Finland	1,965	1,317	0.67
New Zealand	3,730	1,701	0.46
Sweden	8,332	1,749	0.21
USA	383,328	59,074	0.15
UK	46,262	7,012	0.15
Germany	23,487	3,510	0.15
India	97,796	11,284	0.12
Japan	6,581	407	0.06
Korea	37,985	2,237	0.06
Brazil	148,976	2,755	0.02
Total	761,176	93,267	0.12

<Shaded countries are newer-sending countries> (Johnstone & Mandryk 1998: 181)

“The local church is the launch pad for mission” is an international slogan popularized by Leslie Brierley, WEC’s international Director for Research. The great majority of churches that preach the Gospel have never sent out a missionary and never prayed out laborers into the mission fields of the world. The principle is right but the plain fact is that very few of these launch pads exist, and many that do are deficient launchers (ibid: 181).

In the last 40 years, the disciple-making movement in Korea has spread vigorously to the churches. Now there is a need for ENM to lay a new foundation as a missionary development and sending denomination for disciple-making ministry. It seems like the life span of this movement is almost over in Korea. So, we need to think about our ministry with the long term vision and change our ministry style, even though the new form of mission agency might be a little different from normal church; but it will be a good initiative.

Then this organization has the potential of being a continuously maintained and growing denomination.

In the 18<sup>th</sup> century, the principle of devotion made Germany a leading mission country of Protestantism. And this incited the leadership of people such as Franke and Zinzendorf. It also became a ministry that laymen have to know about and actively partake in. They opened the era of Ecumenism by pursuing fellowship beyond the countries and denominations between the

Christians. As long as Korea ENM continues in its current strategy, it might achieve the merits of the German example.

In the case of Korea Busan ENM, where the local churches applied the strong points of the mission agency in the past, it is now time for the mission agencies to apply the virtues of the local churches. One of the representing examples is the changing of titles and positions within the organization.

In the past ministry team was called as 'a team' but it is now addressed as 'a flock'. They call leaders of the flocks as shepherds or shepherdesses. They enforced '*Oikos*' evangelism. They invite new comers by holding evangelism few times in a year called 'Happy Day'. They conduct teaching and training of members according to their levels; new comer's class, Conviction class, Disciple class, and Growing class. They hold several external seminars at the Busan Mission Centre. The broadcasting of Pastor Byun's sermons through Busan GeukDong Broadcasting station is a new facet of the ministry.

We have to wrestle with the reasons why people reject the Gospel, and in particular give due weight to the cultural factors. All of us need to subject our Gospel to more critical scrutiny, and in a cross-cultural situation, visiting evangelists need humbly to seek the help of local Christians in order to discern the cultural distortions of their message (Winter & Hawthorne 1981: A-7).

Even though churches have changed their clothes by seasons, but ENM didn't change as they did, it has been content with a few clothes. Now ENM is

showing the various kinds of clothes it has to people who want to see them. We hope to see the responses of people.

#### **2.4.2.2 Should ENM remain as Sodality?**

Robert Brow, in his book *The Twentieth Century Church*, mentioned that the church has two complementary structures and likens them to the body (ecclesiastical structures) and the bloodstream (mission structures). One is fixed and parochial, and the other is flexible and for serving the whole church.

And Ralph Winter also wrote a seminal article in the *Evangelical Missions Quarterly* in 1971 entitled *Churches need missions because modalities need sodalities*. He cogently proved the essentiality for the Church of having both modalities (structured churches) and sodalities (societies, fellowships, mission agencies) (Winter 1971: 193).

The former chairperson of Every Nation Mission said that it can become a local church because normally the lifespan of mission agency is about 30 to 300 years. Now ENM is in the period of re-establishing its identity.

#### **2.4.2.3 Should ENM be Sodality and Modality?**

We must accept both structures, represented in the Christian church today by the local church and the mission society, as legitimate and necessary, and as part of "God's people, the church;" and non-Western churches must form and utilize mission societies if they are to exercise their missionary responsibility (Winter & Hawthorne 1992: B-45).

Pastor DongWon Lee, from Global church, said one of the reasons why their churches could become big is because they have had Sodality in their church.

Former Pastor YongJo Ha, Onnuri Church said that churches should be past oriented and truth conserving. Otherwise it would be inevitable to follow the speed of the changing world. He therefore insisted that churches must be renewed through the Para-church to have a multi-dimensional ministry.

Pastor Ha said that Tyrannus Lecture Hall and Onnuri church is similar to both sides of a coin. In Onnuri, he settled a Bible College, a Fathers' School, a Mothers' School, a 10 million people's QT ministry and a 10 million people's one to one ministry through Lecture Hall Tyrannus movement (KukMin Daily Newspaper 2010.12.27).

In the book *Transforming Mission* David Bosch talked about the failure of the early church. What began as a movement had, long before the end of the first century, irrevocably turned into an institution. More specifically, it gradually lost its apocalyptic-eschatological character, gave up the hope for an imminent Parousia, and settled, even if rather awkwardly, into this world. The change took place almost imperceptibly (Bosch 1991: 191).

Organization and structure squeezed out the visionary and mobile aspects of church life. The Church became centripetal and inward looking. There must always be a finely balanced tension between the institutional and the mobile, between maintenance and vision, between the pastoral and the apostolic (Johnstone 98: 63-64).

Dawson Trotman, an American, followed God's call for the disciple-making movement in the world. The movement was incited in Korea by an American Navigator, Ran York. He chose one man, Paul Yu and established him as a disciple of Jesus. By one man Korea Navigators was started.

Korea Navigators has contributed to the Korean Churches and Korean Diaspora Churches to have disciple-making ministry. Especially a Korean pastor, John H. Oak was committed to it and specifically contributed for it through SaRang Church in Seoul.

As God has scattered Korean Navigators, with the fellow partners ENMers must make effective contributions for this movement to reach other nations.

Whenever one swallows up the other- whether at home (get rid of mission agencies) or overseas (absorb the mission into the indigenous church) the cause of world evangelization suffers and the vision dies (Johnstone & Mandryk 1998: 178).

### **2.4.3 The importance of team work**

In 2002 at Busan, Professor KiHo Park from Fuller Theological Seminary was invited as a speaker to ENM's missionary and staff conference at Geumgang Youth hostel at Busan, Korea. Missionary C. Park asked him a personal question on how the form of Every Nation Mission agency would be in the future. He answered: "Every Nation Mission would exist as one board, with the directors from different areas interested in working together for the growth of their own areas".

Nowadays that prophecy seems to be coming to pass. ENM doesn't look to pursue goal oriented strong leadership, but runs localized independent

ministries tailored to each area, which might jeopardize the overall uniformity and unity of the ENM ministry.

According to John, the main reason for this is the different and divergent characters and individual ministry styles of the area leaders (Interview 2012.4.5).

And this malaise was seen when the promoters of Every Nation Mission, John of Busan area, Mark Han of Seoul area, Andy Oh of Kwangju area, had a founding meeting. They contracted the organization to allow and guarantee individual autonomy, creativity, and discretion in its future ministry.

The mission of the church cannot succeed without the unity of the church in the truth of the Gospel. The unity of the church can be grounded only in the truth of the Gospel (Beker 1980: 306).

Any Christian body that becomes inward looking and selfish is doomed to spiritual decline or acrimonious division for it is no longer living for the will of God. A divorce because of a breakdown of relationships leads to many other divorces (Johnstone 1998: 64).

As in Acts 6:1-9, the Church at the time addressed teamwork issue wisely, and God was able to use it. Therefore, ENM should also do the same. If we address it well as godly ENMers who have the same objective and one heart to achieve the great goal which need love and sacrifice, will have a spiritual power that we never had in the past. We will be inspired and motivated by the supernatural power.

## **2.5 The ministry concept of ENM for Africa**

### **2.5.1 The policy of ENM ministry**

In 2000 when Every Nation Mission set up, it was built on a few Core Values.

Principles are proven, enduring guidelines for human conduct. Certain principles govern human effectiveness (Covey 1992: 94). It is for this reason the ENM ministry is based on certain simple principles. By following, repeating and maintaining these principles and their simplicity, people grow in Christ-likeness and in their ministry.

These principles have been from the Wheel-life illustration (Eims 1978: 79-80):

- The Lordship of Christ
- The Word
- Prayer
- Fellowship
- Witnessing
- Obedience to Christ
- Ministry

#### **2.5.1.1 The goal of ENM**

Every Nation Mission is a global, evangelical and Christian mission agency and has a basic objective to contribute to accomplishing the Great Commission by the sincere faith on the promise of God, to imitate Christ and reflect Him in every tribe and generation by reproducing the laborers of Christ.

### 2.5.1.2 ENM's promises

"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.<sup>3</sup> I will bless those who bless you and whoever curses you I will curse; and all peoples on earth will be blessed through you."(Gen 12:2-3) (Korea Bible Society & Biblica US, Inc 2008: 15).

"<sup>17</sup>I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, <sup>18</sup> and through your offspring all nations on earth will be blessed, because you have obeyed me."(Gen 22: 17-18) (ibid: 29).

### 2.5.1.3 Motto of ENM

Imitate Christ and Reflect Him.

### 2.5.1.4 Purpose of establishment

ENM will be a mission agency which gives glory to God by imitating Jesus Christ, reflecting him, bearing the role of light and salt to the society. We will be a mission agency which trains and sends missionaries for the lost of the world.

It will be a mission agency that maintains the calling which is training disciples and reproducing laborers and accomplish the substantial harmony and cooperation within churches.

It will be a mission agency which will grow disciples of the Lord and help to accomplish the Great Commission of Jesus by helping the spiritual needs of different age groups and working groups.

### 2.5.1.5 The contents of major ministry

- Sharing Gospel in different places (campuses of the whole country/ work environment/ military bases/, etc.)
- Systemic discipleship training (Bible Study/ man to man fellowship/ small group activities/ conferences, etc.)
- Religious education with linkage and profession (Youth/ University students/ laymen)
- Specialized overseas ministry (Scouting out the candidates for missionaries, training and sending)

There are many opinions about the merits and demerits of conferences. There are no conferences hosted in ENM's Cote d'Ivoire ministry. They do not feel the need of a conference as special and they usually emphasize training in their daily lives.

They think that the effect of the conference compared to the effort and investment associated with it is less. The SaRang Church, the biggest disciple-making church in Korea, also holds no conferences. But they have a special dawn prayer and special evangelizing meetings. This only corresponds to the situation where there are trained workers.

In South Africa we've seen a formation of the intermediate relationship among the members during the process of sleeping and eating together at conferences. Accordingly, more people became devoted.

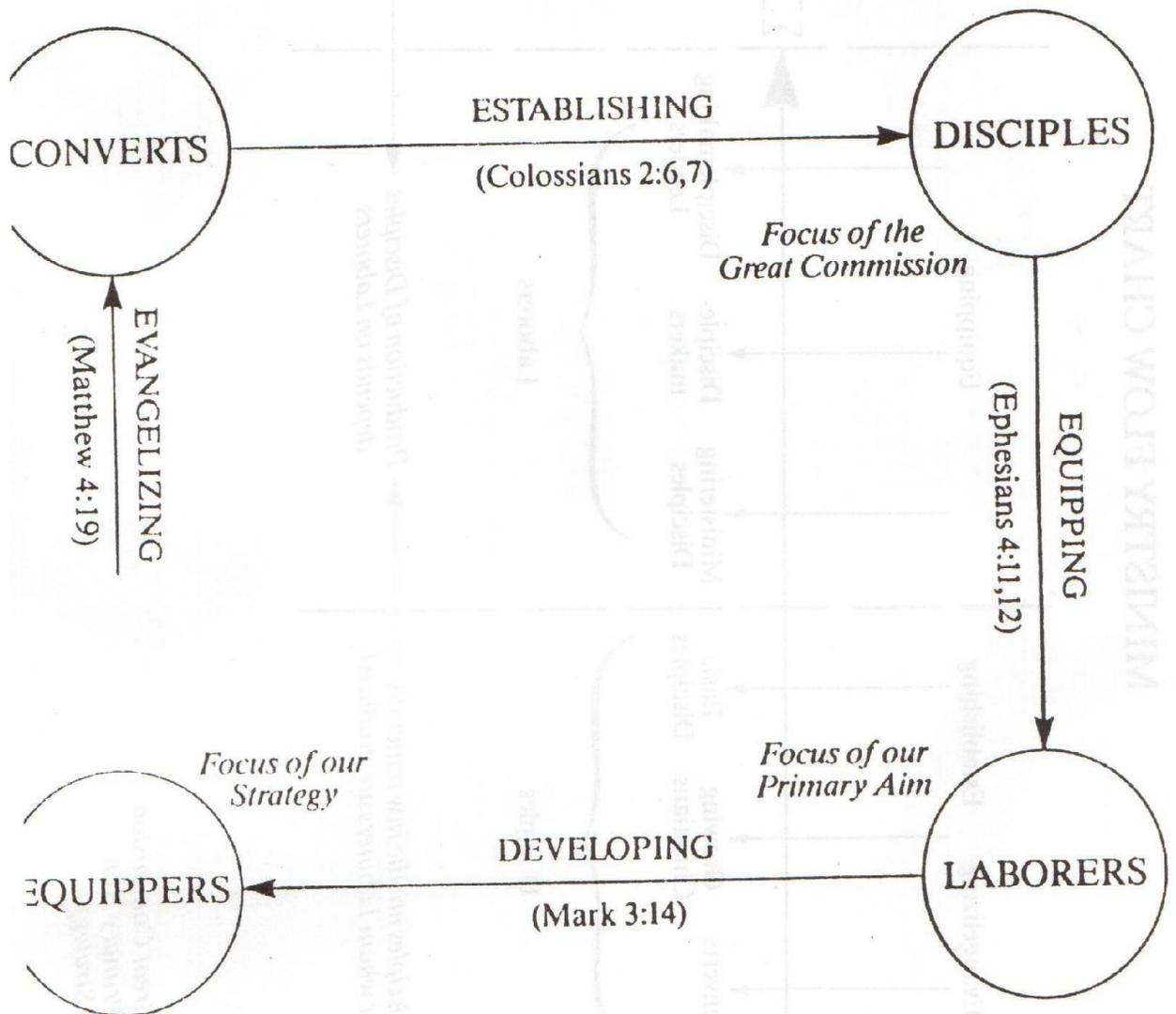
Therefore, it was considered to have a conference once in a year. In UBF of South Africa they seriously consider to serve people in conferences. Shepherd James Lee insists that they need to prepare abundant forage at least a few times in a year for their sheep.

#### 2.5.1.6 **Core Values**

- Faith in God
- Love for people
- Reproduction of labourers
- Self-discipline
- Team-work

These Core Values play the role of a compass, which directs and guides the mission agencies on sailing forward.

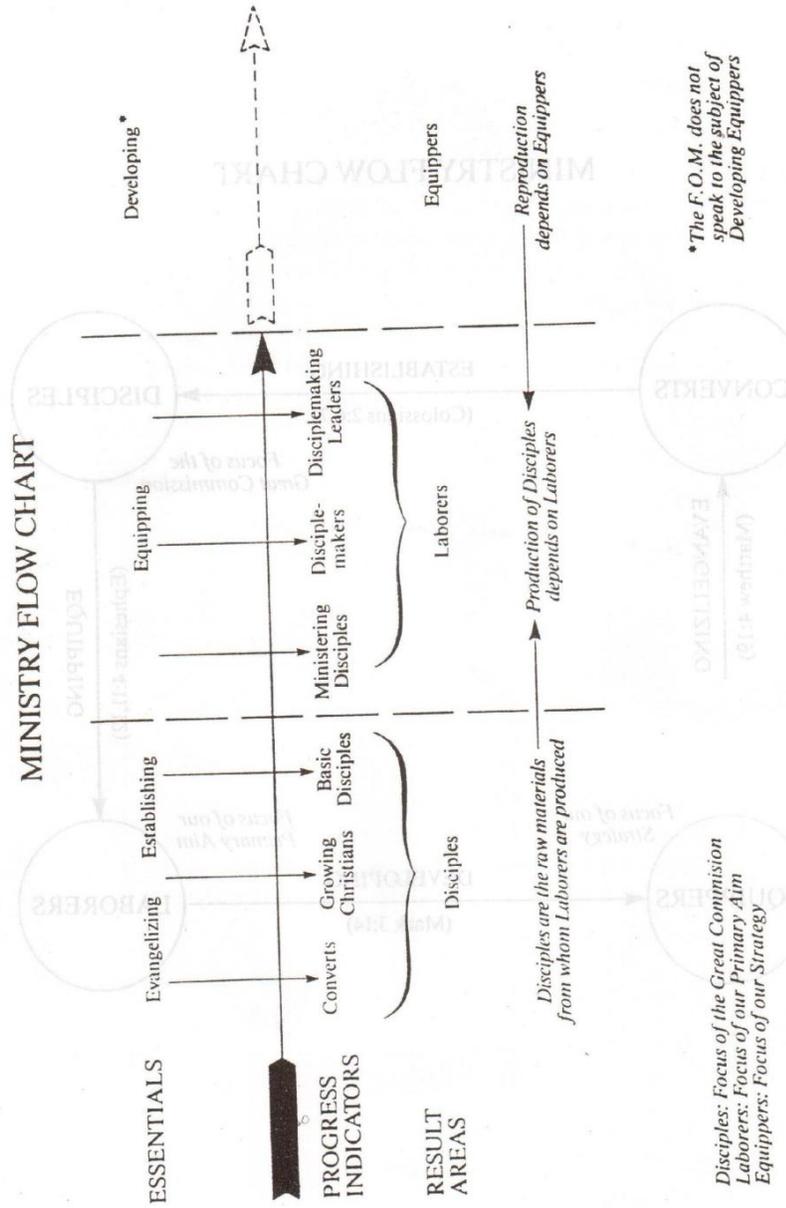
## MINISTRY FLOW CHART



< Table 3 > Ministry Flow Chart

<This chart is tabulated according to biblical references concerning our work in accomplishing the Great Commission. The ministry starts from the equipper, who evangelizes and makes converts; he establishes the convert into a disciple using the Wheel Life as a tool. By equipping disciples, laborers are

made, and when laborers are developed they become equippers. This often takes an average of 7 years to come full circle. To be helpful in accomplishing the Great Commission, the primary aim is to at the least equip every disciple into a laborer.>



< Table 4 > Analysis of Ministry

<Laborers are above the level of ministering disciples. In this diagram, we see the importance of generational ministry. To accomplish this we develop equippers, by developing them from laborers. We see how we help people grow to advance the gospel of Jesus and His kingdom into the nations.>

Within the past 12 years to date, the conditions and circumstance of the period have been changed, but the core principles and issues set at heart in the beginning of establishment have remained. This is problematic. It may be changed as below.

1. In the ENM motto, we can replace 'Imitate Christ, Reflect Him' into 'To be like Jesus and to do like Him'. Because the new translation will be easier to captivate and implement.
2. Instead of the word reproduction of labourers in 5 core values, there is a need to change it to the reproduction of working disciples.

If they did not exist as a symbol and every local area's representatives practiced it in one heart, and if they analyzed the contents occasionally, correcting and complementing them, the members might be more available to accomplish God's purpose.

### **2.5.2 The policy of Navigators ministry**

When John was asked if there was any special calling from God in the last 12 years since Every Nation Mission broke away from Korea Navigators he replied no.

Therefore we should have a ministry which respects the calling of the Navigators and the ministry which God expects from Every Nation Mission.

Hence it is natural to search for the essence of the Navigators ministry. Thus I undertook the task and will introduce them.

### **2.5.2.1 The history of Navigators ministry trend**

There was a SALT conference in 2008 in Johannesburg, South Africa. This conference was for the disciples in the Navigators of Southern Africa. The deputy chairman of the America Navigators, Eddie Broussard came as a main speaker and shared the essences.

#### **2.5.2.1.1 First cornerstone: FOM**

Fundamentals of Ministry ... mid 70's to mid 80's

Who are we? What do we do?

#### **2.5.2.1.2 Second cornerstone: Global Society**

Global Society ... mid 80's to late 80's

How to organize in the light of our global diversity?

#### **2.5.2.1.3 Third cornerstone: SRM**

Spiritual Roots of our Ministry ... Late 80's to late 90's

How to strengthen our ministry and vision in the light of global diversity?

#### 2.5.2.1.4 Fourth cornerstone: Core

The calling, core values and vision of the Navigators are collectively referred to as the core.

... It developed in a 3 year process that started in 2001.

#### 2.5.2.2 Calling

*To advance the Gospel of Jesus and His Kingdom into the nations through spiritual generations of laborers, living and making disciples amongst the lost.*

#### 2.5.2.3 Core Values

These *Core Values* define who we are and fill everything we do, guiding our journey. We apply and pass on these values in context, in ways that keep them fresh and alive:

1. The passion to know, love, and become like Jesus Christ.
2. The truth and sufficiency of the Scriptures for the whole of life.
3. The transforming power of the Gospel.
4. The leading and empowering of the Holy Spirit.
5. Expectant faith and persevering prayer rooted in the promises of God.
6. The dignity and value of every person.
7. Love and grace expressed among us in community.
8. Families and relational networks in discipling the nations.
9. Interdependent relationships in the Body of Christ in advancing the Gospel.

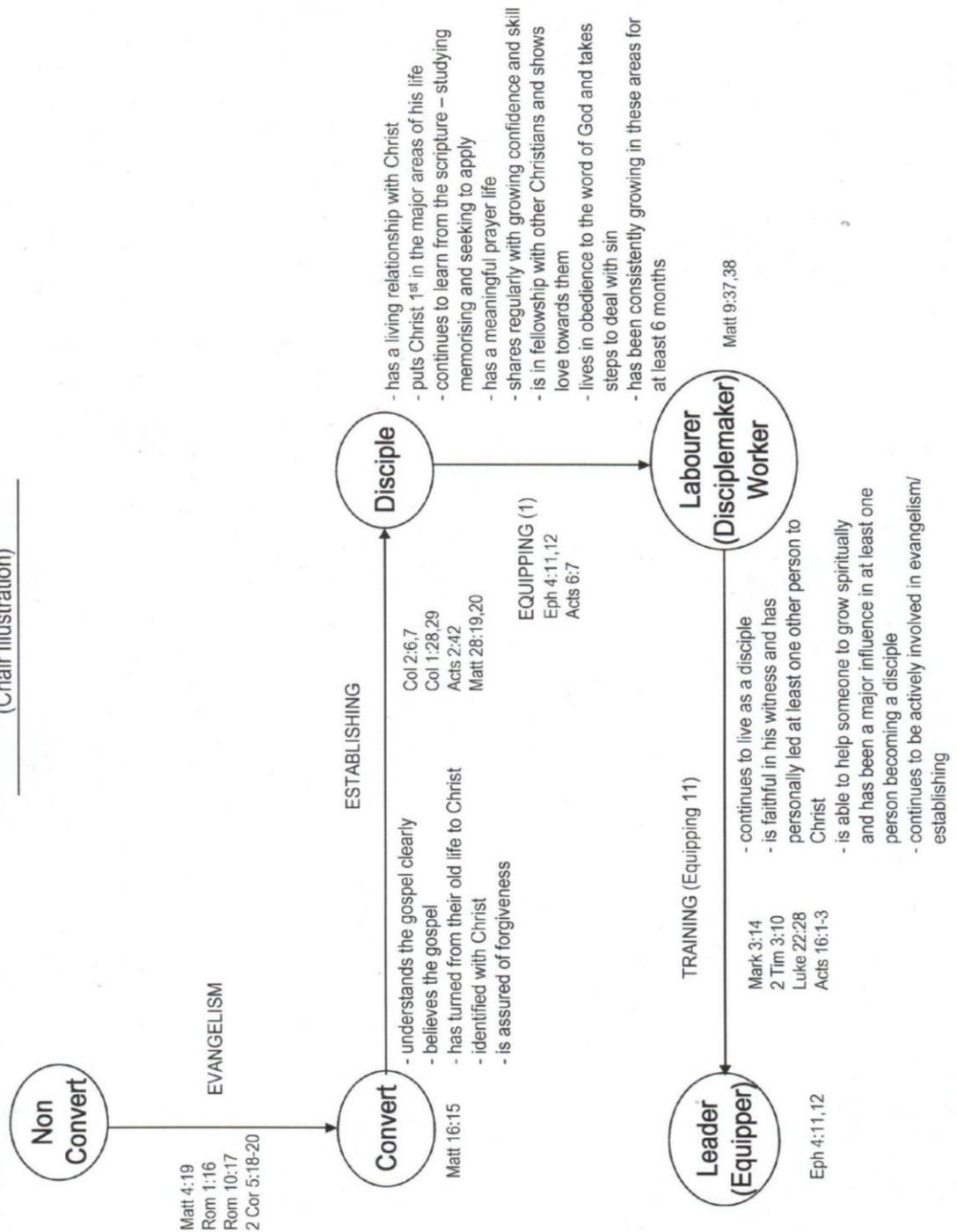
#### 2.5.2.4 Vision Statement

1. We see a vital movement of the Gospel, fueled by prevailing prayer, flowing freely through relational networks and out into the nations. Workers for the Kingdom are next door to everywhere!
2. What characterizes this movement? A heart for the whole person . . . climates of grace . . . compassion for the vulnerable and broken . . . sacrificial unity embracing diversity . . . cultural relevance and sensitivity . . . interdependence with others in the wider family of God . . . transformed men and women, fragrant with humility and the aroma of Christ.
3. They are marked by a deep engagement with and obedience to the Scriptures as the Word of God. They believe the promises of God. Both personally and in committed communities, they seek to know and pursue the purposes of God.
4. Laborers and leaders are emerging, with an increasing passion for Jesus Christ. They demonstrate faith and courage as they live and move among their friends and families. As spiritual parents, they model authenticity and relevance.
5. Ordinary people, in many walks of life, are joyfully leading integrated lives. They live as fruitful insiders among the lost. There is perseverance in the face of hardship and suffering. Around the world, many are coming to faith. As they become established in discipleship, some grow to be foundational for further generations. The Gospel spreads naturally and powerfully, as believers share Christ . . . life upon life . . . family to family.

6. Crossing cultures into new cities and nations, teams of mobile pioneers intentionally proclaim and embody the good news of Jesus Christ, in such a way that transformed communities multiply. These communities are bringing joy and hope to their surrounding environments as relationships are healed and justice increases. Indeed, the lost and unreached burn in their hearts, as they move the Gospel into the nations.
7. The leaders of this movement developed and empowered for God's service, live out a growing commitment to Christ-likeness. They are dependent upon the Holy Spirit. New generations of leaders are emerging, rooted incarnationally in their local and national contexts. An international leadership community brings focus, alignment and energy to their movement. These leaders are clearly committed to long-term impact in generational ministry.

## GROWTH PROFILES

(Chair Illustration)



<Table 5> Growth Profiles (Chair illustration)

<This table sets out the expected characteristics of each profile/fruit from the ministry flowchart.>

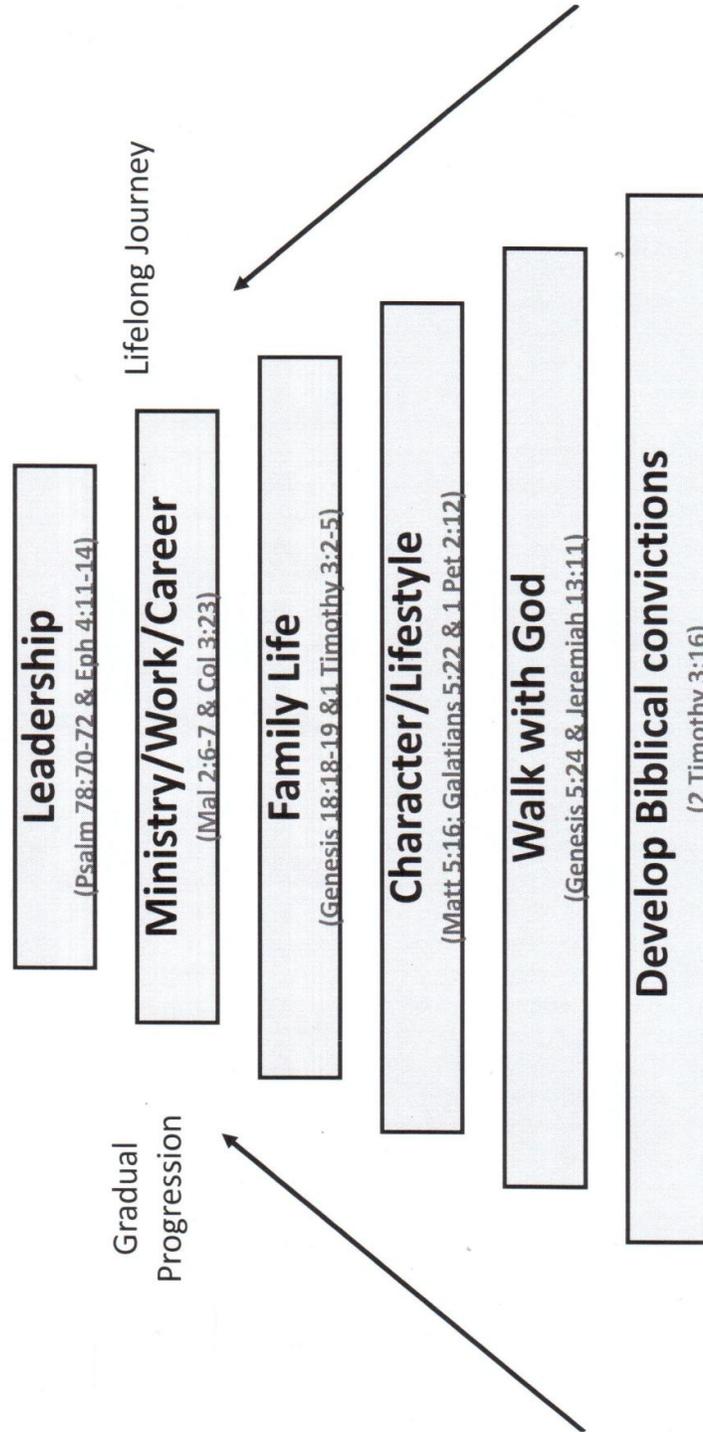
## PROCESS AND RESULTS

Process	Why	Emphasis	Result (Focus)
Evangelism	<u>God wants:</u> Everyone saved (2 pet 3:9)	Conversion	Converts
Establishing	Everyone mature (Col:1,28)	Maturity (Christlikeness - The "wheel" in life)	Disciples
Equipping	Everyone serving (Mark 10:45) (1 Pet 4:10)	Service	Labourers (Disciple makers, workers)
Training	Leaders (Acts 6:4; Mk 3:14)	Leadership (Vision, faith, courage)	Leaders (Equippers)

<Table 6> Processes and Results of Ministry

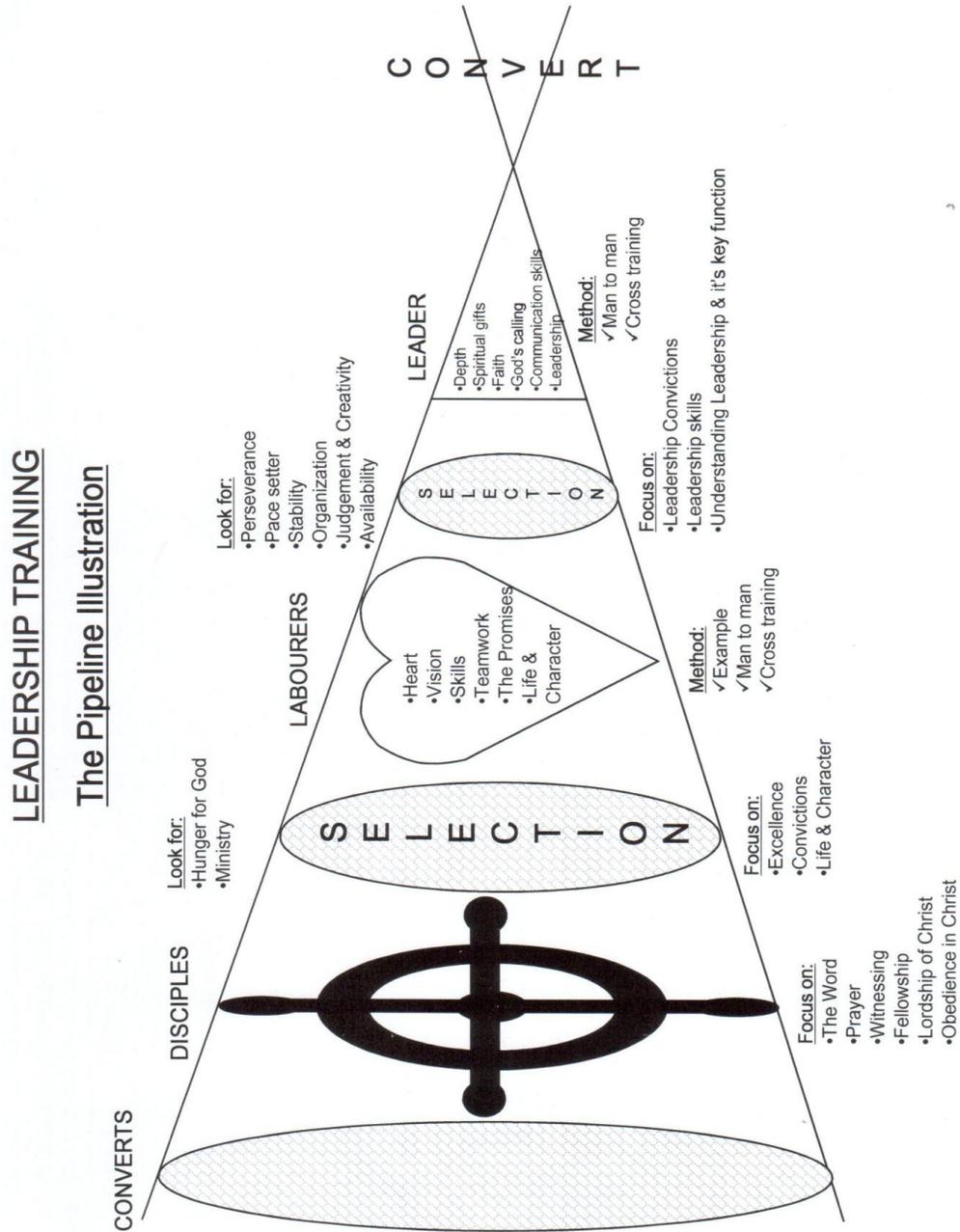
<The table above introduces the essentials of reproductive ministry. The keyword for producing converts is 'enjoy', and by focusing on 'grace' we establish basic disciples. Then through emphasis on 'commitment' laborers are equipped. This table also presents that every Christian should grow up to at least the level of laborer.>

# THE MAKING OF A LEADER/ LEADERSHIP DEVELOPMENT PROCESS



<Table 7> The making of a leader/ Leadership Development Process

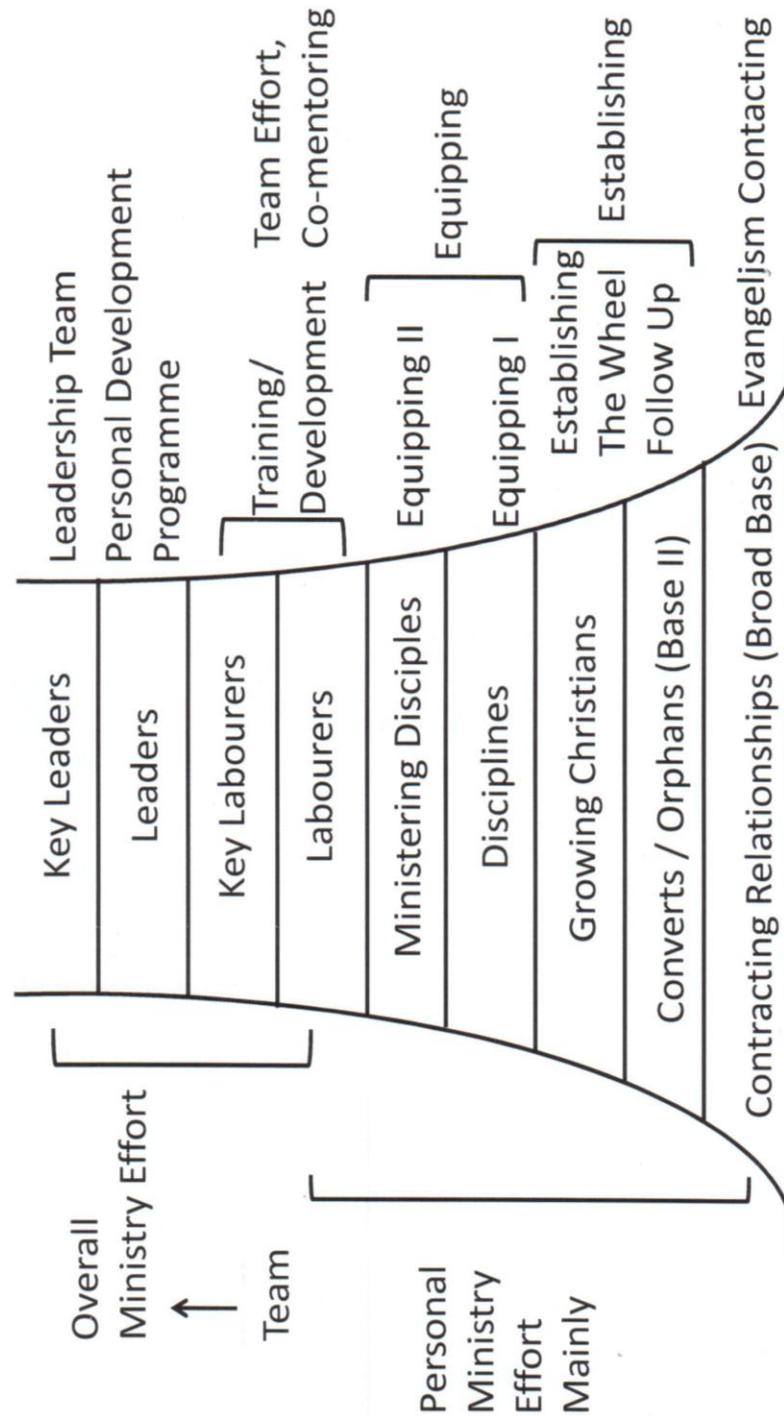
<The above diagram shows us the 'School of Galilee'; it has no graduation level and is a life-long journey, and the curriculum is based on gradual progression>



<Table 8> Leadership Training

<By the illustration above, one begins with many converts, who are continuously selected, with ultimately only few reaching and qualifying for the last level of leader. Then they can produce converts. Selection does not depend on transferred knowledge, but evidence of such knowledge through the life and fruits.>

## A Typical Healthy Ministry Picture (Pipeline)

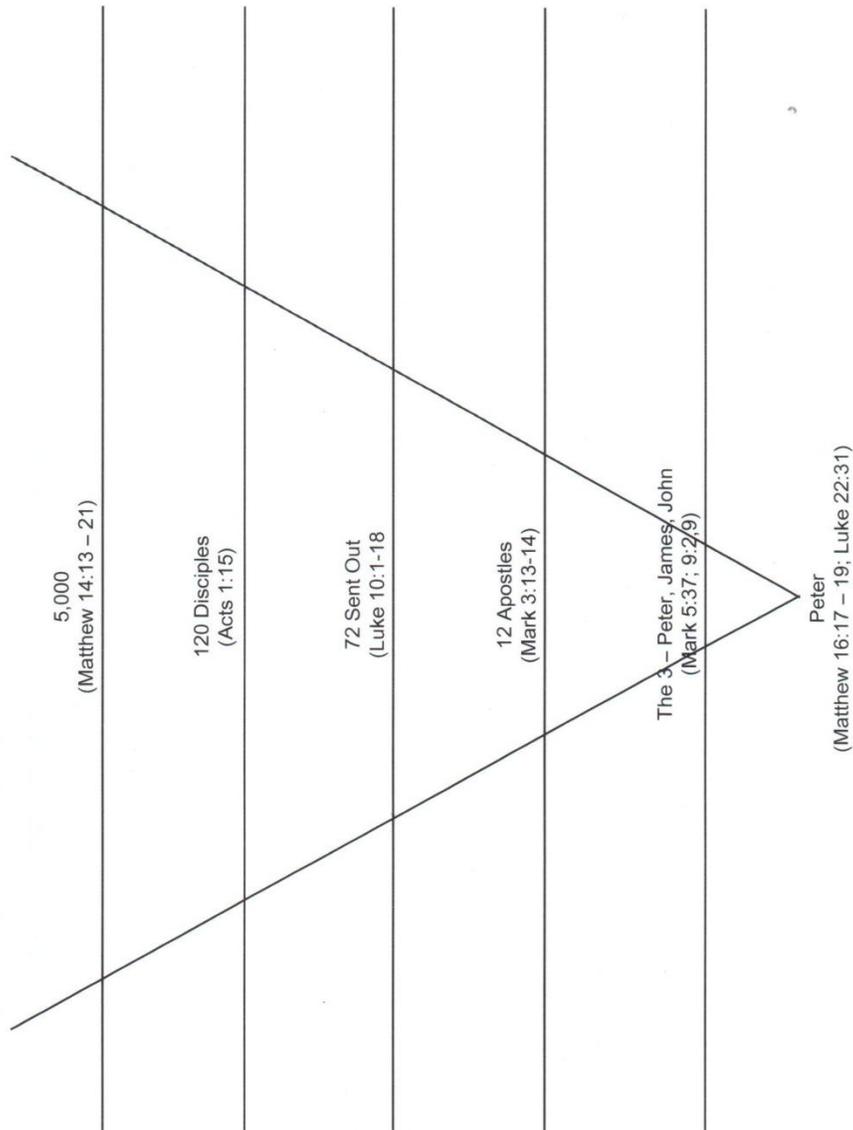


<Table 9>A typical Healthy Ministry Picture

When we help people, there are phases of personal and team development. Personal ministry effort follows evangelizing, establishing and equipping. However, laborers and key laborers need team effort and co-mentoring.

Leaders and key leaders are supervised by the leadership team and go through a personal development program.

**THE MINISTRY OF JESUS CHRIST**  
**NARROWING DOWN TO A FOCUS**



< Table 10 > The Ministry of Jesus Christ: Narrowing down to a focus

<This illustration shows that there were three distinct teams in Jesus: The core team- Peter, the three and the 12 apostles. The other is the Evangelistic team- the 72 who were sent out for evangelism and the 120 disciples who prayed together after Jesus' resurrection. The last is the general team- it constituted

500 people who saw Jesus ascending and 5000 people who listened to him on the mount.>

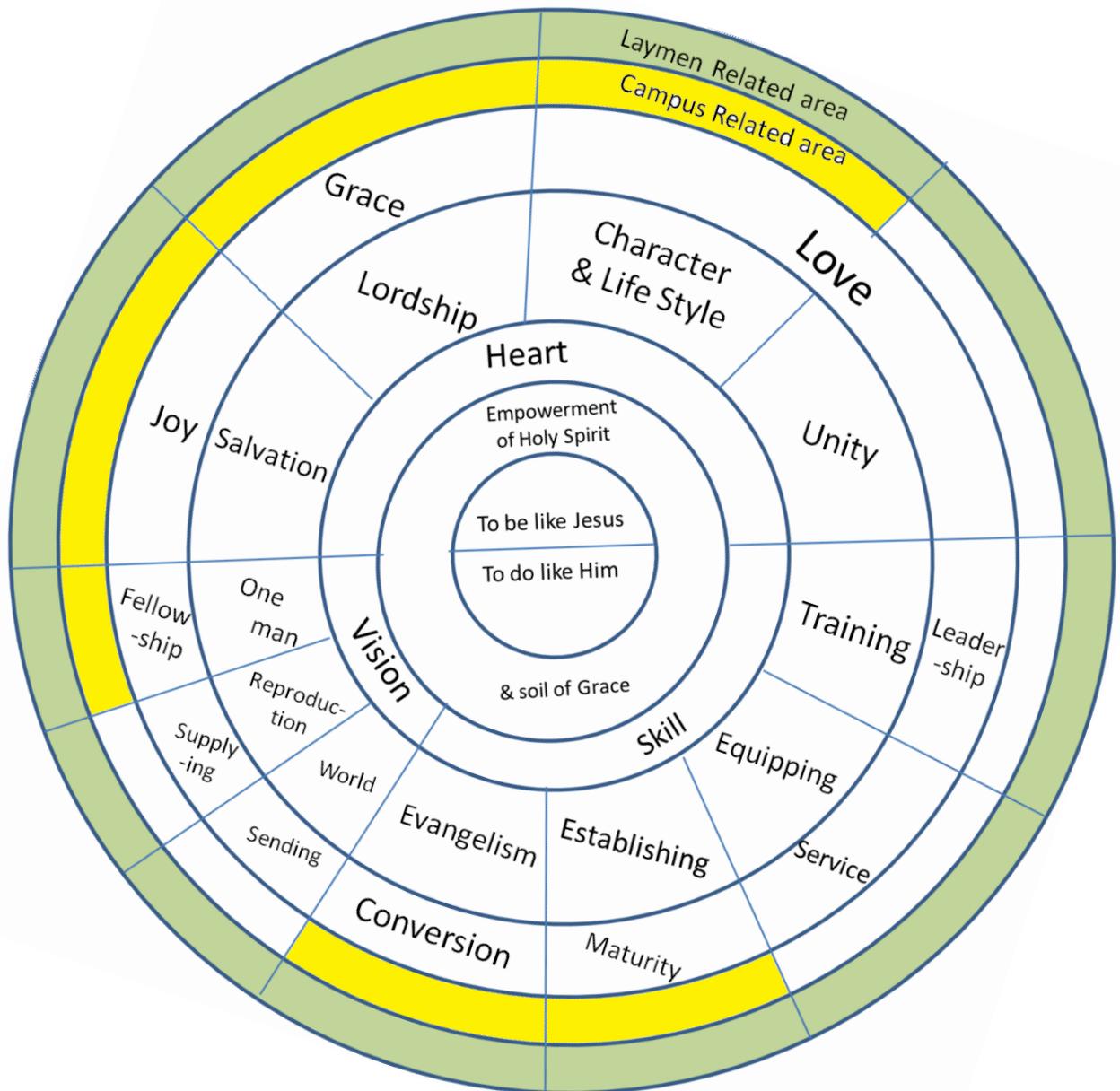
## **2.6 My suggestion on growth profiles**

Again it is said that methods must change with the age. The apostle's methods were suited to his age; our methods are suited to ours (Allen 1912: 115).

Instead of trying to formulate one uniform view of mission we should rather attempt to chart the contours of "a pluriverse of missiology in a universe of mission" (Soares-Prabhu 1986: 87).

Neither a secularized church (that is, a church which concerns itself only with this-worldly activities and interests) nor a separatist church (that is, a church which involves itself only in soul-saving and preparation of converts for the hereafter) can faithfully articulate the mission Dei (Bosch 1991: 11).

<Table 11> The researcher's Ministry Diagram for Campus Students and Laymen in Africa>



1. It is based on ENM motto: To be like Jesus and to do like Him.
2. All areas must be done through the empowerment of Holy Spirit who was given to us as a counselor (John 14:25). The condition of our heart should rely on the grace of our Lord Jesus.
3. We have to be like Jesus in our heart first. Salvation, Lordship, Christian Character & life style and Unity are related to our heart. The key words of each sector are; salvation- joy, Lordship- grace, Christian character, life style and unity – love.
4. To do like Him, we have to think about vision and skill.

Our vision relates to accomplishment of Great Commission which entails one man vision (importance of one man) reproduction vision and world vision. The practical ways of accomplishing vision are one man vision (follow-up), Reproduction (supplying the needs) and World vision (sending out equippers.)

To accomplish our vision, we need to work and to do work skills are required skills.

There are skills for Evangelism, Establishing, Equipping and Training.

We expect the result of each area as follows: Evangelism- Conversion, Establishing- Maturity, Equipping- Service and Training- Leadership.

5. In the past we tried to train everybody who followed us and didn't differentiate campus students and laymen in training. But through this research we know campus students should be

prepared to be employed in good professions and blossomed out their ministry there. They should not have too much burden. We reduced their training programs and suspended to train them until they got employed.

6. It is important to limit the period in which the layman will be trained. It is also required to respect their spiritual gifts.

Table 3, Table 5, and Table 6 depict the process of evangelizing, establishing, equipping and training people designed by Navigators. It has also been used by ENM. The process has always been of great necessity to all Korea Navigators and ENMers' life. However, there is an urgent need for simplified version of this process. The researcher would be embarking on a project of revising and simplifying it. It is expected to be released within a set period. But the original full course must be kept for future full time workers and spiritual leaders who lead the team. Basically, it takes 7 years to grow as a leader.

Additionally, Table 7, Table 8 and Table 10 illustrate long and more effective process of training leaders. They must be filtered continuously and concentrate on discipline. Developing equippers should be a lifelong training, therefore no leader should cease from learning.

### **2.6.1 The way to help more disciples**

There were two religious movements going on in the days of the Lord Jesus. One consisted in rousing the mass out of the stupor of indifference; the other consisted in the careful, exact training of men already in earnest, in the principles and truths of the divine kingdom. Of the one movement the

disciples, that is, both the twelve and the seventy, were the agents; of the other movement they were the subjects. And the latter movement, though less noticeable, and much more limited in extent, was by far more important than the former; for it was destined to bring forth fruit that should remain to tell not merely on the present time, but on the whole history of the world (Bruce 1894: 103-104).

The early church, with it in cooperation of the plan of winning and developing men to reproduce, proved the workability of Jesus' plan; but ensuing centuries witnessed the virtual abandonment of it for one of mass recruitment. The need of the hour is a return to the kind of evangelism which majors in men winning other men to Christ and building those they have won into disciples who can win and build others (Fish 1963: 40).

A true equipping ministry is characterized by both the "many" and the "few". The "many" provide the context for equipping the "few" and the "few" are involved in providing for the needs of the "many" (see Mark 6:34- 44). ENM ministry could be more effective and impactful if carried out from this view.

However, it starts to be weak at the center. It loses its re-productiveness because laborers are not well equipped. When the "many" is ignored and simply concentrate on the "few", the "few" do not learn to labor; they have no vision for plentiful harvest, and they need to exercise no faith, nor sacrifice, no compassion, and no servanthood. At this rate soon we will have no ministry and no laborers either.

So, to equip laborers we must involve ourselves, and those we seek to equip. Even with the costly demands of ministering to many others, we do so by focus and concentration, so that we control our time to ensure we are really

effectively and efficiently equip those we are meant to equip (<http://www.discipleshiplibrary.com/pdfs/fom.pdf>).

It may be thought that there are a lot of committed people in big churches. If God was not with them the churches wouldn't be big. But there was one pastor who confessed to an elder the researcher knows. It was about a church that had 3000 members. The pastor got sick and put in hospital for about a month. He keenly thought about who is really faithful to God in his church, but there was no one who appeared in his mind. He concluded that he had to change the direction of his ministry. It is important to help individuals. However, it is also important to help many. We know the importance of helping one person, but if our method doesn't help many people, we should change it.

#### **2.6.1.1 The problems/challenges to date**

1. All members were considered to be full time ministers in the future.

In Korea Navigators, they helped people expecting them to grow at least above the level of laborers. Para-churches made an effort to influence the world, but their efforts didn't influence as much as they expected because of their dualist view, whereby, secular careers are different and removed from mission careers. There might not be more than 10% of future pastors or missionaries among university students in the church and Para-church. The church does not train them to be as successful as the disciples of Jesus in their professions, but they try to focus on training some potential future ministers, to little avail. Hence the rest of the students are not fully prepared to serve the society and live as confident disciples. They are normally captured by lingering affections and guilt. In their viewpoint, they are grown failures. The church should encourage both the shepherds and the Christian

professionals to be convinced that they are both holy in their works, in this way the church's direction will be progressive (Oak 2008: 36-37).

2. We had to rely on the Holy Spirit's empowerment more than our will.

The Spirit not only initiates a mission, but also guides the missionaries about where they should go and how they should proceed. The missionaries are not to execute their own plans, but have to wait on the Spirit to direct them. The idea of being led by the Spirit into mission is then, however, applied in a far more comprehensive manner to the ministry of the disciples. The Spirit becomes the catalyst, the guiding and driving force of mission. At every point the church's mission is both inspired and confirmed by manifestations of the Spirit (Wilson 1973: 241).

Jesus taught and trained his disciples over 3 years. But Jesus never mentioned that their training was completed. He told us that there is a last step left for work, and that is the work which the Holy Spirit will come and do.

When the Holy Spirit comes, the eyes of acknowledging the truth of the disciples will be opened and they will receive power to be witnesses. Therefore he asked us not to do anything until we receive the Holy Spirit. In other words to be filled with the Spirit is the essence of completion of discipleship training. The completion of the discipleship training should be done by the Holy Spirit (Oh 2011: 69).

3. They often override discipleship and place emphasis on being a laborer.

If we motivate people to become laborers, it's not bad. The problem is, if we don't motivate them to become disciples of Jesus first, they might not be overflowing with grace. If they are not overflowing with grace, they can be humanistic and mechanical. They cannot help people to depth. And even though they want to develop people, they are not developed to the extent they desire. The essential nature of our ministry is to witness the change of a person's being, not the growth of church members. The objective of making-disciples is to make a person live like Jesus (Oak 2008: 62). After they grasp the nature of Jesus, they naturally want to serve others (ibid: 82).

If people live in discipleship, they have grace in abundance. That is the level that Jesus wants. Automatically, by this abundance of grace he has a bursting overflow of excitement to bear fruits continuously through helping people. If a disciple doesn't bear fruits, he may not live abundantly. The words of God lose their meaning in his life and character.

You must help the potential worker develop a heart for people. It is so easy to fall into the trap of looking on people as a means to an end, a means of accomplishing an objective or fulfilling a vision. The ministry is not designed to use people but to help people (Eims 1978: 110-111).

Former Pastor John H Oak of SaRang Church suggests discipleship as; 1) Rely on the Lord fully (Luke 14:27), 2) To live as a witness (Acts 1:8), 3) To live as a servant (Mark 10:45) 4) To live in Christ's character (Matthew 5:2-12).

4. Even though members are advised to live as tentmakers, but there are some people who want to have a ministry as full time workers and we disagreed with them.

Significantly, the words serve, or wait, in Acts 6:2 and ministry in Acts 6:4 come from the same root word. Admittedly, it should be someone's job to serve food, but it was the apostles' job to serve or minister the word. Some of the disciples were to serve that which fed the body, while the apostles served that which fed the soul (Eims 1981: 79).

Therefore they should not adhere to the job they get but live as Disciples of Christ at the place of work. The selection criteria for selecting and training potential leaders are the character, the relationship with God, and the spiritual gifts, etc, more than their knowledge. Not all will be famous leaders as Paul was, but we should train many laborers like Barnabas and be glad with regards to their growth and their ministry (Park 2002: 34).

5. We neglected the social duty because of focusing on evangelism and ministry.

Korean churches accept pre-millennium eschatology and are pessimistic concerning the world, but they do their best to evangelize. This is because they are conscious of Christ's return.

They know when they die, after receiving Jesus as their Savior, they will go to Heaven, but they are not concerned about how they live after being born again. It is because of the result of their thinking that salvation is complete

simply by believing in Jesus. Coincidentally, institute mission groups carry similar precepts. This is regarded as special. They teach that real disciples are only made by other disciples. This is when they directly send new believers into ministry and evangelism. They are not concerned about how they would live as Christians among non believers. So the believers in Korean churches fully empowered in evangelizing, neglect their social duty (Lim, SFC: 16-24).

Jiryun Jeong (2011:xxxii-xxxiii) who translated Hans Küng's *Die Kirsche* wrote that evangelism, charity and social righteousness are written in the Bible as the mission of the church. They all begin from serving other's in their times and circumstance of suffering, we have to understand each other and fulfill each others' needs, as well as try to be one in Christ. It is clear that the Church is inclined to keep itself and its growth holy, yet ignoring the sufferings of those around them and refraining from sharing in their sufferings. In this trajectory, the Church will lose the power of giving life, and the people will turn their backs against the Church.

#### 2.6.1.2 Areas for improvement

1. The difference that ENM's profile has from the Navigators is that it separates the process of becoming a laborer into two types.

In the education system of Germany, technical and vocational institutions are separated from academic ones. Similarly, ENM separates the processes of the full-time minister and of the normal laymen minister during the process of training.

Even the process of training for students is different from laymen.

2. The full-time minister should follow the flow of ministry which has been prescribed and operated until now, and develop himself into this life with depth.
3. Your goal is to bring the mentoree from dependence upon you to independence.

There should be a specific time of closure, during which you deliberately release the disciple (Stanley & Clinton 1992: 58).

4. "After being trained for a period, they are released from regular training and lead a small group. If they are not capable of leading a group, we need to find ways to let them play a role, by means of and letting them serve by their spiritual gifts. The meaning of growing labourers is making a workplace for them. As laborers increase, the workplace extended. As the workplace is extended, more labourers are needed" (Oh 2011: 77).

## **2.6.2 A plan to develop leaders that help many disciples**

### **2.6.2.1 The problems/challenges to date**

1. Established leaders generally thought that when they became leaders they would help members well with their own motives. Instead there was a problem. It was due to the lack of increase in the number of team members.

The statistics of the number of people that develop themselves are only up to 6% of the population among the Koreans.

There is a regular meeting, but not enough time for preparing spiritually nutritious food. When the team leaders are established, the pastor must prepare programs for them. When they are given freedom to make their own programs they are easily weakened and may risk losing sense of kinship. In addition to them being weakened, they may end up not leading a team at all. Even though they are well trained layman leaders, if they are not taken care of by the pastor, they will not grow spiritual leaders (Oh 2011: 77).

2. By fixing the period of staying in a mission agency, they can happily stay for longer.

Perhaps the most successful volunteer program in the country is the Girl Scouts of America, who are a volunteer program in the United States of America. The ability to recruit to the program and supply the experience of giving satisfactory service is a remarkable and legendary model. Some of the principles that guide what they do and how they do it are;

- 1) Volunteer workers need a clear job definition.
- 2) Each volunteer must know what help and resources are available.
- 3) The length of time that the volunteer is expected to serve should be carefully spelled out.

Churches too often fail to address any of these concerns, and inexperienced volunteers for the ministries of the church are unlikely ask for clarification on such matters. Churches are particularly reluctant to address the matter of a time limit on a particular service rendered. What a sad about all of this is that

even those people who do church work effectively too often give up their tasks with a sense of failure (Campolo 1997: 90-91).

ENM had painful memories of people who left it and went out only to deny being ever associated with it. Although these people were trained by the team and were part of it, after leaving ENM, completely distanced themselves from it. However, Tony Campolo states that this problem cannot be attributable to an organization as it is the thinking and behavior of the society. It is very imperative to understand human beings. So it was not only happening to ENM, some local churches were also experiencing it. This information was a wonderful discovery for the researcher.

Consequently, an individual's existence in the mission agency should be for Jesus and not for the vision or the love of the founder.

#### 2.6.2.2 Improvement

1. The top leader should hold a seminar for followers and their leaders, to give them knowledge, and focus on nurturing their gifts continuously. In the Navigators, when they are above the level of a laborer, it is more effective to help them in a team. Refer to table 9 above. Then the leaders will use their own space to hold study and Koinonia fellowships more effectively. Fellowship meetings held at member's homes are effective for their growth. The number of potential members must be increased through evangelism.
2. If a definite time period for a given service commitment is known by all concerned, everything works better. If a person knows exactly when he or she can leave the assigned task without anybody referring to him or her

as a quitter, that is an encouragement to stay with it until the term of service ends (Campolo 1997: 91).

## **2.7 Things to consider in ENM**

### **1. The role of a leader in the reproduction.**

The primary objective of a full-time ministry staff is not to do ministry but to equip God's people to do ministry, an intentional equipping track is essential. Our goal is not to grow in attendance but to make disciples. Real discipleship happens twenty-four hours a day, seven days a week, not just on Sundays (Murrell 2011: 50).

### **2. Relief and Development Missions.**

Great surges of evangelical missions in 18<sup>th</sup> and mid 19<sup>th</sup> century were accompanied by transformed conditions of the less privileged society. The whole legal system was overhauled, prisons reformed, slavery banned, the poor children protected, universal education promoted and workers' rights established. The Lausanne Movement in 1974 brought a turning point by emphasizing the importance of saving one soul. And from this evangelists changed their perceptions and approaches (Johnstone 1998: 249-250).

Paul is clearly hesitant about stressing too much participation in the world. This undoubtedly is due, in part, to his context and his expectation of the imminent. Parousia as well as to his conviction that human exertion will not usher in the new world (Beker 1984: 118).

The Navigators have excluded this area out of their ministry concern. Therefore its members are not developed in this area, too. We don't have a building vision but a people and man vision; we are justified to help the poor with the highest priority among our members according to Galatians 6:9-10.

Missions are concerned with meeting the needs of the whole person (Hulbert 199: 64).

Now we have to think again about obeying Great command as well as Great Commission. As the mission trend is being changed, it is important to cooperate and have a partnership with local churches, organizations and other foreign mission agencies.

And even only those agencies with a social agenda that is tied to a successful indigenous church planting ministry will be able to generate the finances and workforce to sustain and expand the ministry (Johnstone 1998: 259).

3. The use of the mission centre and training apartment as community lifestyle.

Paul's method of shaping a community was to gather converts around himself and by his own behavior to demonstrate what he taught. And Paul exclaimed "And you became imitators of us and of the Lord" (1 Thessalonians 1:6), the teacher as model provided more than a moral paradigm. The teacher also offered security to those who looked to him for guidance. By imitating him the Thessalonians joined him in that giving of self for others (Malherbe 1987: 52-54).

The Christians' lifestyle should not only be exemplary, but also winsome. It should attract outsiders and invite them to join the community. The believers should practice a missionary lifestyle. They are characterized by a mission drive which sees in the outsider a potential insider (Bosch 1991: 137).

Small groups characterized by close community will be a key factor in reaching people in the emerging culture. Many people lives are fragmented, which causes them to seek out community in small groups (Coupland 1995: 5).

Over 40 percent of Americans are involved in some type of small group that meets on a regular basis. They come to the group hoping to find lasting friendships (Wuthnow 1994: 342-43).

The small-group movement is part of the answer to the human longing for community. Postmodern generations are characterized by a yearning for personal communities. This need for belonging in a personal community has a horizontal dimension in deep friendships and a vertical dimension in yearning for the sacred or the spiritual. Younger generations desperately need a close community that can offer comfort, healing and direction. Dramatic changes, such as becoming a Christian, are more likely to occur in the more intimate small-group setting than in the large-group service (Long 2004: 141).

The best way to show what we teach and have learnt about community life is through the use of the Missionary's house, staff's house, training apartment and conference hall.

We have 5 objectives for training members in the training Apartment.

- They are:
1. Establishing Christian basic life (Mark 1:35).
  2. Separation from the worldly influence (Romans 12:2).
  3. Developing Christian character (Proverbs 27:17).
  4. Developing servanthood (Mark 10:45).
  5. Developing leadership (Ephesians 4:11-14).

## Chapter 3

### Overview of ENM missionary activity in Africa

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#### 3.1 Overview of the work done in West Africa

Francophone Western Africa still has a lot of obstacles for ministry; Spiritual warfare, civil war, hot weather, poverty and unemployment, etc.

##### 3.1.1 Cote d'Ivoire (Response Questionnaire 2012.5.21)

###### 3.1.1.1 The distribution of population and religion

The population of Cote d'Ivoire is 23,000,000 and Abidjan is 4,500,000. Islam 35% (Actual rate 40%), Catholic 25% (Actual rate 25%), Protestantism 8% (Actual rate 12%), Shamanism 30% (Actual rate 23%).

###### 3.1.1.2 The commencement of Missionary JinHo Jang's Ministry

Short summary:

1978, January: Commitment to missions

1989, July: Enrollment at the Paul Missionary Training Centre in the Philippines

1991, July: Undertaking Missions in Sri Lanka (As a staff of E-land)

1994, July: Undertaking Missions in Cote d'Ivoire (to date)

1978, January: JinHo Jang was very impressed and inspired by reading the biography of Livingstone. After reading the biography, he committed his life to being a missionary. He proceeded to continuously and intensively read and study the Bible. Through the Bible he was convicted of God's commission concerning the needs of the world and his active role in it.

1980: Upon entering military service, God molded his personality to the nature of a missionary through Psalm 66:10-12.

1989: God allowed him to have enough experiences in Korea concerning the ministry.

1989 to 1994: Through missionary ministry experience in the Philippines and Sri Lanka, God allowed him awareness of the mission field and mind, preparing the couple through many important teachings.

### **3.1.1.3 Personal conviction about the purpose of the calling to Cote d'Ivoire**

JinHo Jang met Jesus through a mission agency while he was attending Pharmacological College. There was an instance where JinHo Jang was initially uncomfortable about attending a conference. But he deeply considered why a brother continuously urged him to attend that conference, so he changed his mind to join the conference. He was born again in that conference and then he started to share the Gospel in a bus on the way back from the conference. Since then, he has evangelized 600 people every year for many years.

Considering Cote d'Ivoire's central role as a hub country of the Francophone Western Africa, it optimally functions as an advanced base of ministry in the region, through which such ministry can branch into other adjacent countries.

### **3.1.1.4 Training during missions**

Missionary Jang's life in Cote d'Ivoire started at the photo shop, so there was no time for him to develop his French. However, even during the civil war he continued to have fellowship in the morning with the Lord on campus. The first recruited medical student was met during morning hours. The number of

medical students increased, and there was a pressing need to study French in order to effectively help others. For this reason he started learning and studying the French language.

While they were having their own devotion, one of the students was injured due to a rebel attack on the campus but he still remained and now he is a key member of the ministry. The missionary couple put great efforts to create jobs for the brothers and sisters they were helping, such as selling clothing, starting up a bakery, tending and operating the school canteen, opening an automobile mechanic centre. Nonetheless, the attempts were financially unsuccessful.

One day, three armed robbers broke into his house Missionary Jang wanted to save Mrs. Jang and his daughter by alerting the neighbors, so he jumped three stories down. After he jumped, the robbers escaped, but he incurred an injury on his thigh, and because of this he was permanently paralyzed.

Missionary JinHo Jang hired a female house-helper to aid with house work. She had been continuously stealing from the house and was dismissed. However, she felt unfairly dismissed, so she dragged him into a legal dispute. This dispute was ruled by the provincial court in favor of Missionary JinHo Jang.

The student members grew spiritually and developed as leaders under continuous training. In this way they could start their own groups in which they would help others as by the disciple-making ministry.

Missionary JinHo Jang's ministry grew and extended to reach and include high governmental officials, prominent social figures and celebrities. Because of the civil war and consequent closure of campus grounds, Mrs. Jang started a new ministry point through the establishment of a sports club. However, many members were scattered as many graduate brothers and sisters he was helping went back to their hometowns.

Nonetheless, in all this he dispatched trained and developed local brothers as missionaries to three countries. They established brothers' and sisters' training apartments, which are in the mission centre. Due to political instability in the country, society peace was disturbed and there was warning of the worsening of the civil war.

### **3.1.1.5 The ministry profile**

#### **3.1.1.5.1 Place of ministry**

University of Abidjan- Cocody

#### **3.1.1.5.2 Object of ministry**

Training and development in disciple-making of university students, graduated laymen, and social leaders he met during the process of ministry.

#### **3.1.1.5.3 The strategy of ministry**

1994 to 1998: Foundation and establishment of mission.

1999 to 2005: Training of missionaries and sending.

2005 to date: Effort to put into forming an independent mission.

Because of the civil war and consequent foreclosure of campuses, missionary JinHo Jang initiated a ministry point that would evangelize into the highly populated student residential areas.

With the help of the Korean church's relief department, the missionary couple operated a rice sharing campaign every month for those students who had no form of scholarship aid or subsidy from the government.

#### **3.1.1.5.4 Universities where they would like to send staff and missionaries**

Yamoussoukro, Bouake, Dallowa, Mang, Abanguru

#### **3.1.1.5.5 Countries where they hope to send missionaries**

Guinea, Mali, and Niger

#### **3.1.1.5.6 Bible study materials**

They are currently using the 'Purpose Driven Life', as the basic application text for the ministry.

#### **3.1.1.6 Prospect of the ministry**

Missionary JinHo Jang's ministry continuously prays for and looks forward to the stabilization of the political and economic situation in the country. In this prospective state of affairs Cote d'Ivoire will be the central country spiritually and financially responsible for the Western African countries.

#### **3.1.1.7 The country's spiritual atmosphere**

The overwhelming of evil spirits is strong and causes instances of the damage experienced by households. There is a positive response to the Gospel of Jesus Christ, with the majority of those who are evangelized accepting Salvation. However, due to political and social instability, the ministry encounters many challenges and difficulties in the nurturing, establishment, development and equipping of disciples.

### **3.1.1.8 The practical use of the training apartment and mission centre**

There is a brothers' and sisters' apartment within missionary Jang's home, which also functions as the missionary centre (located in the Missionary's house). Overall, 16 brothers and sisters live there together and receive constant and continuous training. '

### **3.1.2 Burkina Faso (Response Questionnaire 2012.5.29)**

#### **3.1.2.1 Distribution of the population and religion**

Population: about 14,000,000.

Capital city: Ouagadougou, population about 1,800,000.

Islam: about 60%, Catholic: about 16%, Christian: about 4%, Traditional religion: 20% (According to national census in 2006).

#### **3.1.2.2 The commencement of Missionary ChulSoo Kim's ministry**

After graduating from GeumOh Technical High School, ChulSoo Kim was a self educated and was accepted into the law faculty of the Busan National University. While he was preparing for the judicature exam, he met Jesus and strengthened his faith with the help of a brother from the Navigators. He then became interested in evangelizing and helping others to strengthen their faith as well. The Navigators taught him about the importance of a missionary's life and work. From this teaching ChulSoo Kim naturally pledged to become a missionary, praying and pleading alone to God that his wish to serve as a missionary should be granted. After a year of praying, he held strong conviction that God has answered his prayers.

His wife also naturally committed herself to missionary work at a conference they attended.

In 1991 around November, there was an article advertising an opportunity for missions in Africa. ChulSoo Kim prayed and believed that this article and opportunity was God answering his prayer, saying "I am sending you, so go and apply".

From 1992 he learnt photographic skills and technology, and that year on the 26<sup>th</sup> of September 1992, he arrived in Abidjan as a photograph printing machine technician.

In 1993 May, he learnt skills for operating photographing machines only.

Then on the 11<sup>th</sup> of June 1994 he married, and moved to Ouagadougou in August.

In June of 2006, he stopped his occupation as a technician at the photo shop, and became a full time minister.

Three years later in June of 2009 he was anointed to be a pastor after graduating from World Mission University in the USA.

### **3.1.2.3 Personal conviction about the purpose of the calling to Burkina Faso**

ChulSoo Kim's ministry is based on the perspective of Burkina Faso as a central country of Western Africa. ChulSoo Kim believes God chose Burkina Faso to be the country which carries the Gospel to neighboring Western Africa countries.

Burkina Faso is the place where the geographical division of religious domains of Western Africa meet; with Islam towards the west and Christianity in the south.

The aim is the establishment of disciples in Burkina Faso, and through them to show an example of disciple making ministry to the churches. Missionary ChulSoo Kim aims to nurture a strong and healthy movement of disciple-making in the country and the region.

#### **3.1.2.4 Training during missions**

In the year 2000, ChulSoo Kim's wife also committed to missionary work, but took ill. She was so severely ill that she came close to death. And in that moment ChulSoo Kim questioned God. Then God let them know that their couple's character is not suitable for missionary work. From this point God started to train them. From 2005 the couple experienced the recovery and progressive healing of his wife. To date they continue to develop their characters for missionary work.

However, God is still showing the weakness of the ministry, because it is neither flourishing nor is it maturing. One of the main reasons is that there is a need for conviction of and establishment of the right and pure motives for the ministry. God teaches them to follow his intention and to widen their hearts' capacity by helping the local brothers and sisters.

#### **3.1.2.5 The ministry Profile**

##### **3.1.2.5.1 Mission field**

The ministry in University of Ouagadougou, Burkina Faso intends to send workers to this university's satellite campuses.

#### **3.1.2.5.2 Universities of interest inside the country**

Branches of Ouagadougou University; Bobo University, Kudugo University, Pad University

#### **3.1.2.5.3 Universities of interest outside the country**

Bamako University, University of Niger, University of Chad, University of Guinea

#### **3.1.2.5.4 Ministry Strategy**

Evangelism and personal follow up are the basics of our ministry. The main tools for this ministry are Bible knowledge and constant prayer. Missionary ChulSoo Kim thinks and believes firmly that the key of the ministry is to be filled with the Holy Spirit.

#### **3.1.2.5.5 The object of ministry**

Primarily, it is the university students who are the main targets of ChulSoo Kim's ministry in Burkina Faso, Ouagadougou University as a starting point. Secondary target were the laymen, and thirdly the general people.

#### **3.1.2.5.6 The point of future ministry**

It is to accept the empowerment of the Holy Spirit and to have victory in Spiritual warfare.

### **3.1.2.5.7 Bible study**

Every Thursday they study the Bible with the French version of the 'Studies in Christian Living' (SCL) book series.

### **3.1.2.5.8 Man power to date**

- Converts (C): Approximately 40 people (Their assurance of Salvation is clear and they enjoy their Salvation).
- Disciples (D): Approximately 20 people (Those who can live their wheel life by themselves).
- Future Leader (L): Approximately 10 people (Their potentials to be future leaders are evident).

In about 1979 the Navigators Man Power evaluation by this method stopped. However, the Korean Navigators has continued to use this method. ENM has not developed its own distinct method to evaluate manpower, and still uses this evaluation method.

### **3.1.2.6 The Prospects of the Ministry**

The prospects for the ministry are very specific and institutional. Firstly, God will establish a mission centre which will be the base for helping less privileged people. This will also serve as the main place for making, training and developing disciples. There is also the prospect of establishing 5 middle schools and high schools.

### **3.1.2.7 The spiritual atmosphere of the country**

Burkina Faso has a minority Muslim population. There is also some contention to Christianity by exorcist groups. However, the Burkinabe are spiritually keen on Christianity.

### **3.1.2.8 Use of Training apartment and Mission centre**

There are four stable and established training apartments in operation. The rental cost of the training apartment is borne by the missionary. However, the living expenses are the collective responsibility of the residents in the apartment. The quality standard of discipleship in the training apartment is high. To recruit trainees, a high level of commitment is anticipated. But it is hard to find trainees for the apartment.

Normally the home of full time minister and missionary's house is called a mission centre. However, in this case, missionary ChulSoo Kim's home is not operating as a mission centre, but solely as residential premises.

Considering the socio-economic and cultural contexts, missionary ChulSoo Kim, is convinced that home training does not suit the country's reality. He believes that this kind of home training is more suitable for the Korean socio-economic and cultural situation.

One of the concerns is the perception that would come from such home training in the case of Burkina Faso. He worries that the local brothers and sisters will perceive them as rich and wealthy should they live with them mainly due to the socio-economic disparity between the missionary and the followers.

## **3.1.3 Ghana (Response Questionnaire 2012.7.6)**

### **3.1.2.9 Distribution of population and religion**

The population of Ghana is 25,000,000. The capital city has 4,000,000 people and there are 4,700,000 people in Kumasi, the 2<sup>nd</sup> largest city.

The Christianity is 68%, but in those Pentecost and Charismatic are 24%, Protestant 19%, Catholic 15%, other churches 11%, Muslim 15%, Traditional religion 8.5%, and other religions 8.5%.

There are many people who call themselves Christians, but the rate of born again Christians is only at about 10%.

The reality is that there are people who had experience of receiving Salvation. However, many of them do not understand the grace of Salvation and do not keep a life as expected and stipulated by the Bible.

### **3.1.2.10 Commencement of Missionary ChangMyung Mok's ministry**

In 1989, ChangMyung committed himself to accomplishing the world vision which is the discipling of all nations across the globe as by Matthew 28:19-20. From 1990 to 1992 God trained him in patience and boldness that is needed for missionary life and work through military service. From 1993-1994, God prepared him to be ready socially and spiritually by acquiring photographic skills and missionary preparation training that is needed to be a missionary.

In 1994 with two verses, Psalm 18:44-48, Isaiah 58:9-12, Missionary Mok had conviction about God's calling for him as a missionary, with particular reference and commitment to the African mission had come.

JongSeon Shin on the other hand acquired world vision by the verse Matthew 28:19-20. From 1989 to 1995 she got trained in the areas of understanding others, character training, and ministry training through her work, evangelism and following up people. After marriage in 1995, she came to Ghana with the promise of Genesis 12:1-3.

### **3.1.2.11 Personal conviction about the purpose of God's calling to Ghana**

To date most African Christians were influenced by Charismaticism and health and wealth Gospels. Considering this fact, I think we were called to help African Christians to be balanced in their Christian growth by training them to become disciples.

### **3.1.2.12 Training during missions**

As tentmakers, the couple had great initiative and went to great lengths to accustom themselves to the local culture, and familiarize themselves with the locals.

As they established and ran their photo shop in Ghana, God trained them in patience, and skill, as well as how to accomplish their goals in the work for which they are in charge.

Through the ministry they understood the depth and extent, as well as the importance of spiritual development. In this way God led them to indentify the key issues of spiritual development. In this case the problem was that of the spiritual immaturity of the brothers and sisters. The couple led them to their maturity.

Missionary Mok got some general understanding about the African ministry by means of a theology course. This course introduced the concept of spiritual development, which would serve as a basic notion to aid them in helping brothers and sisters.

### **3.1.2.13 The ministry profile**

### **3.1.2.13.1 Mission field**

Missionary Mok's couple have ministry around the University of Ghana, at the Legon campus.

### **3.1.2.13.2 Object of the ministry**

The primary target of this ministry is the University campus; firstly with the students, and secondly with the lecturers and teaching staff.

From 1994 to 1999: In these initial years the missionary couple was preoccupied with settlement into the locale, as well as recon and familiarization with the mission field and culture. This included understanding of the language, culture, and society. Additionally, the couple had to undergo sharpening of their skills in terms of job specialty through the Photoshop. For understanding the local society, they went through the process of hardened basics of ministry.

### **3.1.2.13.3 The strategy of the ministry**

First ministry period: From 2000 to 2005 the couple initiated the basics of ministry through discipleship training by evangelism and training. It was through this process and outreach that they would prepare themselves and understand the spiritual needs of Ghana. In this they could address and understand both failure and success of the ministry through the understanding of the local contexts and culture.

The second ministry period: Development entailed nurturing the growth of brothers and sisters. Those were obtained through the ministry between the year 2006 to 2012 together with the process of raising committed workers through spiritual reproduction and multiplication.

#### **3.1.2.13.4 Bible Study**

Currently Bible study is done as a group every week after worship.

The SCL is the main Bible study material, and they believe that this study book series is sufficient for their ministry, with no need of other Bible study material.

#### **3.1.2.13.5 Man Power**

Since the year 2000 to 2012 they produced 20 Converts, 10 Disciples, and 4 Ministering Disciples.

To date, the ministry has not flourished as expected; it has not gained a strong following nor developed substantial man power. The assessment of such performance has identified this period to be an important period for understanding the general spiritual situation of Ghana. In this time the couple identified Ghanaians' essential spiritual needs, and how to find the solution to help their need. So they judged the period to have been an important process to prepare for the third period of ministry.

#### **3.1.2.14 The prospect of the ministry**

The main vision is to bring God's world closer by producing leaders through offering Ghanaian and African society the opportunity and pedestal for essential spiritual growth and development.

##### **3.1.2.14.1 Universities of interest within the country**

Ghana's 4 national Universities; University of Ghana, University of Legon, University of Kwame and Nkrumah University of Science and technology. The

University of Cape Coast as well as the University for Development Study are not national universities. There are 9 Special Colleges (Polytechnics) and several other private colleges.

#### **3.1.2.14.2 Object of ministry**

The main focus of the ministry is the four national universities. The aim is to send missionaries to these different national universities.

From the national universities the establishment and dispatch of trained leaders would be sent to 9 different special colleges and adjacent cities' private colleges.

#### **3.1.2.14.3 Countries of interest**

The immediate neighboring countries of Nigeria, and with special prayer Liberia, because of their political and social unrest, are the main targets.

#### **3.1.2.15 Spiritual atmosphere of the country**

Currently, the country is experiencing a surge of spiritual gift centered evangelistic churches. These churches are bent on the extraordinary experience of the divine such as spiritual tongues and demon exorcism; miraculous healings and so claimed divine providence in riches, wealth and worldly prosperity. It is these churches that are currently invigorating the spiritual atmosphere. In such a state of affairs Christians and churches, that do not follow and condone such ministry, are praying constantly and earnestly for the transformation and deeper godly fulfillment of Ghanaian Christians, beyond miracles and supernatural encounters.

The observation has been the complacency of many believers concerning the growth of such ministry, with many of them finding their lives peaceful. However, Missionary Mok believes that this tiny change such as through prayer is an important symbol for a wave of change in the spiritual atmosphere.

#### **3.1.2.16 Use of training apartment and staff's house**

To date there has not been an established training apartment. The need for a training apartment has been identified, yet finding an appropriate location continues to be the main challenge to establishing the apartment.

To make up for the absence of a training apartment, Missionary Mok often invites brothers to his home to spend the vacation together with them. By observing the brothers' life and giving them the chance to see the missionary lifestyle, both hosts and guests gain valuable insight and great understanding for the ministry and brothers' and sisters' growth.

#### **3.1.2.17 Family problems**

Missionary Mok initially suffered a lack of conversation and communication. There was frequent misunderstanding, especially between him and his wife, because he did not have his priorities right in his home. However, he found a solution in the practical application of lessons learnt from 'Father School'; a course program offered by the Korean Church.

#### **3.1.2.18 Special contribution toward African ministry**

With the changes we undergo in a versatile Christian time and generation, the only recommendable solution suitable for this current generation is the spiritual growth and its reproduction through disciple-making ministry. Hence

he stands out as a torch bearer for the disciple-making ministry in a land that has lost the true essence of Christ's Great Commission and has made new sprouts for the coming generation of Jesus' disciples according to the Bible.

### **3.1.3 Senegal (Response Questionnaires 2112.5.28)**

#### **3.1.3.1 Distribution of population and religion**

Population of Dakar is 3,215,000. The main religion is Islam which has 92% of the population of the country. Catholicism is 5%, and traditional ethnic is 3%.

#### **3.1.3.2 Commencement of Missionary Issouf Paul Ouattara's ministry**

Missionary Ouattara first heard about the Gospel as a youth in high school. It was in his first year in medical school in Abidjan when he met missionary Jang and started to participate in Bible Study.

At the end of first year in college, he failed his exams and had to stop studying. Missionary Jang said that Ouattara decided to serve God completely and left school all together. After a year he was introduced to the Great Commission and he decided to be obedient to the Great Commission and strive to accomplish it. For six years he has continuously shared the Gospel and learnt about disciple-making ministry. He learnt that when four generations are formed from one person, then he will find the meaning and power of the multiplication vision of ENM for accomplishing the Great Commission. He was convinced that he could make four generations twice if he fully committed himself to this vision. He decided to go to Senegal; a politically stable country in the Western African region, as a missionary.

His 'would-be' wife Adeline was a university student who attended a local church before she met

Missionary M Jeon, Missionary Jang's wife. She needed a job to support her family members, so she stopped her academic works, yet she could not get a job. Then she went back to university only to coincidentally meet Mrs. Jang, and then she received evangelism training for a year. And after that year she was requested by the leader to pray for her possible marriage to Ouattara. God gave her conviction so they married and now they serve God together as a missionary couple.

### **3.1.3.3 Personal conviction about the purpose of the calling to Senegal.**

Missionary Ouattara's concern is that in Senegal many people ignore the Gospel; therefore there is a lot of work to be done to create awareness and share the truth of the Gospel. It is for this task he believes God called him to Senegal.

### **3.1.3.4 Training during missions**

It has been 7 seven years of Missionary Ouattara's ministry in Senegal. He still believes that he needs more training and development to prepare him. He admits that he was not prepared enough to live and work as a missionary, and for this reason his disciple-making ministry did not flourish. Nonetheless, during this period God trained and molded his character, allowing him to gain a lot of valuable knowledge and experiential learning about different ways of sharing the Gospel. He had met many students, but found no sincere converts. Currently he is very happily committed to his ministry, and he is always able, willing, and ready to share the Gospel as the Lord Jesus has instructed.

### **3.1.3.5 The ministry profile**

To date, the initial plan has been to establish 20 disciples for the evangelization of Senegal. To achieve this objective, Missionary Ouattara is helping young Christians in establishing all the parts of their life. Even though this plan has not yet fully materialized, he continues to work towards accomplishing the vision of multiplication.

#### **3.1.3.5.1 Manpower**

Convert (C): 9, Disciple (D): 2, Ministering Disciple (MD): 1

(Refer to table 3, table 4 and table 5 in pp 51-52, 57-63 above)

#### **3.1.3.5.2 Mission field**

ANTA DIOP UNIVERSITY OF DAKAR

#### **3.1.3.5.3 Strategy of Ministry**

Helping and developing the university students, high school students, and young laymen.

#### **3.1.3.5.4 Bible Study**

It is conducted every Saturday. He uses the Formation du Disciple (FDD) book series, which is the French translation of the Design for Discipleship (DFD) book, from level 1-6.

#### **3.1.3.6 Prospect of the Ministry**

##### **3.1.3.6.1 Vision**

His vision is to establish and equip independent disciples capable of initiating their own ministry in Senegal. These will then go to make new ministry in the countries where the ENM mission has not yet reached.

#### **3.1.3.6.2 The inland university where he wants to start the ministry**

The inland university where he wants to start the ministry is Ziguinchor, situated in the southern part of the country.

#### **3.1.3.6.3 Neighboring countries of interest**

Neighboring countries of interest are Guinea, Mali, Niger, Gambia and Guinea Bissau where there is no ENM.

#### **3.1.3.7 Spiritual atmosphere of the country**

Because of the dominance of Islam, there is a socially entrenched disdain for Christianity. The country also has a big following of Shamanism. In such conditions people have no knowledge about the Gospel, and unlike institutionalized Islam, there is very little and close to no education on Christianity.

#### **3.1.3.8 Use of training apartment and mission centre**

Up until 2012 Missionary Ouattara lived with his students in his private compartment. However, in 2008 there was a living arrangement for eight students to live together.

From 2009 to 2012, two of the students communing were reduced because Missionary Ouattara could not solve the problem of inability to afford everybody's meal fee.

One of the lessons he drew is that merely helping with food and provisions will not help to change people psychologically, towards discipleship. This is mainly because people in his region have the bad habit of depending on other people. From this lesson, his application was that for them to learn how to depend on God for their needs, it would be essential for him to stop managing the training apartment especially in terms of amenity provisions.

Missionary Ouattara used the mission centre as a training centre because he encountered difficulty acquiring a room, and a suitable one for Bible study on the campus.

After pursuant trying for 2 years to find a room on campus for Bible study, he was finally given permission to use a room with one other group.

#### **3.1.3.9 Family problem**

Relying mainly on faith, Missionary Ouattara and his wife constantly prayed for their living provisions and for the material they need. Basic amenities and facilities are often a problem; in their case they are without a kitchen to cook and refrigerator to store food. Furthermore, the area they live in is very noisy and disruptive. They all pray for their needs. Students once told him that it is dangerous sharing the Gospel because of the possible violent reaction from Muslim extremists.

### **3.1.3.10 Special contribution towards African ministry**

Missionary Ouattara's mission is based on the pursuit of working with the power of making real Christians.

He is adamant that ENM missionaries can establish Disciples of Christ wherever they go.

## **3.1.4 Benin**

### **3.1.4.1 Distribution of population and religion**

Total population is approximately nine million.

Traditional religion 35%, Catholicism 25.9%, Islam 20.6%, Methodist 3.5% and Pseudo Christianity 6%.

### **3.1.4.2 Commencement of Missionary Adjobi's ministry in Benin**

His wife got trained at a training apartment, with Mrs. Jang taking the lead on her training. It was from this training that she accumulated personal knowledge and experience of evangelizing and raising people.

She was competent enough to have been delegated as Bible study leader. She was also trained in chapter and verse study, character study, and study of the life of Jesus and His ministry.

Through the special experience with God she held the conviction to serve in ministry. But the decision to become a missionary however, was made by reading the biographies of missionaries.

### **3.1.4.3 Personal conviction about the purpose of God's calling to Benin**

Missionary Adjobi's personal conviction is that God sent him there to share the Gospel in more areas beyond his own area.

#### **3.1.4.4 Training received after he became a missionary**

Missionary Adjobi mainly grew in his faith by having individual morning Quiet Time and reading about other Christian leaders.

#### **3.1.4.5 Ministry Profile**

##### **3.1.4.5.1 Mission field**

University of Abomey Calavi

##### **3.1.4.5.2 The strategy of ministry**

Until today they continuously evangelize, and continue to nurture the spiritual growth of brothers and sisters. One of the ministry tools is to conduct regular Bible study meetings. However, the ministry outcome was different from and contrary to the expectation of a very productive ministry. It became clear that the members were not strongly developed and established.

##### **3.1.4.5.3 Object of Ministry**

University students are the targets of the ministry. One of the desired modes of evangelism for Missionary Adjobi's group would be to share the Gospel through the radio station within the university on campus.

##### **3.1.4.5.4 Universities of interest within the country**

The university where they would like to send future staff is Parakouand Porto Novo.

Neighboring countries of interest:

The countries where they would like to send future missionaries are Mali, Guinea, Chad, Niger and Gabon.

#### **3.1.4.5.5 Manpower**

C: 50, D: 11, MD: 2

#### **3.1.4.6 The Prospect of ministry**

The couple continues to pray for a training apartment. They wish to get strong stable and committed members who are willing to establish and retain an apartment at the best standards of Christian disciple living. They are praying for sincerely committed people and for God to fill their need for their living.

#### **3.1.4.7 Spiritual atmosphere of the country**

The influence and clout of traditionalist and ethnic religions ranging from demon worship and the occult, African Faith tabernacle, to fetishism is very strong. This especially with accompanying claims from these religions of being Christian (Johnstone & Mandryk 2006: 274-275). In such circumstances, it is very difficult for Christians to evangelize and make disciples.

#### **3.1.4.8 Use of training apartment and mission centre**

There is a weekly Friday Bible Study meeting held at his home using the SCL book series.

#### **3.1.4.9 Family problem**

They had to overcome the pain of losing their family, financial hardship and struggle, as well as sickness.

#### **3.1.4.10 Special contribution for the ministry in Africa**

Missionary Adjobi's ministry has been greatly influenced by ENM missionary work. Because of the success ENM has presented in disciple-making and missionary work, through Missionary Adjobi many people anticipate a fruitful ministry in Benin.

One of the best points of Missionary Adjobi's ministry is the experience of fulfillment through close fellowship.

#### **3.1.5 Togo**

Ministry started in June, 2012.

Missionary Leona waited without a promised time to be sent because of the civil war in Cote d'Ivoire (Interview 2012.01.23).

Ministry strategy:

1. Deep prayer
2. Aggressive evangelism
3. Following up some FAT people.

Cooperation and support from the brothers and sisters who were brought up and trained in Benin.

## **3.2 Overview of the ministry in Southern Africa**

### **3.2.1 South Africa**

This part of the thesis warrants more scrutiny than any other, because it deals with the author's own ministry history and experience. Writing on faith and issues of faith, it is the author's conviction that no one can deny another's testimony, for conviction of all things lies in the heart. However, with due respect for the academic value of this work, the author has given a historical and evaluative account as objective as his best ability.

#### **3.2.1.1 The distribution of the population and religion**

The population is approximately 60 million, but it's still uncertain because research is not thoroughly done in South Africa, so reliability of the statistics is low

([kcm.co.kr/mission/map/Africa/southafrica/](http://kcm.co.kr/mission/map/Africa/southafrica/)).

Christian 73.52%, traditional ethnic 15%, non-religious/other 8.08%, Muslim 1.45%, Hindu 1.25%, Baha'I 0.5%, Jewish 0.17%, Buddhist/Chinese 0.03% (Johnstone & Mandryk 2006: 576).

#### **3.2.1.2 The Commencement of Missionary ChangSik Park's ministry**

Missionary ChangSik was special because he was one of the rare cases of people who had met the Navigators while he was still in High School. Moreover, from his youth he was led by the Busan area representative of Navigators, living in his house. He was strong in the areas of Bible study and scripture memory, praying, fellowship and witnessing, and most importantly,

obedience to and Lordship of Christ. The turning point came from Mark 13:3-9, and from this he committed himself to God in 1979. He further committed himself as a missionary according to Isaiah 6:8. In 2005, he believed he was called to South Africa. He moved there and has continued his ministry to date.

### **3.2.1.3 Personal conviction about the purpose and calling to South Africa**

It was his long standing conception that Southern Africa was a region that ENM had not yet reached.

Paul is engaged in missions in certain strategic centers. He frequently speaks of his mission as directed toward various countries and geographical regions (Galatians 1:17, 21, Romans 15:19, 23, 26, 28; 2 Corinthians 10:16).

There is undoubtedly a certain method in his selection of these centers. He concentrates on the district or provincial capitals, each of which stands for a whole region: Philippi for Macedonia (Philippians 4:15), Thessalonica for Macedonia and Achaia (1 Thessalonians 1:7), Corinth for Achaia (1 Corinthians 16:15; 2 Corinthians 1:1), and Ephesus for Asia (Romans 16:5, 1 Corinthians 16:19, 2 Corinthians 1:8).

These "metropolises" are the main centers as far as communication, culture, commerce, politics, and religion are concerned. Paul thinks regionally, not ethnically; he chooses cities that have a representative character. In each of these he lays the foundations for a Christian community, clearly in the hope that, from these strategic centers, the Gospel will be carried into the surrounding countryside and towns. And apparently this indeed happened (Malherbe 1987: 108). Paul's missionary vision is worldwide, at least as regards to the world known to him.

Gauteng Province, with Johannesburg as its central city is the gateway to South Africa. In turn South Africa is the gateway to the Southern African

region. Among the top 50 universities in Africa, the top 8 and an additional 2 that make for the top 20 are South African ([http://www.webometrics.info/en/Ranking\\_africa](http://www.webometrics.info/en/Ranking_africa)). For this reason there is great interest in transnational migration for education from the rest of the continent. This fact makes South Africa a workable ground for disciple making ministry.

#### **3.2.1.4 Training during missions**

While living in Korea, there was no opportunity for Missionary C. Park to have an independent ministry because he was connected to, and in the centre of the mission agency. However, South Africa meant he could experience an independent ministry.

With South Africa's financial power, he saw the opportunity to fulfill the needs of ENM missionaries internationally afield. He saw the opportunity in the number of successful Korean entrepreneurs and business men, who would be willing and persuaded to contribute towards the mission cause.

God allowed him to widen his range of encounters and experience through working with Christian ministers and having fellowship with the elders of local churches.

#### **3.2.1.5 The ministry profile**

##### **3.2.1.5.1 Mission field**

University of Pretoria

##### **3.2.1.5.2 Universities of the interest inside the country**

University of Pretoria students are the immediate target, at its main campus, and then followed by its secondary campuses. There are also University of

South Africa (UNISA) and Tshwane University of Technology (TUT) all within the Pretoria/Tshwane CBD vicinity and one of major universities in South Africa.

#### **3.2.1.5.3 Universities of interest outside the country**

These are universities of Mozambique, Zimbabwe, Namibia, Botswana, Lesotho, Zambia and Cuba.

#### **3.2.1.5.4 Ministry Strategy**

The main targets are university students and young laymen. In the future high school students will be targeted.

#### **3.2.1.5.5 The object of ministry**

ENM's object is to have ministry in Universities, Governmental offices, foreign diplomatic and business offices, Southern and Eastern Africa countries.

#### **3.2.1.5.6 The point of future ministry**

Focus on training and raising up layman spiritual leaders who graduated from the target universities, moreover, to have a ministry club in every high school across the country.

#### **3.2.1.5.7 Bible study**

Bible Studies are conducted weekly, in different groups for different levels. There is also a weekly Friday general campus meeting, and Sunday laymen meetings. The Bible study material is the Growing in Discipleship book series,

which is equivalent to the SCL and DFD series but molded to the African context.

#### **3.2.1.5.8 Man power to date**

C: 30, D: 20, DM: 10, DML: 1

#### **3.2.1.6 The Prospect of ministry**

We will establish Jesus' disciples among the students and develop them into spiritual layman leaders. They will deeply influence the societies and reproduce Jesus' disciples in their professions and schools. Finally they will deliver the Gospel to other countries in the African continent, Europe and the world.

#### **3.2.1.7 The spiritual atmosphere of the country**

Missionary Park's impression of the South African spiritual atmosphere relates it to Korea's during the 70's and mid 80's. There was a revival of campus Christian ministry, and university students were as a plentiful spiritual harvest field.

Since the fall of the apartheid government, and the incumbency of the democratic government in 1994, the previously oppressed majority African population, are a good 'heart garden' waiting to receive the seeds of salvation. The time and place, as well as the spiritual nature of the 'heart garden' make South Africa an opportune place for disciple-making ministry and raising many leaders.

### **3.2.1.8 Use of Training apartment and Mission centre**

Currently one brothers' and one sisters' apartments are operating. The trainees took a while waiting to sign contracts for the apartment flats and raise the finance to meet rental and living costs. The ENM SA as a registered student Society at the UP campus has acquired a club office on the campus, and a room for the weekly Friday general meeting. On the 6<sup>th</sup> of October in 2012 Missionary Park moved his residence to the recently acquired mission centre where they host the weekly laymen meetings. The mission centre is a place where the brothers and sisters can always come and have fellowship, and during the holidays it serves as a place for training.

### **3.2.1.9 Family problem**

In the last half of 2012 health was a problem for the missionary family. Missionary Park's wife had severe and multiple health lapses. Additionally, Missionary Park had surgery to remove his gall bladder.

### **3.2.1.10 Special contribution toward African ministry**

Missionary Park's mission is strong on helping brothers and sisters gain conviction and the vision of raising disciples and leaders through their disciple-making ministry.

Disciple-making ministry is already known to South Africa. And there are many mission agencies at campuses. But ENM knows how to develop spiritual leaders, holistically and deeply, by living together with them at training apartments and the missionary's house. And ENM as a mission agency has a meeting every week just before the school holidays. They have had mission trips to Durban and Cape Town for two consecutive years. And in 2012 a student was sent to Korea to study his master's degree by the help of

a Korean government scholarship. Two students have been sent to Cuba to study medicine, and they will contribute as little sparks among 1,400 students from 64 countries. During December 2012 into early 2013 two students and one layman visited Korea and enlarged their vision. ENM SA also wants to contribute continuously for ENM's international network. It wants to help all the ENMers to have a strong family tie (Kang 2004: 4).

### **3.3 A comparison of the work done in Western and Southern Africa**

#### **3.3.1 Similarities**

Both ministries:

1. Have leaders trained, developed and established within the ENM mission agency.
2. Married partners with same vision from within the ENM mission agency.
3. Focus on disciple-making ministry.
4. Make use of morning hours for devotion, Quiet Time (Mark 1:35).
5. Help members completely and holistically grow through follow up.
6. Use training apartments or mission centers, staff or missionary's house as training fields.
7. University students and young laymen are a highly prioritized target for ministry.
8. Hold the vision of sending missionaries and full time ministers to international universities and adjacent countries.
9. Have leaders who guide Bible study constantly and continuously.
10. Have healthy households.

11. The commitment of wife missionaries is not less than husband missionaries.

### **3.3.2 Differences**

#### **3.3.2.1 Western Africa**

1. In Burkina Faso, disciples are not invited to the mission centre for training; leaders deemed it necessary considering the differences in the standards of living. However, leaders explained it to the members and allowed them to express their concerns if any.

In contrary, followers spend a lot of time in mission centre in Benin, Senegal, or Togo because missionaries are locals/natives.

2. In Burkina Faso, four couples of ENM Missionaries have a cooperate ministry.
3. Leaders spent more time with brothers than sisters; as a result sisters are less committed to the ministry.
4. Followers are mostly familiar with the Gospel of prosperity.
5. Leaders prefer to grow, train and send out disciples as missionaries rather than themselves moving to other countries.

What is the completion of ministry? Let's find an answer through Paul and his colleagues. Ollrog distinguishes among three categories of associates; firstly, the most intimate circle, comprising Barnabas, Silvanus, and particularly Timothy, secondly, the "independent co-workers", such as Priscilla and Aquila and Titus, and thirdly, perhaps most important representatives from local churches, such as Epaphroditus, Epaphras, Aristarchus, Gaius, and Jason. In his fellow-workers Paul embraces the churches and identity with his missionary

efforts; this is the primary intention of the cooperative mission (Bosch 1991: 132).

The above mentioned members are only 11 people. It is actually noticed that the core members among Paul's ministry are not so many. In our ministry even though members are not so many, but there are core team members that are equipped as working disciples. Missionaries may consider moving to other regions after assigning the leadership.

There is still a kerygmatic imperialism in the areas that Korean missionaries work. This is a general tendency for some missionaries who set up living foundations in the mission field. Missions is not controlling local kerygma in the field, but helping it. It should be native people and church centered. The leadership must be handed down to the native people (Choi, KWMA 2002: 5, 6).

He practiced retirement, not merely by constraint, but willingly.

He gave freely, and then he retired from them that they might learn to exercise the powers which they possessed in Christ. He trusted them not because he believed in their natural virtue or intellectual sufficiency but he believed in the Holy Spirit in them (Allen 1912: 117).

6. Political instability has further raised unemployment percentage and so graduates suffer to find jobs and it made members not marry at proper time and also forcing them to go back to their hometowns in rural areas for surviving.

### **3.3.2.2 South Africa**

1. It is easier to establish ministry and grow stable disciples, most committed members find permanent jobs within the same city. This is mainly due to the fact that South Africa is the economic powerhouse of the African continent and comprises 30% of the entire Gross Domestic Product (GDP) of Africa.
2. Inviting disciples to the mission centre makes it easier for them to develop a closer relationship with the leaders.
3. There are some committed sisters.
4. Brothers and sisters show right response to Bible-centered ministry, and normally people are effectively grown through the Word of God.
5. As part of a succession plan, the missionary must groom a local leader to become his successor before he starts another ministry elsewhere.
6. South Africa has four seasons. The weather is conducive to good health. However, due to the high altitude there are some missionaries who react sensitively to it. They have trouble breathing. Furthermore, the South African environment is better than that of African countries near the equator.
7. The political and economical stability of the country is of great importance to the strong establishment of spiritual ministry.

## Chapter 4

### Challenges and Solutions

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#### 4.1 Introduction

God dissipated the Korean Navigators, and ENM was born on the first of January in 2000. In the past they felt too comfortable being under the big umbrella of international Navigators, following the strong strategy and policy of this international mission agency. The independence of ENM must be seen as an opportunity to expand but caution should be exercised as the organization searches for a new path.

#### 4.2 Challenges faced by the ENM missionaries

##### 4.2.1 Cote d'Ivoire (J.H. Jang Interviewed 2012.10.23)

They should have a closer relationship with missionaries, considering that the ministry has existed for 19 years, but this kind of relationship does not exist. Even though the missionary wanted to have a loving relationship before training, but it was hard. It is because of the effects of a long period of civil war.

##### 4.2.2 Burkina Faso

1. Compared with the efforts of ministry, the fruits were not satisfactory. It was because of the leaders' character. Character is the container of ministry and it is the tool used by the Holy Spirit to bring impact. So they have trained themselves to have a good character.

2. There was no meeting among the ENM missionaries in Western Africa. It is necessary to have meetings at least once in three years to share experiences. Usually, these meetings include evaluations, planning and resting.
3. The ministry must be relevant to the region and not be outdated.  
ENM was specifically called for disciple-making ministry and that cannot be changed but the method should be designed to suit the people. The Navigators stopped multiplying as they were of the view that 2 Timothy 2:2 refers to the reproduction and not spiritual multiplication. But even the full time ministers of ENM did not change it, so they normally use this word. It was discovered while interviewing them.
4. It was shameful for some missionaries who could not understand the calling of God before they went out as missionaries. Before the Navigators became ENM, they didn't have ceremonies for sending out missionaries, so it was hard for them to have clear identities as missionaries.
5. Clear mission training like a cross cultural or field orientation was not given. Additionally, they seldom relied on the guidance of the Holy Spirit.
6. In ENM there is no specific department that updates missionaries.

#### **4.2.3 Ghana**

1. Over the last 50 years the charismatic Gospel and prosperity-oriented Gospel churches which spread in Ghana and other African regions were propelled and still dominate. In this atmosphere many people were led to churches. However, the limitation of this Gospel is that it

has shallow spirituality and faith. People never easily reach spiritual growth and maturity. They are only concerned about worldly success and God's miracles. As a result, there are no good Christian models, and it is hard for young people and non-believers to receive a real Gospel of faith.

2. Missionaries have different ways of doing ministry. This difference is caused by propensity, anchorite, and disposition of the mission fields.
3. Generally people do not acknowledge the difference of spiritual contexts in different countries.

They regard all mission fields as the same, without taking into consideration the difference of spiritual atmospheres in these countries.

#### **4.2.4 South Africa**

The meeting place or mission centre is not closer to the campus because of high rental fee. As a result, missionary and students all need to travel a long distance to have fellowships.

### **4.3 Solutions for the ENM missionaries**

#### **4.3.1 Cote d'Ivoire**

Solution for having closer relations with Missionaries:

Missionaries must try to improve their emotional abundance and stability. They have to pray for the war to end. Further research still has to be done for this problem.

#### **4.3.2 Burkina Faso**

There should be a department where they systematically list, train, send, and manage missionaries. Leaders have to assess and evaluate missionaries before sending them out.

#### **4.3.3 Ghana**

Missionary Mok found his solution which is supplying methods of spiritual growth that the disciple making ministries have, and give them practical opportunities to grow.

#### **4.3.4 South Africa**

With a long term vision we claim the promise of Matthew 13:44, "The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field." For the evangelization of campus, all the graduates and related people are asked to buy properties, shops and accommodation facilities near campus. But in the meantime campus facilities are utilized as much as possible.

### **4.4 Challenges faced by native African ENM members**

#### **4.4.1 Cote d'Ivoire**

Disciples are advised to live by faith, but they encounter challenges. When they grow older, between the ages of late 30s and early 40s, without employment, they find it difficult to marry. Moreover, political and economic challenges of the country limit the success of the ministry.

#### **4.4.2 Burkina Faso**

1. Among our members, the ratio of female university students is 1/4. The female students' heartache was more serious than male students.
2. They are not accustomed to righteous relationships and marriage.

#### **4.4.3 Ghana**

1. Ghanaians don't have the concept of personal spiritual growth.
2. Sisters don't commit easily to the vision and ministry. It is found that the interest in their university life is not about how to grow spiritually and accomplish the vision given by God, but consider about how they would get married. When sisters graduate from university, they are too concerned about marriage.

#### **4.4.4 Senegal**

Students are poverty stricken, physically and psychologically.

#### **4.4.5 Benin**

1. Benin people don't easily commit to the Lord because they are poverty stricken.
2. They are uncertain about their future. Most of the students don't graduate and go to find work without a degree.
3. Shamanism and animism are huge contributors to their lack of faith. It affects their ability to change their unrighteous culture.

#### **4.4.6 South Africa**

1. The university students are under pressure to perform well academically. Therefore, it is difficult for them to make time for regular meetings, Bible studies, team fellowships, and individual fellowships.
2. Discipline remains a key issue. Some students were brought up by guardians other than their parents, who were more concerned with providing necessities such as food and lodging, and less concerned with discipline, and strict home training. These students, as young adults, do not openly welcome being chastised and directed through scheduled training.
3. White students do not often join or commit themselves to our meetings. The University's racial white/black 60/40 quota, makes racial differentiation a norm, and also nurtures superiority and inferiority complexes respectively. Students fear that they may not fit in with the other races because of differing language preferences, cultural traits, and racial discrimination. There is also a discrimination against ministries run by foreign nationals.

#### **4.5 Solutions and opportunities for native African ENM members**

##### **4.5.1 Cote D'Ivoire**

Solution for unemployment:

For solving the financial problem of ENMers, the researcher took Elder YG Jeong to five Western Africa countries. The goal was to find ways to provide assistance them. Elder Jeong instantly promised to support them and he did it after coming back. But for the Cote d'Ivoire, it took time to start something because of the unsettlement of the situation after war. Elder Jeong wants to visit Abidjan early this year and start to invest in vehicle related business.

By prayers, there is a plan to build a hospital and start to utilize ENM medical doctors who has been trained and developed in the ENM.

#### **4.5.2 Burkina Faso**

They have to be occasionally taught about the principles of a righteous marriage. Everybody must be responsible for their marriage. The missionary couple can only help their marriage for example, the selection, courtship guidance, ceremony and counseling.

#### **4.5.3 Ghana**

1. Help them to know the importance of the Great Commission and accomplishing it by growing in Christ as a disciple of Jesus.
2. Teach sisters to prioritize spirituality over marriage. Also teach the sisters about the importance of RRR; Right time, Right person, Right way in relation to marriage. Their minds must be transformed to pursue being women of noble character according to Proverbs 31. Mostly their current mindset is inclined to graduating at university and being employed in order to find good spouses, but they need to reconsider what the Bible teaches.

One of the reasons for their lack of solutions is that there are not enough spiritual examples in Ghana.

#### **4.5.4 Senegal**

Basically, they must be taught to rely on God persistently by their leader. The meaning of giving to the poor; consider themselves as pilgrims. God will be responsible for what they wear, eat and where they sleep, by Matthew 6:33.

Unlike the pagans in Matthew chapter 6, that worry about food, clothing and sleep (Kim, HyungKyu lecture at KMMS: 2012.11.5).

#### **4.5.5 Benin**

They have to be established in the Lordship of Christ. They must learn and know about the power of God. They also have to learn about spiritual warfare. They only have to know how to pass through the desert school.

It is such a heavy task to research about all the challenges which the Christians in Africa or Korean missionaries are facing.

Therefore, the researcher humbly summarized it by the interviews and research done on the ENM missionaries and their native ENM members. The missionaries were limited in giving responses to the present challenges. They, however, gave their best solutions to the problems at hand.

Native missionaries should be carefully assisted because they may have tendency to rely on the supporters too much and use the finance irresponsibly (Park 2002: 25).

#### **4.5.6 South Africa**

1. A solution for current students is to make them seek His kingdom and righteousness first, and then they would be successful academically. Those who grasped the concept are becoming quality disciples and developed leaders. Furthermore leaders can draw a timetable with students to help them with time management, as well as encouraging them to attend at least one meeting. Teaching and training on priorities regarding what is important versus what is urgent could also give the students perspective on the importance of consistent and

committed attendance. Another solution is also to emphasize the importance of study time in the training apartments, as well as teaching and sharing on academics even when it is not exam time. Leaders should also teach followers that it is possible to balance ministry and academic priorities by showing them the importance of diligent study within the Christ centered life. This way, even though the primary reason for coming to university is to study, followers are open to holistic spiritual growth as well, according to Luke 2:52.

2. While they are at university, don't put too much pressure on them, rather give them direction, establish the basic Christian life, and even help them prepare to become excellent professionals. Ministry leaders should also be disciplined to give good examples for followers, and focus on the step-by-step teaching of being disciplined. It is only when they are employed, that followers may receive stringent training that will propel them to be working disciples.
3. For the harmonization of blacks and whites, we should separate the teams when they are still young spiritually. And they need to be trained separately. Some day when they are fully matured spiritually, we combine the teams. As trained disciples, leaders must go beyond seeing color, and see the person and the soul. We have seen white people often evangelize to black people, yet the reverse is rare. The ministry should find strategic approaches to interracial interaction and evangelism. Then it becomes important to keep the language in meetings strictly English to accommodate everybody.

#### **4.6 ENM Africa: Korean missionary couples who were too valuable to lose.**

The people interviewed in this section opted to be anonymous, so I refer to them as couple L, couple C, couple H, couple YL and couple S.

Our ENM Africa ministry is around 20 years old, within these years, these couples joined in the ministry and returned home. Thus, I chose them as part of this thesis. They will be analyzed for future evaluation.

#### **4.6.1 Couple L**

##### **4.6.1.1 Training history before dispatch**

Brother L met Jesus Christ in 1986. For the first four years he underwent basic training. Furthermore, he received a career training in order to be sent to an African mission field. His wife who is also a missionary had an experience of a short mission trip to Russia during 7 years of her teaching service. After that, she got married to Brother (L) and they went to Africa as missionaries.

##### **4.6.1.2 Promises and personal vision**

Missionary L believed he was chosen to be a preacher for the pagans through the Word of God from 2 Timothy 4:17. Through Isaiah 58:9-12, he was sent to Africa with the vision to establish people who will serve as a foundation for many generations to come.

##### **4.6.1.3 Experiences after the dispatch to Africa**

He arrived at Ghana in March 1995 and began his missionary service with his missionary colleague at the photo shop.

During his time in Ghana, there was a conspiracy against him between his lawyer and Immigration officer. They colluded to con him and continuously

demanded money from him. He couldn't solve this problem, so he decided to leave the country because the Immigration officer classified him as an illegal immigrant. He then migrated to the Republic of Côte d'Ivoire in 1997.

In April 1998, he joined a company called NT which specializes in the manufacturing of wigs.

He was sent to B city in 1999 and returned to NT in 2000. He was dispatched to Nigeria in 2003 and established a local company in Nigeria and served as an administrator.

In 2004 he returned to NT once again. In September 2004, He was summoned back to the main company in Korea. It was due to the discord between the president of the company and the person in charge of the factory in NT.

He returned, for third time, to NT in October 2004 and tried to restore management stability of the factory.

In December 2004, he was recalled for the last time to the main company in Korea and retired honorably in February 2005.

#### **4.6.1.4 The worth of their Missions**

Missionary L and his wife fully lived a life of evangelism. When they consider what they accomplished in the past it is worthwhile to them. They did not stay in one place long enough to settle well and establish the ministry strongly, but still lived around the campus with the mind full of evangelism.

#### **4.6.1.5 Challenges and conflicts at photo shop**

Brother L did not enjoy working with machines. In fact, he regarded it as something not so important to him. He had to manage the shop with

different biblical ethics compared to his own; this made it difficult for him to do the job. It is hard for him to totally forget about this experience.

Local professional photographers and employers often ignored or despised a person with a short and small body. This type of treatment caused him tremendous pain and stress. Normally, Western African people have tall and sturdy bodies, while Brother L is comparably small. He always considered his small stature as a reason why he received bad treatment. The stress from the ill-treatment together with working with machines caused him headaches. He worked for three years before he decided to leave the photo shop as the work was not aligned to his aptitude.

Lee's family was sharing money with Mok's family. It was very difficult for two families to live by a small living income. This was an era where one family required five hundred thousand Cedis for a living, but they only survived by sixteen thousand Cedis. It is very unimaginable how they survived in this kind of situation. They had little income not because the business was not doing well, but the local people in authority kept on demanding money from them.

As a result the business was not making enough profit as was expected from it. It was hard for them to understand the local business environment. Brother (L) only became tolerant with the poor management of the city after realizing how prevalent the corruption was in the area.

#### **4.6.1.6 Relationship challenges**

During this time Brother (L) felt like ENM had abandoned him and it was not concerned anymore with the success of the photo shop. He resigned from the photo shop and was employed in a wig company. After his resignation he almost cut off any association with other missionaries, he took it as if he was considered to be out of ENM's concern.

While he was working for the wig company, all employees were staying in the same factory yard. This led to a lot of jealousy and quarrels among themselves. A large number of employees were fighting for promotion, so they competed against each other. Everybody wanted to be nice to the managers to win their favor. It was not easy for him to live in such an environment.

#### **4.6.1.7 Recovering from financial difficulty**

In its early days, the photo shop had difficulties due to shortage of materials. Only one car was available for two families. However, the misery ended when he moved to the wig company. There were no more financial difficulties as the company offered a lot of benefits.

#### **4.6.1.8 The lessons learned from the experience**

When he was in Korea, he was fully devoted to the campus ministry. He was unconscious of life in the society. He believed that all the difficulties he experienced in the company were God's ways of breaking and fixing his unsociable behavior. During this period his character was greatly sharpened, he surprisingly developed a strong and adapting ability. Through Deuteronomy 8:2, he presumed 40 years worth of training was cut short to 10 years of training. He thinks that God had dealt with his temper in a good way.

#### **4.6.1.9 Ministry after returning from the mission field**

He is currently working as a Korean language teacher in a middle school and is having disciple-making ministry among teachers. He also leads Sunday school for high school students at church.

Through the life of being a missionary in Africa, he was mentally trained and this has broadened his mind. Eventually he was able to help people with authority and a clear vision. The current ministry is also helpful to renew his mind and make him realize how devoted he was to God.

#### **4.6.1.10 Children's Education**

Although his children were growing well almost in all areas of development, the first born-child was academically underperforming. Even though it has been eight years since his return from Africa, his first born child still have academic difficulties despite of his well-balanced overall growth (Interview, 2012.12.19).

#### **4.6.1.11 The difficulty of re-entry to Korea**

They experienced depression and felt spiritless while they stayed in Korea for a long time. The feeling was exacerbated by being away from friends. They stopped sharing their experience in Africa with people around them. They couldn't find a way of expressing how they were feeling to anyone.

### **4.6.2 Couple C**

#### **4.6.2.1 Training history before dispatch**

Missionary C got fascinated by a book called "Birth for reproduction". The fascination prompted him to visit ENM, where he was trained. His wife was a leader of the campus team. She was sent to Africa with the Brother C after they got married.

#### **4.6.2.2 Experiences after being dispatched**

In 1995, he was sent off to B country. It was from B country that he was assigned to take charge of the L photo shop in T country. For this reason, the Missionary (C) couple was sent off to T country.

#### **4.6.2.3 Confrontation and disagreements at the shop**

L photo shop in B Country recorded a loss for the first time after a year of Missionary C's administration. Missionary H who was in charge of the business, went to assess the situation at the shop. He discovered that the loss was due to Missionary C's conduct in the shop. He regarded the photographers who came to develop their photos as his mission target. His effort to fix their wrong words, deeds and life, naturally resulted in discords. Many photographers took it as a burden and stopped coming to develop their photos. This led to a financial loss in the shop. Eventually the photo shop was closed down around 1998~1999 (Interview 2012.5.10).

Missionary C returned to B country and helped with work in the shop there. Soon afterwards, he went to Abidjan to aid the shop work and the business. While he was in Abidjan, he couldn't make the decision whether to work as a former missionary who devotes himself to minister the word or to work as an occupied missionary. He personally wanted to become a preacher but as a brother in a mission team he left as a missionary, unfortunately his time for departure came quicker than he had planned. He was sent out as a tentmaker but he later confessed that it didn't fit his aptitude.

#### **4.6.2.4 Relationship problems**

As soon as Missionary H found out the cause of the business loss, as he was the person actually in charge of the shop, he confronted Missionary C. He explained to him that the business loss was as a result of a reduced customer

base which was attributable to his manner of managing the business. He advised him to stop evangelizing to customers, but Missionary C asked Missionary H not to advise him anymore in this domain since he had his own way of doing his ministry. He said that he had a great burden to save lost souls.

When Missionary C visited Korea during the Sabbatical Year, he explained the situation to the researcher. Following missionary H's instructions, the shop still recorded another loss but Missionary C was solely blamed.

#### **4.6.2.5 Ministry after coming back from the mission field**

Only a month after his return from Abidjan to Korea, he studied theology and graduated at the Baptist University in Daejeon. He then left ENM and started his own church.

Since that time he completely distanced himself from ENM. The researcher tried to contact him several times, but with no success. Although he was active on Facebook, he never responded to the researcher's messages. Thus, the information the researcher obtained regarding him was collected from brothers who were informed about him.

### **4.6.3 Couple H**

#### **4.6.3.1 Training history before being dispatched**

He belonged to a group called The Busan Andrew team. It had been active for ten years, from 1986 to 1996. During those years, the leadership changed from Brother Lee to Brother Gang/Hwang. Brother H attended the team from 1986 and his wife joined the 'Peace Team', team of nurses, in 1990.

#### **4.6.3.2 Promises and personal vision**

When Pastor Byun requested him to have a special prayer for his sending as a missionary in Africa, he obeyed and immediately started. He got married in 1996 and he went to Africa with his wife.

#### **4.6.3.3 The experience after being dispatched to Africa**

Brother J tried to provide jobs for local people who were living under poor conditions. He came up with the idea to hatch tropical fish and to cultivate them in A City. He had acquired the skills to make fish basins in Korea for 3 months before he was sent off to Africa, but when Brother Jang imported tropical fishes, they were genetically modified not to hatch, so they were irrelevant to the enterprise. Eventually the business closed down.

He then qualified as a baker. Brother J promoted a clothing business and imported 2 containers full of clothes but the business was not successful. Brother H assisted Brother J and sold Eland clothing but the business failed due to the difference in the clothing sizes between Koreans and Africans.

He went to Burkina Faso and learned how the photo business is operated for a year but he didn't become fond of machines. In November 1998 after spending some time in Burkina Faso he returned to Korea.

#### **4.6.3.4 Worth in the mission field**

He started having more compassion for local people who were under difficult conditions.

While he was with Missionary J, he had more opportunity to learn about the ministry. He also had the chance to learn French. His wife had prayer sessions with Mrs. J at the campus.

#### **4.6.3.5 Challenges and conflicts at the mission field**

His wife struggled to eat food. She had the so-called short mouth, so she could only eat certain types of food. It was not easy for her to endure the food differences. She had tinnitus. Even in Korea, she was restricted from eating certain types of food. It was very difficult for her to find the food she could eat locally.

Whenever he went to work, his wife was left alone. During the pregnancy, they had no helper, thus wife's life was hard. Even if he was slightly late from work, he was affected emotionally.

#### **4.6.3.6 Lessons learnt in mission field**

In the past, missionary H was of the perception that large numbers of the West Africans were generally very dishonest. However, towards the end, his perspective was changed. He came to love them as brethren, and grew in his urge to fellowship with them and provide for their amenities where he could, and this with all sincerity from his heart.

#### **4.6.3.7 Ministry after returning from the Mission field**

He is currently employed at a nuclear power station. His wife is currently serving as a nurse. She wears a hearing aid because of her tinnitus. She also suffers from dizziness. He got acquainted with ENM in Busan and ministers at the fellowship group commonly known in Korea as a "Sheep pen" (목장).

When he returned to Korea the change in climate was significant such that it influenced his health. He now realized how his health has deteriorated.

#### **4.6.3.8 Children's education**

He has 2 sons, one is in grade 9 and the other one is in grade 7.

#### **4.6.3.9 Challenges in re-entry to Korea**

The wife could not cope with life in Korea. She needs assistance for house chores.

She does not enjoy a large variety of food, so she has an unbalanced diet.

#### **4.6.4 Couple Y**

##### **4.6.4.1 Training history before being dispatched**

Brother Y was sent to Country C to replace Brother L

Brother Y had a part-time job and also helped some brothers at University. His wife was a member of the Campus Team at the University. She moved to the same university as the brother was ministering.

##### **4.6.4.2 Promises and personal vision**

Brother Y has always had a passion for being a missionary and he was willing to be sent. His interest in foreign ministry was known since he met his future wife.

##### **4.6.4.3 Experience in Africa**

In November 2002, Y's couple was sent off to B country. As part training to adapt to a new environment, he temporarily worked in the photo shop and learned how to do business. He never compromised spending lunch hours with his wife. He learned French through a personal tutor. It was in B Country where he got his drivers' license.

In July 2003, Brother Y was sent to G Country to be in charge of the photo shop while Missionary M was on leave for 3 months. When missionary M returned to work, Brother Y went back to B country. And in November 2005 he returned to Korea.

#### **4.6.4.4 Worth in mission field**

The Korean church at W city was of great assistance to Brother Y's family and having fellowship with them revived their spirits. While they were going through challenges the church gave them support and reminded them that God still loved them and their two children, dearly. As Lee's family was planning to go back to Korea, the pastor of the church encouraged them to return to the environment in B country. He started feeling the effects of brothers and sisters' prayers from Korea. He was also encouraged because he and his wife's relationship became intimate.

#### **4.6.4.5 Challenges and conflicts at the photo shop**

Brother Y's couple was sent off without proper training for the mission field. They only had one month for preparation. As a result, they were not fully ready in terms of the language and occupation. 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 (Oh 2008: 128). Nonetheless, they must be able to communicate the Gospel understandably in the local language. They must be able to feel at ease in the host culture (Beals 1998). The missionary who looks like a national, or even who clearly comes from another Two- Thirds

World country, may find that people's expectations of his language ability are higher than of the Westerner (Lane 1990: 4)

While he was struggling to cope with the work at the photo shop, he was given one month to acquire skills and set up shop. However, he spent that one month assisting his wife to take care of their baby because the baby was too young. So, he did not do as he was expected.

Missionary H expected him to learn quickly and be excellent but local technicians could not easily transmit their skills to him because of their language barrier. This made it difficult for him to fix machines. So, he felt stressed and was unable to work properly.

Ultimately missionary H who was in charge of the business decided to relieve him off his duty.

Missionary OH came to B country and missionary Y had nowhere to go.

#### **4.6.4.6 Health Problem**

Brother Y's waist got injured during a football game in Korea. He suffered a disk problem but he had to leave without full treatment.

During the dry season it was difficult for his wife to breathe normally and this was affecting her health.

#### **4.6.4.7 Relationship challenges**

He was in a very difficult situation. He was not sure whether or not to follow his supervisor in Korea or the leader who was in charge of the local community.

Brother Y's character is one of a general principle follower who only concentrates on attending to his work and associating with God. His desire to

meet brothers never died even though he was expected to be loyal to his workplace. He was even questioned on why he went to evangelize when he was not even fully capable of doing his job.

#### **4.6.4.8 Lessons in the mission field**

In Korea one sister advised Brother Y to learn French for at least one week but he had no time for the lessons. The fact that they were sent without being prepared with the local language became a huge problem.

He failed to do a proper hand-over when he resigned as an after-school teacher in Korea. He struggled to find his replacement, so the job was left vacant. He also had to quickly return the lease house to the owner. While he was in Korea he used to enjoy evangelizing during the day. Something he couldn't do in B country.

1. When he returned to Korea he realized that only people who focused on one job survived.
2. He even felt that his work drained him and his spirit was very dry.

His weaknesses were exposed, he felt like he was being dissected as a fish on a chopping board. He was advised to open a photo shop with his own money at Niger as a way of offering himself for the ministry. Since he had recently married and went to a mission field, he had no money. He requested his family to pray for him and give him financial support but no one was available to help him. Therefore, he was unable to source the required money to start the business and his plan failed.

3. He had a great passion for evangelism than just being a tent-making missionary.

4. Mr. H as the chief of tent making ministry talked to his wife about Brother Y. Then, Mrs. H after praying about it told Mrs. Y. When Mr. Y heard it from his wife, he was not pleased with the way Mr. H handle his situation. He expected Mr. H to contact him directly in order to understand his concerns clearly. So, this miscommunication led to some misunderstanding being conveyed.

Harmony among missionaries can be promoted by better communication skills in relating to each other. Such skills are essential for preventing conflict and for resolving it in a positive manner (Dennett 1998: 65).

5. Mr. Y was not trained to interact with people as he spent most of his time selling newspapers for campus ministry after graduation. So he was not skilled in maintaining personal relationship.

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

“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).

#### **4.6.4.9 Ministry after returning from the mission field**

1. He remained part of ENM for only more than 1 year after returning from the mission field.
2. He was then employed by the Hyundai construction company in Qatar for 3 years. He is now attending a Korean church. He has an influence on the Korean Chinese through man to man fellowships and good relationships. He makes friendships with foreign people in order to

have a chance to evangelize to them. He is still preparing his heart to go out to the mission field. He awaits Jesus' call.

3. His wife is serving at the neighborhood local church as an elementary teacher.

#### **4.6.4.10 The difficulty of re-entering to Korea**

1. The Y couple spent long time in Africa, so when they returned to Korea they did not have money to make a living in Korea. So they had to live at the wife's family house.
2. They both struggled to deal with the pain which remained after the failure at the mission field. Their weaknesses were plainly exposed, so they felt embarrassed.
3. Mr. Y's father in law passed away on after he had left for Qatar (1.5 years after).
4. She realized the cultural differences among Korean sisters when they came back.
5. He felt as if Africa was his home as compared to Korea.
6. He is thankful to ENM for helping him to grow in quick adaptation.

#### **4.6.4.11 Opinion of Missionary H concerning Mr. Y**

When he was introduced through the area director, he was 35 years old and a faithful servant who would submit to leadership without any objection. He persisted to follow his own leader in Korea instead of the field director. Following several phone calls to Korea, they decided to let him be trained for 2 years in B country as a tentmaker then his future would be determined.

He spent the first six months learning business at the L Photo shop administered by Brother H and another six months were at Seoul Photo. The shop was administered by Brother K. He spent his last year of training at *Agence S* Photo shop, before being requested to run his own photo shop independently.

When he began his training at L Photo shop, he always arrived at 9 am instead of 7 am as was expected. Usually his excuse was that he overslept. He could not overcome his wrong habit. Instead of working he made many friendships with customers only for his own benefit. He asked them to help him understand their language and culture. He neglected his own job because he was too busy concentrating on the wheel life, basic Christian life. He pretended to be obedient while missionary H was around, but followed his own principles in his absence.

The reason for making him spend 3 months in Ghana was for him to become aware of his weaknesses and change his character.

When he went to work at Seoul Photo under Brother K, he requested time to recharge himself spiritually. He was granted to be off every Wednesday and Saturday provided he comes to work regularly on other days but he wasn't faithful to their agreement. After 6 months he was sent to *Agence* to run the business alone, but he was not diligent. After 2 years when they evaluated him they found out that he was incompetent, so they made a decision to release him from the African business team. Brother Y said he still wanted to carry on with the business in Africa and tried to open his own photo shop but he could not find sponsors and so he returned to Korea in 2006. He could have

been a devoted and trained worker in ENM but he was not prepared for missions.

#### 4.6.5 Comparing shortcomings of lost missionaries

<Table 12> Challenges for lost ENM Africa Missionaries

Name	Period	Challenges at mission field	Present state	Institution they serve
L	'95. Mar. - '04. Sep: 9.5 yrs	Disagreement with the ENM Conflict with the colleagues Lack of supporting Improper administration	High school teacher	Local church
C	'95-'99: 4 yrs	Disagreement with the ENM Uncertain Calling Discord with the field leader Dissatisfaction with the ministry(business)	Pastor	Local church
		Health problem		

H	'96. Mar. –'98. Nov. 2 Yrs & 8 Months	Uncertain calling Personal reason (wife's health)	Company employee	ENM
Y	'02. 5 Nov- '05. Nov: 3 Yrs	Health Problem Uncertain Calling Dissatisfaction with the business Discord with the field leader Insufficient training Language problem	Overseas worker	Qatar Korean Church
S		Uncertain Calling Discord with Field Leader Dissatisfaction with the business	Outside Advertisement co. employee	ENM

(Brother S interviewed 2012.5.19 and 2013.1.6).

<Table 13> the ratio of shortcomings of ENM Africa Missionaries

Points	Number of people	Percentage (%)
Disagreement with the ENM	2	10

Discord with colleagues	1	5
Lack of support	1	5
Health problem	2	10
Uncertain calling	4	20
Personal reason (wife's lack adjustment)	1	5
Discord with Local Leader	3	15
Improper administration	1	5
Dissatisfaction with ministry(business)	3	15
Lack of training	1	5
Language problem	1	5

The table above indicates that a lack of clear goals greatly contributes to unsuccessful ministry. Furthermore, discord against a local leader plays a big role in influencing the business and the success of the ministry. It is vitally important for a missionary to understand his calling before being sent off.

When there is a problem with the business or the result of the business, the missionary, the mission center and the local leader should work together to find a solution. In ENM having sensitivity to solve problems is greatly emphasized in order to win and help people. Transparency is considered as a sign of maturity hence to no one is expected to work secretly. If a missionary is only devoted to ministering the Word and neglects his own job, it is similar

to carrying the books while abandoning the wagon. The two are not mutually exclusive.

A bad relationship between a missionary and local leader led to unprofitability of the business. The disagreement was often caused by a missionary's disobedience to the local leader or the local leader shifting blame on the missionary if there was a mistake. The Lack of proper communication became the main cause of the discords. Most communication was done by spoken word hence not every conversation was documented. Thus, there was a communication loss.

<Table 14> Comparing shortcomings between general Korean missionaries and ENM Africa missionaries

Reason for failure	Data of 1995	Data of 2004	ENM2012
Change in ministry	6.3	25.5	
Disagreement with the organization	4.3	9.3	10
Discord with the colleague	8.8	4.0	5
Lack of supporting	8.4		5
Improper devotion	3.4		
Relationship with children	7.4		
Health problem	7.4	5.7	10
Immatured spiritual life	5.8		

incompatible missionary couple	6.3	3.6	
Uncertain calling	6.1		20
Personal consequence	3.2		5
Supporting old parents	0.8		
Family disagreement	3.9		
Normal retirement	3.2	4.8	
Dying in one's post	2.7	4.0	
Discord with the field leader	2.8		20
Improper administration	3.4		5
Dissatisfaction of the ministry	0.4		15
Deficiency of the culture adaptation	3.2		
Lack of training	3.5		5
Dismissed from organization	1.2		
Political crisis	4.1		
Immoral life	0.5		
Theological reason	0.3		
Language problem	2.3		5
Etc( Complex reason)	0.3	21.6	

(Brierley 1997: 92-94, SangChul Moon 2005: 10-11, Kim 2007: 137-138)

As the above table indicates, not having a clear calling of being sent, discord with local leader and a bad result from the business are main reasons why Korean missions in Africa were not as successful as expected. ENM experienced high percentages in these areas.

#### **4.6.6 Regrets**

##### 1. Basic requirements for Missionary Candidates

- 1) Has the person ever accomplished anything?
- 2) Has he ever begun anything new?
- 3) Can he work in a team?
- 4) Can he work with people different from himself?
- 5) Does he listen well?
- 6) Do people go to him?
- 7) Can he communicate clearly?
- 8) Does he lead his family well? (Lane 1990: 18-19)

##### 2. Importance of pre-field Orientation

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 but they simply want to do things the way they do them in their own countries" (Harley 1995: 9).

Usually, missionaries in the early days obeyed voluntarily, so appropriate preparation was required. A small Christian community was formed in 1732 in middle Europe Saxony hilly district (Winter and Hawthorne, 1992: B-73, 76).

Both these aspects- Pre-field and on field- are important and should not be neglected. Tentmakers also need orientation. Besides learning similar aspects as full time missionaries, tentmakers could benefit from a study of work and ethical issues.

Pre-field and on field orientation would normally be conducted by the mission agency sending out the candidates. Certain aspects, however, may also be received through training institutes specially designed for the preparation of cross-cultural candidates. The majority received pre-field orientation as long as 3 to 4 months (Chew 1990: 122).

Pre-field orientation benefits enumerated included.

- 1) A greater awareness and increased sensitivity to what was required
- 2) Practical insights which could be immediately verifiable
- 3) Cross-cultural stress prevention
- 4) Practical ways of dealing with crises and problems
- 5) Helpful training in ministering in context
- 6) Understanding of missiological issues (ibid: 124)

Pre-field orientation can be most beneficial when conducted in a non-formal or informal atmosphere (ibid: 25).

Despite the above-mentioned facts, ENM lacks much of pre-field orientation for advancing to other cultures. Although some form of pre-field orientations may exist, the effects of them are not always as effective as expected. If pre-field orientation is not sufficient, it would be difficult to do an effective on-field orientation.

3. Human centered leadership in the cross culture is desirable

According to Acts 3:1-10, Peter and John had a clear vision and objectives for their lives. Although they had busy and fixed schedule, their attitude was very flexible. This evidenced by their consideration for the crippled man. It was the result of 3-year training by Jesus. They demonstrated the human centered attitude; people are basic components in heaven. Therefore, there is a need for field directors and mature missionaries, to be aware of their attitude to each other

#### 4. Special care and concern about re-entry

The process of re-entry requires the kind of attention given to astronauts when they return to earth (Lane 1990: 84). Like the astronaut guiding his craft back into the earth's atmosphere, returning missionaries must negotiate many potential hazards. They too must cover dangerous territory: dangerous in terms of emotional, spiritual, and relational damage (Jordan 1992: 13).

### **4.7 What Korean and African church leaders can learn from each other for disciple making ministry**

Team members from different cultures must learn from each other. Presumption that one's view of spirituality is normative for all may cause division and lack of mutual respect. Strength comes from each other's cultural values, along with practicing the biblical values of serving one another, giving preference to each other, and being willing to change for the sake of mutual edification (O'Donnell 2002: 403-404).

#### **4.7.1 What Korean missionaries can learn and develop**

- 1) Harmony of work and break: Koreans are not accustomed to taking lengthy periods of resting such as vacations. They hardly rest, because they trust that things are best done when they themselves have done

them and maintain them. Korean missionaries should train others and share these responsibilities with them, so that they may rest

- 2) Active and joyful worship: Due to Confucianism and Presbyterian Church influences, Koreans tend to curb emotional expressions and enthusiasm, considering time limits, graveness and strictness to be very godly. They need to see dancing and singing as joyful expressions, which God deserves to receive from us to praise and worship him.
- 3) Being patient: To be more patient by establishing personal and emotional relationships for building trust. Leaders have to express interest in the personal lives of their disciples, even though disciples may not immediately be receptive.
- 4) Being reasonable: Leaders ought to avoid being forceful. Instead, they should patiently lead people to do things on their own by teaching towards conviction, and not putting too much pressure on disciples.

#### **4.7.2 What African leaders can learn and develop**

- 1) Sacrifice: African missionaries do not have the same generosity as Koreans. For Koreans sharing is essential even if they do not have enough, whereas Africans are not accustomed to sharing. African leaders should be open to developing relationships by sharing, as a way of extending the heavenly kingdom, especially when it requires extra effort. This principle is carried in the Korean proverb that 'even a single small bean should be shared between ten people'. They must learn to sacrifice their status as leaders and invest in the people they lead.
- 2) The importance of discipline: African leaders may consider that there may be multiple attempts to succeed, and thus not put full effort into

the first trial. However, through faithfulness, diligence, discipline, and goal orientation, it is possible to get or do things right the first time round.

- 3) Being pragmatic: African leaders are often very weak when it comes to long term planning for ministry, taking everything as it comes in an ad-hoc manner. This keeps them from being foresighted, especially in planning ahead of time and conducting simulations. They need to learn to break long-term goals into short and medium term goals to gain effective time perspective.
- 4) True servant-hood: Africans tend to see the best way of serving others as charity, especially through money. However, they can learn to serve not only where they have abundance, but from personal resources such as time and love, sharing their homes for ministry, and helping to solve others' problems without expecting any gain. Moreover, they need development in knowing the importance of investing in souls and eternal assets rather than being self-seeking.
- 5) The importance of sharing personal time for training: Spending time together nurtures personal relationship and gives opportunities to fully express love, to identify needs and problems, and to help meet them and solve them according to Colossians 3:14. Because spiritual discipline without a relationship is difficult.
- 6) Pursuing generational ministry: Africans tend to follow group trends in choosing churches. Leaders need to teach their followers the importance of being personally followed up and having a close relationship with God. Through such personal relationships followers grow to become mature spiritual parents, to lead others as they were lead.

## Conclusion

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### 5.1 The hypothesis and research goals revisited

This thesis demonstrated the dedication of our all missionaries and that ENMers are truly called for disciple-making ministry. Furthermore, it re-affirmed the genuine nature of ENM's calling since the direction and essence have been kept. Missionaries are sincerely striving to complete their tasks. It would be considered futile if ENM did not produce any results. However, everywhere ENM exists committed laymen spiritual leaders are found.

History of ENM showed how God has been leading this mission agency. By God's leading, the faith of the missionaries and their leadership training, the success of missions were achieved.

ENMers endeavor to influence the world's societies. ENM is positioned to influence more people, through a simplified process of follow up. This is the outcome of my research. If ENM maintains its pace and strive to improve its approach, by God's grace, it will contribute more to the accomplishment of the Great Commission.

### 5.2 Summary of the different chapters

In Chapter Two, the arrival of ENM's first missionary in Africa was introduced. However, the second missionary was on the verge of returning to Korea due to obstacles he could not conquer. Additionally, Africa Navigator's disagreement was bigger obstacle for missionaries to lead ministry well. Such

obstacles brought us many difficulties, but eventually paved our way to have long term missions.

Our strong point as equippers is that wherever we went, we could start a ministry. God gave us a fighting spirit; in some cases, even civil war could not stop us.

ENMers tried their level best to keep their dynamics in all aspects, even though the structure might not be systematic to their mission field, but it has power as a wild man's spirit. The power of our dynamics lies solely in the leading of the Holy Spirit.

ENM is originally from Korea, so international ENMers are influenced by the ministry strategy and doctrines practiced in Korea. Unfortunately, the Korean ministry is suffering and they are trying out many strategies to accommodate the changing tastes of people. However, ENM is an international organization. Although Koreans are progressing the slowest in raising up disciples of Jesus, God will raise up working disciples through any ENM agency in the world.

The researcher has designed a strategy that is acceptable to both Korea and the world. It is a user-friendly and small package of disciple-making ministry.

In Chapter Three, West African ENMers' 20 years of ministry experience was highlighted. The ministry revolves around two big systems. One is the wagon, the other is Gospel books. Both of them are essential for ENM's ministry.

ENMers in West Africa compared with Southern African ENMers, have come across challenges among the natives such as unemployment, unstable jobs, financial instability, unfriendly climates and complicated (unclean) spiritual atmospheres. On the other hand South Africa's ENM missionary has external financial support apart from ENM. Through this study, it was good to see our processes and differences. Moving forward, we will find ways to support and cooperate more, lifting each other up out of weakness.

In Chapter Four, we dug deeper into the challenges faced by ENM, touching on unemployment, financial lack, spiritual war, civil war, etc. But we also encountered an internal enemy which was seemingly stronger than external enemies. We have to control and conquer both of them. In having faced such challenges, we are driven to be more humble. We might even have to depend more on God, using the challenges as an opportunity to develop ourselves more. I am bothered by a specific fact; the early ENM members are already within the ages of late 30s and 40s. If they had lived just as nominal Christians, it would have not being hard for them to have spouses. But now they have grown as real disciples of Jesus, they don't want to break God's standards. Another factor keeping them single is their financial lack.

In Abidjan, there are many ENM qualified medical doctors but facilities are not conducive to health and it is hard to treat patients properly. The poor economic condition of the country has affected the wellness of people who live in it. ENM members are ready to serve the people, but are limited by shortage of resources. This necessitates provision of good facilities and availability of resources. ENM has a plan to attract financial supporters to provide facilities in order to utilize our man power effectively in underdeveloped countries. This is one of our means of furthering the Gospel. Through the lost missionaries, we acknowledge human limitation. Relationship problems are the most important reason why they left the team.

God has developed us in Christ. We, the leaders have an obligation to humbly learn from each other.

### **5.3 Main findings of the research**

The leader of missions is God and he is the one who finally directs and guides missionaries' steps. Although Korea Navigators was a strong agency, it was scattered so that it could extend God's kingdom in Africa.

There is a need to design user-friendly and small package ministry tool to produce more disciples. A balance between the development of the "few and many" for discipleship training is indispensable. Identification and utilization of spiritual gifts of disciples should be emphasized and endorsed.

Man's wisdom is limited. Thus in attempting to make a systematic structure for all situations, the dynamics were lost. However, by keeping the structure we can keep passing on the heritage to the next generations, yet might lose the dynamics. So there is a need to find ways to harmonize the structure and the dynamics.

In the mission field relationships are of extreme importance, they help us to keep valuable people. There are two kinds of leadership styles. One is goal oriented style. This style may lead to loss of members, but quality will be ensured. Human orientated style is the 2<sup>nd</sup> style. It is likely for the members to stay, but quality isn't guaranteed. Yet the 2<sup>nd</sup> style should be preferred in order to keep the members since the priority is in maintenance of the members.

Some missionaries were found to have also been influenced by dualism. They valued full-time ministry more than serving in the photo shop. Similarly to how dualism in the church is seen; clergy is regarded more valuable than the laity. This concept has to be changed, and laymen need to have their confidence as important disciples of Christ. They are equally important to Jesus and the body of Christ.

The importance of disciple-making ministry in Africa has been swept away by the gospel of health and wealth and as well as charismatic gospel. The mood must be changed by teaching people the Bible. The true essence of

Christianity needs to be revisited. It is through making disciples that true lay leaders are developed. They must be of good impression in their profession first and make disciples in the office to change the society and the country.

The benefit of people who can live in a community is the abundant life they bring and effective evangelism. Similarly Jesus lived with his disciples, thus the concept of a training apartment and mission house are valid for the completion of holy living and abundance in Christ.

#### **5.4 Recommendations**

Team leaders should be trained on a weekly basis to accomplish the fulfillment of our mission.

There is a need to have occasional meetings among missionaries and key people to share experiences and ideas. A good idea would be to have an African mission center that accommodates such meetings.

ENM is an international organization, so members should not think that all good things come from Korea.

It is of paramount importance to have correspondence among ENMers in order to share prayer points and even support each other.

The need to activate NPO in order to use our manpower in underdeveloped countries is as important as ever. Furthermore, entrepreneurs should be developed to further this notion.

## Addendum 1

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### **The Marriage testimony of Issouf Ouattara**

Below is missionary Issouf Ouattara's marriage testimony.

I am so glad to share with you what God has done for our marriage.

On 7 June 1996, missionary Jang shared the gospel with me and I received Jesus in my heart.

Missionary Jang then invited me to the Brothers' Training Apartment and I moved in on 18 September 1998.

During my period in the training apartment, I heard about missionary Jang's testimony concerning marriage and meditated on the verses from the Bible. I, then, decided not to marry and devote my whole life to the Lord because I was deeply moved by the Paul's enthusiastic life.

While other brothers worried about marriage I took off the worries of it.

In 2002, Adjobi (Benin missionary) and I, by the grace of God, visited Korea. During the time there, the Lord showed me a clear vision of ministry.

My observation of the ministry there and the advice of pastor John Byun and other brothers made me change my mind about marriage. Consequently, I thought about marriage and started praying for a good sister who will share the same vision with me.

I was interested in a few sisters and expected one of them would serve the Lord with me. Subconsciously I thought that it might not be the will of God. During the fellowship meetings, I confronted many challenges such that the marriage couldn't succeed.

Nevertheless, missionary Jang advised me to cast this anxiety on the Lord and concentrate on the ministry that God had given me as Adam had done. Then God will lead me into a right marriage. Therefore, I decided to obey to him.

Additionally on 29 October 2010, John's couple and missionary Jang visited the mission field in Senegal and gave me some helpful instructions in our fellowship meeting. "Don't make haste and wait for God peacefully and He will give you the best wife in His time. If not, even though it decides your whole life who you meet as your wife, you would make a mistake."

After this advice, I concentrated on God's work peacefully. One day missionary Jang sent an email "God sent us a good sister and she was praying for finding God's will on you". Finally in May 2011, missionary Jang informed me that this sister finally decided to accept God's will to marry me.

Therefore, I prepared to visit Cote d'Ivoire in order to prepare the marriage ceremony with sister. After a while I knew that Brother Marsel introduced Sister Seberin to Madam Jang's fitness club. And after it her elder Sister Adelin, my fiancé, joined the club and ENM meeting.

Missionary Jang couple observed Sister Adelin and knew she was faithful and invited her to the sisters' training Apartment. They saw the possibility of good laborer in following up. They introduced my name to her and asked to pray for marriage. After a month in her prayer she decided to marry me.

The sister never saw me but by leader's suggestion she made a decision by prayer only to be married to me and so I was convinced that this sister was godly. I decided to be married to her.

As soon as I arrived at Cote d'Ivoire, I started to prepare for the marriage ceremony and met many difficulties. By relying on God in my prayer I solved them one by one. We experienced how God solved our problems through this process. Although it was not easy to pass through these difficulties, we

became more purified and put our trust on the Lord. Our faith was more strengthened and we had the joy of learning about the living God.

I would like to share with you what we have faced practically as it may bring more glory to God. The first mountain that we had to go over was about the way our marriage ceremony was going to be. Africa, although, is poor, we have a tradition of having big wedding ceremony. So it is easier to see many people in debt and suffering after marriage.

As soon as missionary Jang couple arrived here, they wanted to break these wrong habits by teaching us about Biblical marriage and their principles. They taught and advised us to follow this principle-to have a simple marriage ceremony according to circumstances and to be a good example for brothers and sisters.

However, Sister Adelin has a big family and they asked for large ceremony. In order to have a simple ceremony according to our circumstances in God as Jang couple instructed, we had to resist and persuade them, and this discord exhausted us. In front of strong resistance, I had no way except sincere prayer to God for help. I really prayed sincerely asking God to help us endure adverse circumstances and not to abandon us.

Finally God heard our prayer and made the high mountain flat. They allowed us to have a simple marriage ceremony by God's will and they changed their mind and decided to be in charge of serving the meals. It is a habit that the bridegroom pays full expenses here.

Other challenge we had was to submit the application form for our marriage to the municipality. In Cote d'Ivoire the municipality records marriages and we had to submit the documents at the right time to decide the date of marriage. I was supposed not to be absent from ministry for too long, I had to decide the date quickly and submit the documents. When I believed in Jesus, I was expelled by my father who is an Islam minister. I had to be apart from my parents. Last 7 years I had no contact with family since I left for mission field.

For the documents I had to ask my parents to help me, and so I experienced difficulties and complications in my heart. Even though it was a poor family, I didn't contribute anything and left them alone for a long time. To appear home town suddenly and ask for the required documents was a difficult task for me.

I asked for God's grace over this problem and God prepared their heart. They didn't rebuke or complain at all and prepared the documents that I needed.

But my sister had to worry about her parents more than me. Even though sister's family was not so poor like my family, but they were poor and so her father's expectation and hope were too big. Even if they many children in the family, this daughter finished her master's and was ready for doctorate. So the father expected this daughter to finish her studies and contribute to the family financially. But by this marriage their hope was lost at once and so they opposed stubbornly that she married a missionary and left for mission field.

Even though my sister decided to abandon everything for God, her father who doesn't know God well couldn't easily accept the fact that his daughter abandons her studies and leaves for another country.

Even though only a week was left for marriage ceremony, it was not clear whether it would happen because of these reasons. In this situation we had to proceed with wedding ceremony by faith. So whenever we met the father, we were in a big tension and felt so hard in our heart.

In these difficulties we prayed every day and the brethren in the training Apartment had prayed for us. One day earlier sister had to meet her father for these problems and made a decision. We had a prayer night at training Apartment. Next day sister met her father and announced the news of victory. We were so relieved.

Her father changed his mind and as Abraham gave his son, Isaac at the altar, he decided to sacrifice his daughter to the Lord. Hallelujah!

Sister said that she shared her testimony with parents. She told them that the huge grace of God was upon her life from young age until she finished her studies. She wanted to give God a sacrifice and it should be the most precious one. Therefore, she would abandon her studies for ministry of the Lord.

By God's grace her parents heard her testimony and were deeply moved and allowed her to leave for the mission field.

Furthermore, there were many kinds of obstacles which prevented us but the Lord caught our hands and helped us to pass through the storms.

When we were in our spiritual battle and suffered, our spiritual mom, Madam Jang encouraged us by Ephesians 3:20, 1 Peter 5:7. She helped us to pray to throw our problems and needs on God and continuously fight by faith.

On 25 February, family members who joined in the traditional wedding ceremony heard about our story, how we met and how we were led to marriage. All people were moved and deeply impressed. So our marriage was highly commended.

When they heard we didn't meet by our will, but by our spiritual parents and there were God's divine provision and leading, they were all joyful and satisfied.

## Addendum 2

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### **The commencement of Missionary ChangSik Park's ministry.**

In 1976 he was enrolled to a Christian high-school, which was the first time he set foot in a church. By the advice of his English teacher, he went to KwangBok Church and met a Navigators Busan representative. This occurred at end of his grade nine and he started to have a close and personal relationship with Pastor John Byun.

In his first year at University he started to regularly attend Navigators meetings.

In May 1979 at a conference, he heard a sermon on Mark 14:3-9 which talks about a poor woman who pours expensive perfume on Jesus' feet. From this teaching he decided to commit his life to God.

In August 1979 at Korean Navigators conference in Busan, he was challenged by Isaiah 6:8 and committed as missionary.

Even after his graduation and completion of his studies, he continued to serve in the campus ministry. Additionally, he was also serving in the laymen ministry. On January 1<sup>st</sup> 2000, during the launching meeting of ENM, he heard Genesis 12:1 as God's voice and decided to walk the life path of a missionary.

He then joined ACTI in Singapore for his missionary training over six months.

Preparing for his mission destination to South America, ChangSik Park enrolled for the Spanish course at Busan Foreign Language University. Even though he planned to go only for an initial period of six months, the paths he aspired for did not open and in the end he did not go at all. Nonetheless, he prayed for Oceania. But it was not given.

In 2005 on the way to the sending ceremony of one missionary to Cote d'Ivoire, the group was in transit at the Johannesburg International airport.

During the 11 hours while they waited at the airport, Changes Park shared the Gospel and two people received Jesus.

After this experience, he continued to pray for their spiritual growth and preservation. Finally he was assigned to the mission field, and it was South Africa. Even though it seemed a coincidence, he was convinced that because of his heart for South Africa, evident in his praying for the country, God sent him to South Africa. It is the policy of ENM as a mission agency that missionaries may raise funds and secure financial assistance externally.

For six years he put his efforts into finding a sponsor for his mission, yet his efforts came to no avail. At this point he decided to stop the lease on his house; he was ready to leave for South Africa empty handed.

Lastly he and his wife SunHee Park visited Pastor Yu of the JeJa Church in Seoul. Even though he has attended the JeJa Church before, he had not been there for some time. He had been living in ShinSa-dong, EunPyung-Gu, Seoul as an ENM administrator of headquarters office; he had not attended JeJa Church for about a year and a half.

Residing in JungGyeBon-Dong, his wife attended dawn Prayer daily. And every day she brought her daughter who was in 1<sup>st</sup> grade and pre-schooler son. This happened for a year and a half, come rain, snow or shine and Pastor Yu took considerable notice of it, so they thought.

Touched and convinced by their life and cause, Pastor Yu gladly said his will be the church to send them out. The pastor was impressed by ChangSik Park stopping the lease on his home in his readiness to go. Even though it was standard procedure for them to undergo a mandatory missionary training course in the DaeSin denomination of Presbyterian Church, however,

ChangSik Park's family was exempt from this and he was sent off in June of 2005. It was a wonderful time; this thanks to Pastor Yu's faith and wisdom, which had brought a glad ending to a hopeful story.

From the time the church decided to be the sending church for Park's family, it was a miracle. It reminds him of the incident at Israel's crossing of the Jordan River. The river was flooded, yet when the priests' feet entered the river, it stopped flooding and there was dry as land (Joshua 3:14-17). It was not common to ENMers.

With this opportunity to experience the workings of faith, together with Pastor Yu's faith in sending them as Missionaries, all their fears for and of mission ministry were gone. From the sending ceremony to date, it has been seven years in the mission field and they have never had to worry about provisions or financial distress. This has helped them to focus on ministry.

ChangSik Park's wife, SunHee Park received Jesus Christ in her heart from ChangSik Park when he was sharing the Gospel with her at campus. Her faith grew in the Navigators and ENM. When they left for South Africa they already had a daughter and a son.

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## Appendix

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### Questionnaires

Interview/ Questionnaires for ENM missionaries

Dear ENM missionaries,

Greetings in Christ Jesus!

I am writing a thesis about the contribution of ENM to the mission in Africa. It will be done until end of July and will be 80-100 pages in length.

I think it is not merely a thesis, but a record of honourable ENMers in Africa. Please answer my questions sincerely and with gladness.

1. What are the main religions in your country? What's the official ratio and real rate of each of them?
2. What's the population of your city or country?
3. In your opinion why did God bring you to this country for mission?
4. How did God prepare you and your wife to become missionaries?

Please briefly describe the training courses or career by years until you became missionary.

About your calling to the mission, did you have a special experience, leading or promise which motivated or guided you?

5. After becoming a missionary, how did God train you for your growth?
6. Until now what did you try doing for missions
7. Please give the detail by years and the result.
8. How do you evaluate the man power in your ministry?

If you do not have your own way, please evaluate as prescribed below.

How many C: D: MD: LDM: do you have?

C: converts

D: disciples

MD: ministering disciples

L: leader

9. Did you have specific difficulties during your ministry?

What did you do in the difficulties?

10. What do you prospect about your future ministry in your country?

11. What are the names of the universities, companies, institutes that you are working in?

12. Who do you help in Christ? Who are your ministry targets?

For example, layman or students, etc.

13. If God allows you to have missionaries from your ministry in the future, what 5 countries would you want to send them to by priority?

14. To what universities do you want to send staff members to by priority in your country?

15. What churches do you relate to? Do you have a good relationship with them?

How is your relationship with (Korean) missionaries there?

Did you have any project that requires your cooperate with other organizations or churches?

How is your relationship with the Navigators?

16. Do you have any annual opportunity to refresh yourself through other Organizations?

- If yes, how many times do you join other organizations?

In what areas was joining in other organizations helpful to you?

If you want to have a fellowship opportunity internationally, which countries would you want to go to? How often? What kind of fellowship is needed?

17. How is the atmosphere of spirituality in your country?

18. When and how do you have a Bible study meeting?

What Bible study books/materials do you use for the members?

19. About training Apartment,

(1)Do you have a Training Apartment?

(2)How many Apartments do you have?

(3)How do you pay for the rental fee for the Apartment?

(5)What are the difficulties about keeping the Apartment and how did you get over them?

20. About Home Training.

(1)Do you use your home for training people?

(2)Do you have reasons to do or not to do so?

21. Family and self.

What were the problems and sufferings you had to overcome?

22. Challenges and opportunities.(Please talk with members and answer)

1) Name the 3-5 major challenges faced by African workers of ENM.

2) Name the 3-5 major challenges faced by ENM missionaries.

- 3) What do you think are the solutions of the above mentioned challenges?
- 4) What are future opportunities for ENM?
- 5) Do ENM missionaries make a significant contribution?  
What are they, if you've identified any?
- 6) Is an ENM missionary different from others?

23. Additional questions.

- 1) Do you have another ministry plan which is different from our basic ministry flow chart? Do you have a reason about it?
- 2) Why was it hard to establish sisters in your ministry?
- 3) What do you teach about engagement, marriage and marriage ceremonies for brothers and sisters?
- 4) How often do you write a letter to your supporters? Or how often do you report by phone call?

24. Additionally if you want to share anything, please do.

<Questionnaires for the lost missionaries>

- 1) Please describe your couple's carrier and ministry before you were called to Africa?
- 2) About your calling to Africa; which promises from the Bible did you find and claim?
- 3) After your arrival in Africa, where did your family stay? Please explain by country, duty, date, year and the reasons.
- 4) What was a blessing to your couple? What difficulties did to your couple face in relation to financial difficulties, relational problems, etc.? At that time, how did you interpret what God thought?

5) What ministries are you currently involved in? About your experience in Africa; how has it influenced your life, ministry and the growth of your children, etc?

6) If you would to add more in addition to the above, please do so transparently.

(The end)