

Chapter Six

Cyber mission today: the South Korean experience

6.1. Introduction

In chapter 3 brief mentions has been made of the typical South Korean understanding of mission. In this chapter the role that cyber mission is presently playing - and may play in future – is analyzed in a more comprehensive way. The characteristics of the 21st century South Korean church will be analyzed, as well as that of the South Korean church history. The result of this research on the use of cyber space and cyber mission in South Korea will also be described, and a specific example of the use of cyber space in church ministry in South Korean church will be given

This chapter also examines how many people are using internet and doing mission through the Internet in South Korea instead of all over the world.

South Korea is known for its economic wealth, precarious proximity to China and North Korea, its strong evangelical church and its missionary heart. Firm grounding on the Bible and resistance to materialism is still needed (GIA 2001: 4-5, KNT0 2003: 7).

The Korean Peninsula extends southward from the eastern end of the Asian continent. The Korean peninsula is roughly 1,020 kilometers long and 175 kilometers wide at its narrowest point (KNT0 2003: 7). The Peninsula shares its northern border with China and Russia. To its east is the East Sea, with

neighbouring Japan. In addition to the mainland peninsula, Korea includes some 3,000 islands (GIA 2001: 9).

Mountains cover 70% of Korea's land mass, making it one of the most mountainous regions in the world (KNT0 2003: 7). The Tae-baek mountain range runs the full length of the east coast, where the lashing waves of the East Sea have carved out sheer cliffs and rocky islets. The western and southern slopes are rather gentle, forming plains and many offshore islands honeycombed with inlets (GIA 2001: 9).

6.2. Historical trends in the South Korean church

Before the Korean War in 1950, not many people around the world knew what the word "Korea" meant. Virtually a hermit nation, Korea's doors to the West gradually opened with the Open Door Treaty of 1882. However, the eyes of the world were at last fixed on Korea because of the 1988 Summer Olympic Games. There has been special interest in Korea's remarkable economic growth, especially since the devastation of the country during the Korean War. Similarly, Christians worldwide are amazed at the explosive growth of the Korean church, especially over the last two decades (Ro 1995:336).

A tiny suffering church from a century ago has been able to evangelize one quarter of the total population of 46.8 million in South Korea and to send over 10,000 South Korean missionaries into 156 other countries. Many Korean Christians today believe that Korea has become a chosen race (1 Pet. 2:9) for God's purpose of evangelizing the world with the gospel in this generation.

Korean people encountered both Catholicism and Protestant for the first time during Yi Dynasty (1392-1910). Korea had been called the Chosun Dynasty. The political and cultural ideology of the Chosun Dynasty must be examined in order to understand the mentality of Korean Christianity.

- **The Chosun dynasty**

The Chosun dynasty, which was established in 1392, accepted Confucianism as the official ideology and developed a Confucian system of education, ceremony and civil administration (GIA1999:156). By replacing the Buddhist Koryo regime, eradicating Buddhism and elevating Confucianism to the national religion, the founders of the Chosun Dynasty regulated all realms of society. In this process Confucianism also oppressed and expelled Shamanism (Yim 1996:6). In the course of time, the Confucianism of the Chosun Dynasty developed into a highly rigid system based on the orthodox mentality. This happened because Confucianism did not allow any alternative ideas, trivial deviation, or any divergent school or faction (Yim 1996:7; Park 1982:23).

Under the dualistic principle of Confucian truth or heresy, the Chosun Dynasty of the 18th century began to isolate itself from foreign countries, expelled foreigners and banned all foreign ideas. When the foreign powers asked Chosun to open its port, political conflicts could not be avoided (Yim 1996:8). The orthodox dogmatic character of Confucianism prevailed in Chosun society for over 500 years. The mentality, which eminent heresy from orthodoxy, especially among the noble class and the educated people pervaded the life of all the people living under the Chosun dynasty, in all the areas of politics, society, culture and religion (Pack 1986:133).

- **The Catholicism in South Korea**

Korean Catholics received their faith through Beijing and experienced many of the same trials as their Chinese brethren (Hanson 1980:26).

Under the oppressive orthodox Confucianism, the people sought new ideas to reform society. Korean envoys encountered Roman- Catholicism in China early in the 17th century (Yim 1996:8).

During the 17th century Korean envoys, in Beijing, transmitted many of the Jesuit books to their home country. Copies of a Catholic missionary Matteo Ricci's, work the "True Doctrine of God" were read with interest, especially by retired scholars from the Namin (Namin group: The faith movement that emerged from the Namin group who, as a learned and noble class, were alienated from the political power and the political faction. Many members of this faction advocated the Silhak Movement, a Korean intellectual development that paralleled the Chinese "Han Learning" (Hanson 1980:26).

Finally, the School of Practical Learning (Silhak-Pa: Against dogmatic Confucianism which could not cope effectively with the changing reality of Chosun society, a group of the learned class strove to reform the economic and social institutions by receiving Catholicism as Western knowledge) accepted Catholicism (Yim 1996:8).

No priests entered Korea until 1794, when the new bishop of Beijing, Gouvea, sent a Chinese priest, Chou Mun-mo, to Korea. Chou greatly encouraged the Catholics so that the number of converts continued to increase from four thousand in 1795 to ten thousand in 1800 (Hanson 1980:26), even though the propagation of foreign religion on Korean soil was still technically against the law and that there were sporadic persecutions (GIA 1999:157).

The main reason for the persecution of the Catholics was a challenge to the political system and the orthodoxy of the Confucian Chosun dynasty. For example, in order to maintain the doctrine of the Catholic faith, Catholics from the noble class abolished ancestor worship called "chesa" because they regarded it as a spiritual act of idolatry. At the same time, the government understood Catholics, not only as

a violation of the core of the cardinal virtues of Confucianism but also as a destruction of the political system of the Chosun Dynasty (Min 1982:67). This was the first hermeneutical conflict between culture (tradition) and gospel (theology).

In 1942 Pope Pius XII appointed Paul M. Ro as the first bishop of Korean the nationality, and the Japanese priest Father Hayasaka became bishop of Taegu. The Japanese government further pressured the church as World War II continued (Hanson 1980:27).

During the drafting of the Constitution for the new Republic of Korea (South Korea) in 1948, Bishop Ro of Seoul offered Mass for all who assembled together with many other dignitaries at the Myongdong Cathedral. The Vatican immediately recognized the Republic of Korea when it declared its independence on August 15. Following the Republic of Korea's entry into the United Nations, the North Korean government began an open campaign against Catholics. Priests and laity suffered greatly during the Korean War (Hanson 1980:27). During and after the Korean War (1950-1953), the number of Catholic relief organizations and missionaries increased.

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

● **The Protestantism in South Korea**

In 1984, a motorcade of hundreds of vehicles proceeded along the highway connecting Inchon, a port city, to Seoul. Spectators lining the road would break into applause every once in a while. It was the centennial anniversary of the first

Protestant evangelistic effort. It had been one hundred years since Horace N. Allen, an American physician and the first Protestant missionary, had arrived in the "Hermit Kingdom", Chosun Dynasty, to "Christianize" the Koreans. The motorcade was part of the festivities organized by South Korean Protestants, to celebrate the successful expansion of Protestantism in their country in numbers and influence.

Recent statistics show that more than 25 percent of the population of South Korea is Protestant Christians. The growth of Protestantism in South Korea was an irregular exception (to some observers a miracle). The Protestant church is still growing rapidly. Churches are everywhere, in cities, towns, and even small villages. The capital, Seoul, is filled with church buildings and signs of the cross and has been called "a city of churches" (Moffett 1975:369).

Several of the largest Protestant congregations in the world, including the largest one, Yoido Full Gospel Church, are found, not in the Western world which introduced Protestantism to Korea one century earlier, but in Seoul. According to KRIM (Korea Research Institute for Mission) statistics, 8,103 South Korean missionaries were at work outside of South Korea at the end of 2000. South Korea is indeed one of the most Christianized countries in the non-Western world (Park 2003:13).

Church-related schools, publishing houses, newspapers, broadcasting stations, and a variety of outreach institutions such as the YMCA, the YWCA, Campus Crusade for Christ, and so forth are found in major cities. The Protestant church has indeed reached a point where it is a social force to be reckoned with in South Korea (Park 2003:3).

A "miracle", that no one had expected, happened in Korea over a short period during 1884 - the incredible growth of the Protestant church in numbers and influence. Allen, and the other missionaries, who evangelized the Chosun dynasty,

might well wonder how the seeds they had sown on the soil of the Confucian kingdom could have grown to such a stature (Park 2003:4).

Christianity generally has met with strong resistance in the non-Western countries, since the Western religion has spread throughout the world on the waves of aggressive Western expansionism. Missionaries have been regarded by natives as agents for Western aggrandizement. It has been difficult, if not impossible, for Western missionaries to convert hostile indigenous people such as Indians, Japanese, Chinese, and others to their religion. The early history of Protestant Christianity in the "Hermit Kingdom", Chosun dynasty, was no exception. Indeed, the circumstances under which Protestantism was introduced were even more anti-Western and anti-Christian than elsewhere in Asia, because the bloody persecution of Catholic priests and Korean converts in the eighteenth century had left a stern legacy (Park 2003:13).

Although Protestantism was introduced in 1884, it grew very slowly until the mid-1890s when it took off. The emergence of Japanese imperialism and later Japanese colonial control helped to eliminate Korean hostility toward the Western countries and Protestant Christianity. Japanese colonial control contributed greatly to the remarkable growth of Protestantism in Korea. The helpless Koreans joined the religious community in large numbers for spiritual consolation and for political manoeuvring against Japan. After the liberation against Japanese colonial control in 1945, the Protestant church continued to grow explosively in the 1960s, 1970s, and 1980s, when Koreans, who longed for spiritual solace and fellowship in the process of industrialization and urbanization, joined the church in great numbers (Park 2003:17).

6.2.1. Specific example: Yoido Full Gospel Church

The Yoido Full Gospel Church is a Pentecostal church on Yoido in South Korea. Moreover, it is largest Protestant Christian congregation in the world. This church founded and led by David Yonggi Cho since 1958. I also grew up in a Pentecostal church in South Korea. Therefore, I chose this church as the specific example.

- **Characteristic of Yoido Full Gospel Church**

In order to understand the growth of Yoido Full Gospel Church, it is important first to try to understand what are the fivefold message of the gospel and the threefold blessings of salvation. In the beginning of the Yoido Full Gospel Church, pastor Cho emphasized the fivefold message of the gospel, the threefold blessings of salvation as a church doctrine and the Home Cell System. The Home Cell System was a major factor for the Yoido Full Gospel Church's growth. Yoido Full Gospel Church's doctrine is characterized by the gospel of fullness, which has its foundation in the unadulterated faith of the Word of God, standing on the basis of God-centered theology.

- **The fivefold message of the Gospel (YFGC 1989: 4, 11)**

Salvation: The gospel of salvation is to be forgiven for sins, receive salvation and become children of God by accepting Jesus Christ as Saviour and to begin living a holy and pure life, through the aid and guidance of the Holy Spirit.

Holy Spirit: The Christian, who is born again through the water and of the Holy Spirit (Jh. 3:5), will receive and

be filled with the Holy Spirit that God has promised (Joel 2:28,29). They will live a life which brings glory to God, through the fullness of the Holy Spirit.

Divine Healing: One of the ministries of Jesus Christ was healing. According to Mark 16, Jesus promised his followers who were believers, that if they place their hand on sick people, the people will get well. Therefore, the born again Christian has a duty, as well as a privilege to pray for the sick.

Blessing: Believers who receive salvation are redeemed from the curse of the law, by the grace of the cross (Gal. 3:13, 14). In addition, our Lord feeds believers who first seek the kingdom of God and His righteousness, and when they live for the glory of God with honesty, faithfulness, diligence and loyalty, their life will be blessed so that they may live in all sufficiency. Believers will live a life abundant enough to share with others.

Second coming of Jesus Christ: We believe that Jesus will come to the earth again. The second time His coming to the earth will be seen by all people on the earth. Believers will attend the marriage feast of the Lamb for seven years and reign in the kingdom for one thousand years. After the last judgment is given by Him, who sits upon a great white throne, believers will live a glorious life forever with God, in the new heaven and on the new earth.

- **The threefold blessings of salvation**

The Threefold Blessings are the practical aspects of the Fivefold Message of the Gospel (3 John 2). "Your soul is getting along well" means that by believing in Jesus we live an rich life spiritually, "All may go well with you" means that we are blessed with material things through a life, in which all things work together for the good and "You may enjoy good health" means that believers who have received salvation, are blessed to be delivered from the pain of sickness because Jesus paid the price of healing at Calvary.

Yoido Full Gospel Church believers' greatest mission is to preach the gospel of Christ to the whole world with the faith of the fivefold message of the Gospel and the threefold blessings of salvation.

- **Home cell system**

The dynamics of the growth of the Yoido Full Gospel Church is found in the strong Home Cell system, the Home Cell System is the centre of church activities, and is one of the major factors for its growth. As Moses, upon recommendation of his father-in-law Jethro (recorded in the Book of Exodus 18:13-27), appointed leaders over thousands, hundreds, fifties, tens and led his people, so the members of the Yoido Full Gospel Church are being trained systematically by member leaders under the leadership of the qualified pastors (YFGC 1989: 222-223).

Seoul City, capital of South Korea, has been divided into districts. These districts are subsequently divided into sub-districts, and these sub-districts divided into sections and home cells.

Regular home cell services are held at each member's house, in turn, once a week. Various prayer meetings are carried out, district-wise, throughout these Home Cell

meetings. Members have Bible studies, concerted prayer, and witnessing to their unbelieving neighbours. As members of the Yoido Full Gospel Church, these Home Cell members also participate in the regular services of their church.

Leaders of Home Cells are called sectional leaders, home cell leaders and assistant Home Cell leaders. They are trained at the Laymen Bible School and in bi-annual Home Cell Leader Seminars. The Home Cell Leaders College of the church also provides a 10-week course in the Bible and doctrines.

The Yoido Full Gospel church successfully practices the Home Cell system, which is one of the major factors for growth.

6.3. Statistical analysis on cyber space in South Korea

The world internet users have been increasing rapidly in the past decades. More and more people enter cyber space for a variety of activities.

The internet has become a necessity in the daily lives of all of South Koreans. Therefore, better understanding of cyber space not only the quantitative growth of internet but also how it affects society and the daily lives of people in South Korea is needed.

The National Internet Development Agency of Korea (NIDA) has analyzed the computer and internet usage to provide useful references for establishing government policies, business strategies and academic research. The following diagrams are from the National Internet Development Agency (NIDA) website (www.nida.or.kr).

According to NIDA, "the results of analysis on the computer and internet usage reveals that as of June 2007, the internet usage rate of the population ages 6 and over has reached 75.5% (34.43 million), up by 2.0%p (850 thousand) from the previous year.



Figure 6.1. As of december 2007, the Internet users and use rate

The internet usage rate of the 50s shows the largest increase, rising by 8.1%p from the previous year, gaining on the national usage rate growth.

The biggest internet shoppers were females (63.6%, compared to 49.2% for males) and age 20s (79.3%) and 30s (66.7%). This survey offers a comprehensive look into how the internet is affecting various aspects of society, from producing internet

contents, getting information, communicating, engaging in economic activities, to accessing offline media.

6.3.1. Internet usage rate and internet users in South Korea

According to the National Internet Development Agency of Korea, the internet usage rate is 76.3%, the data is for the population of ages 6 and above, and the number of users is an estimated 34,820 thousand.

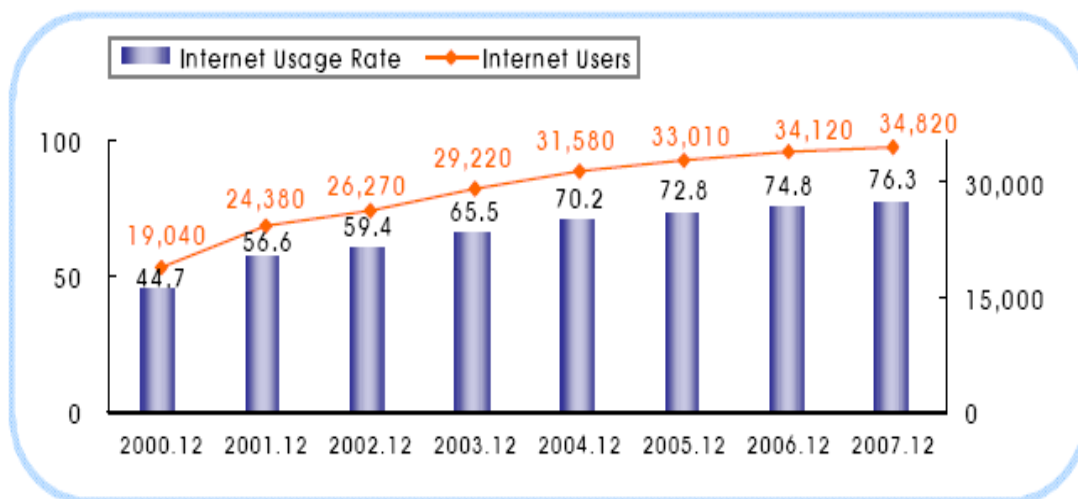


Figure 6.2. As of December 2007, the internet users and use rate

Compared to the previous year (December 2006), the internet usage rate has increased by 1.5% from 74.8%, and compared to December 2002, the number of users has grown by 8,550 thousand from 26,270 thousand.

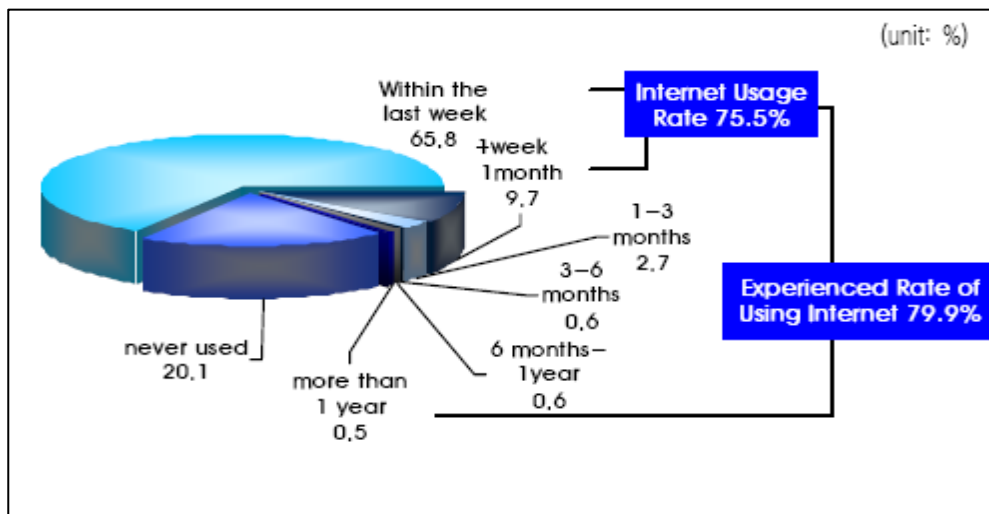


Figure 6.3. As of June 2007, the most recently time using the internet

	within the last 1 week	within the last 1 month (Internet Users)	within the last 3 months	within the last 1 year	have used
Internet Usage Rate(%)	65.8	75.5	78.2	79.4	79.9
Internet Users(thou.)	30,000	34,430	35,670	36,200	36,420

Figure 6.4. As of June 2007, recent internet usage and no. of users

6.3.1.1. Internet usage rate and internet users according to gender

As of December 2007, males have an internet usage rate of 80.8% (19,100 thousand) while females have a rate of 70.3% (16,490 thousand), showing a gender gap of 10.5%.

Compared to December 2006, the internet usage rate for males increased by 1.1% (170 thousand) from the previous year to 80.8% (19,100 thousand) while that for females also increased by 2.0% (510 thousand) to 70.3% (16,490 thousand).

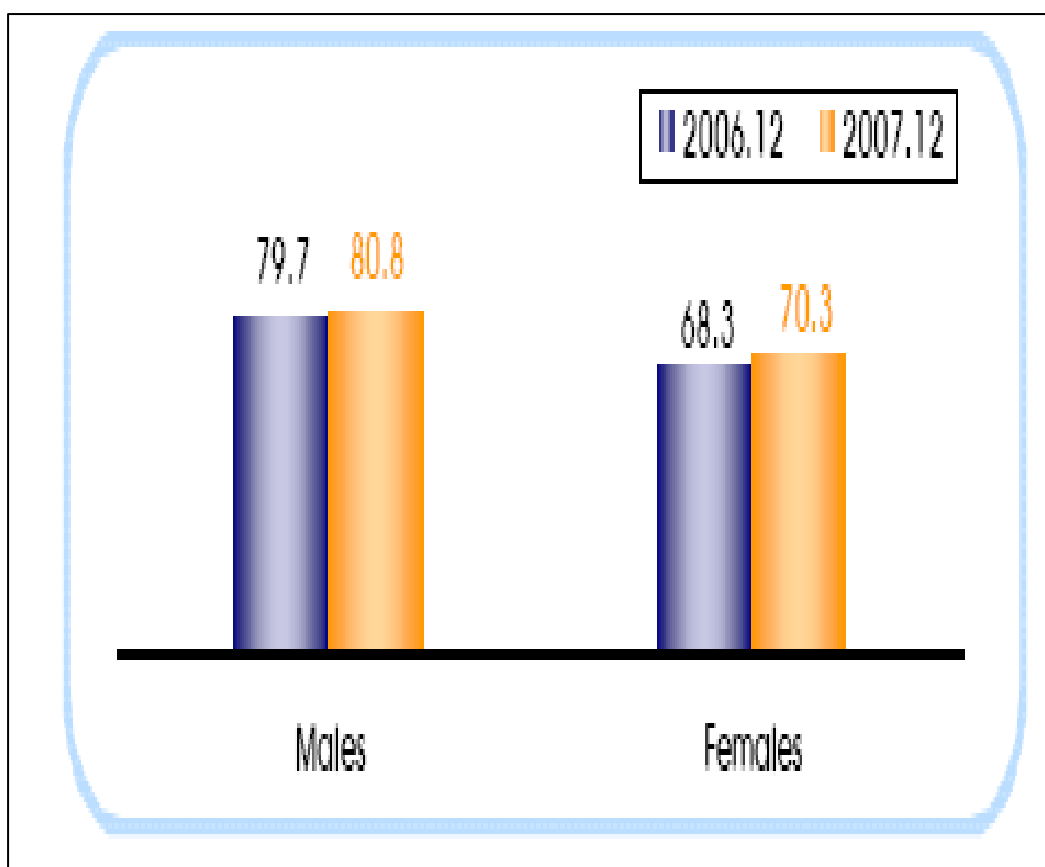


Figure 6.5. As of December 2007, internet usage rate according to gender (%)

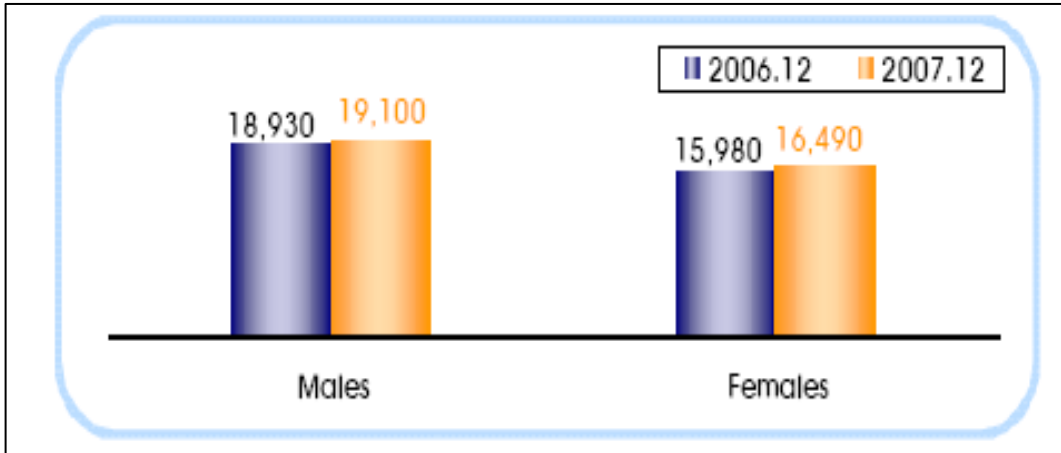


Figure 6.6. As of December 2007, internet users according to gender (thousand)

On the other hand, the gender composition of internet users is found to be 53.7% for males and 46.3% for females.

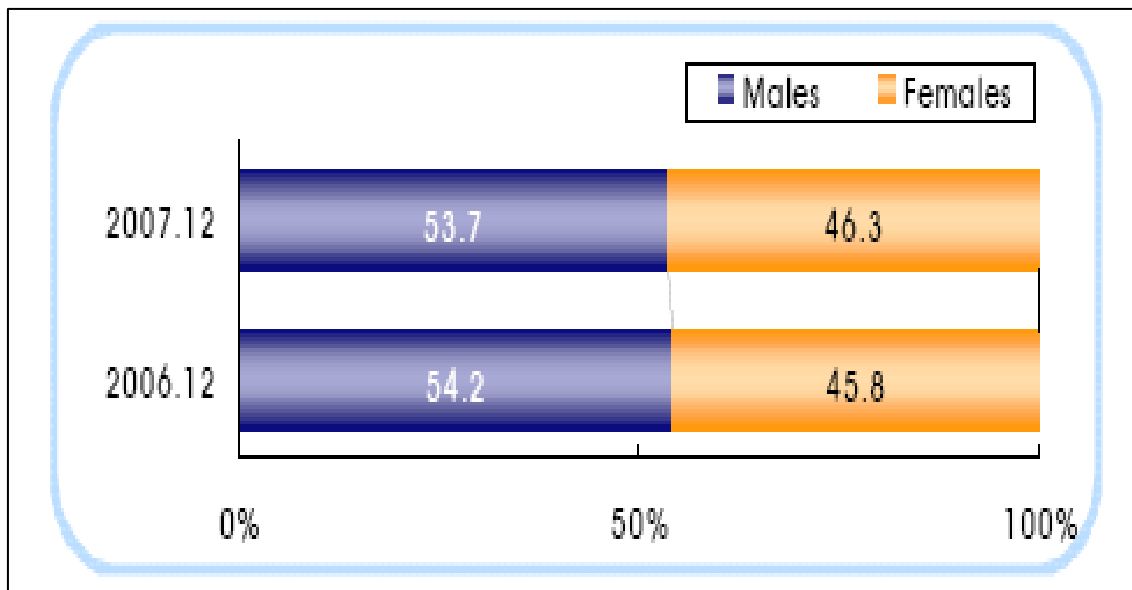


Figure 6.7. As of December 2007, internet users according to gender (%)

6.3.1.2. Internet usage rate and internet users according to age

The internet usage rate of those ages 3-9 showed 79.5%, followed by 99.8% for the teenage (10-19), 99.3% for the 20s, 96.5% for the 30s, 79.2% for the 40s, 46.5% for the 50s and 17.6% for the 60s and above.

The internet usage rate of the 40s increased 4.3% and the 50s increased 3.6% compared to December 2006.

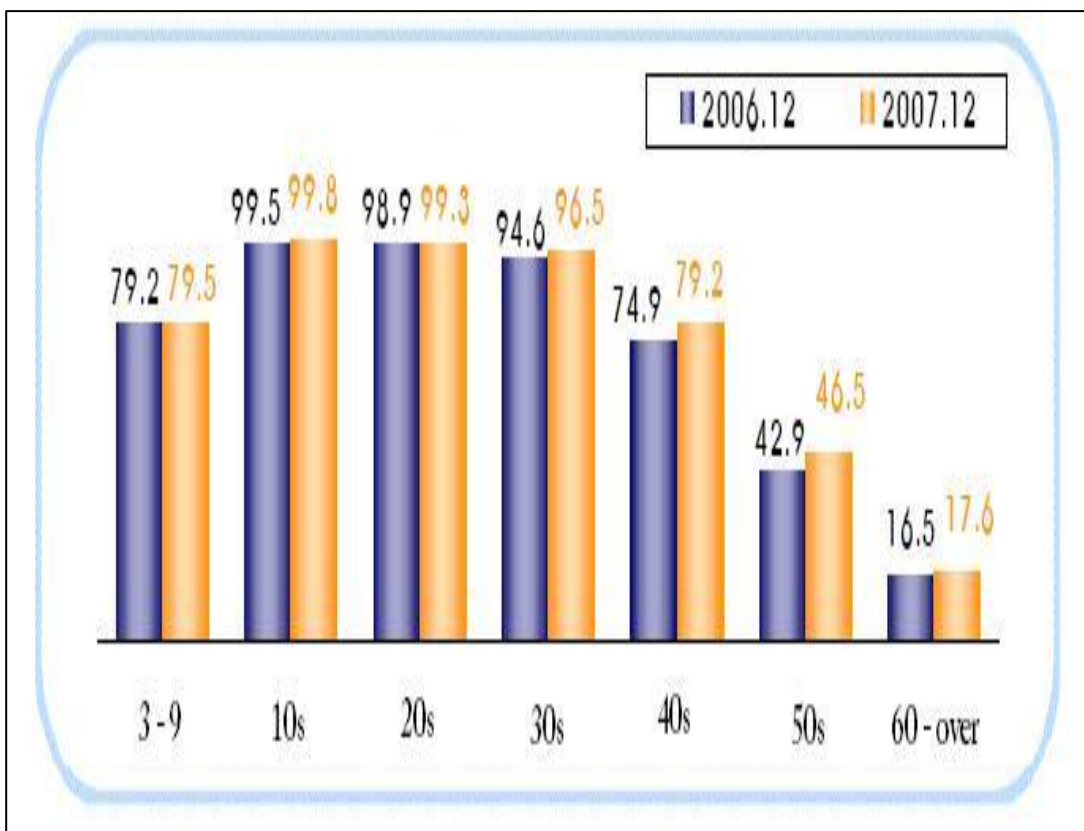


Figure 6.7. As of December 2007, internet usage rate according to age (%)

The Number of Internet users according to age is 3,150 thousand for ages 3-9, 6,620 thousand for 10-19, 7,280 thousand for the 20s, 8,090 thousand for the 30s,

6,600 thousand for the 40s, 2,660 thousand for the 50s and 1,190 for the ages 60 and above.

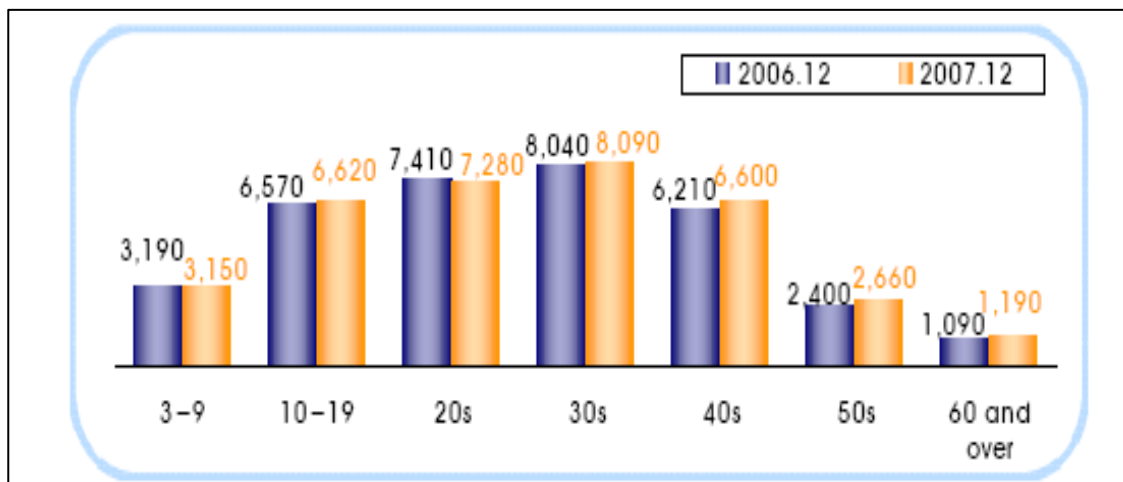


Figure 6.8. As of December 2007, internet users according to age (thousand)

Although the internet usage rates in all age groups are increasing, the gross number of users ages 3-9 and 20s has been decreasing since 2004 because of the decrease in the overall population of ages 3-9 and the 20s groups.

6.3.1.3. Internet usage rate according to occupation

The internet usage rate of students is 99.7%, 99.3% for white -collars, 98.7% for professionals/ managers, 73% for service /sales, 63.1% for house wives and 50.7% for production workers.

Compared to the previous year (December 2006), the biggest increase internet usage rate was with service / sales 4.2%, followed by house wives (2.0%) and production workers (1.7%).

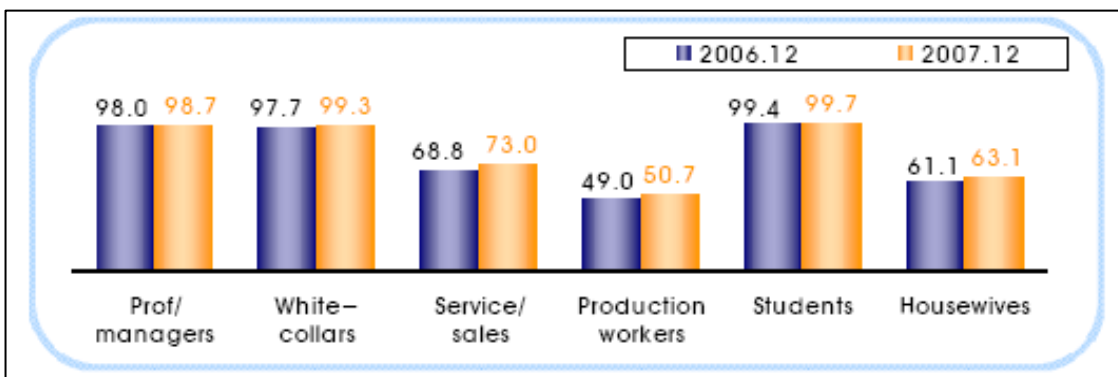


Figure 6.9. Internet usage rate according to occupation (%)

6.3.1.4. Internet usage rate according to education

Almost all students use the internet. Over 96.9% of college graduates and above among the general public used the internet in Dec. 2007, and the highest increase in the internet usage rate was with high school graduates, 3.5% up to 78.2% as compared to the previous year, December 2006.

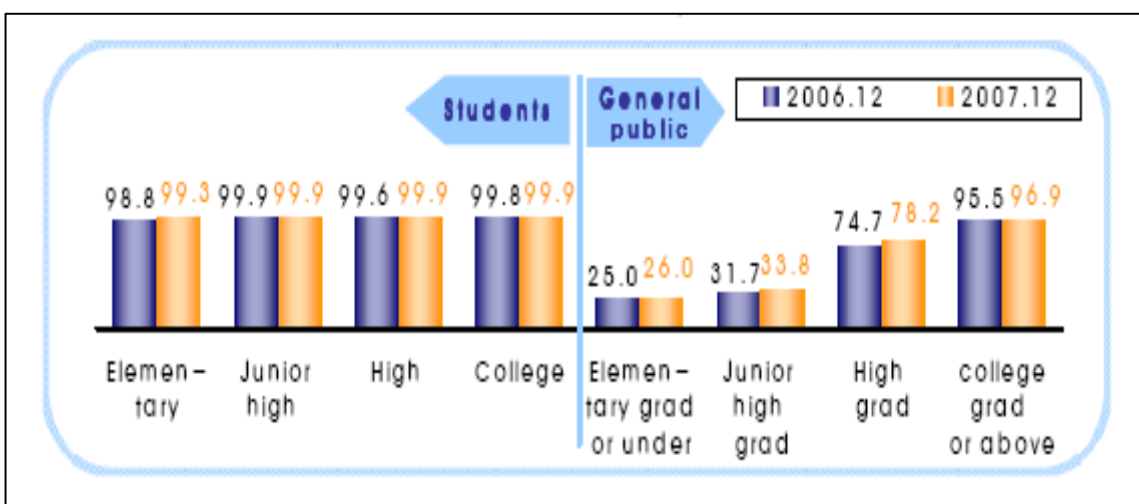


Figure 6.10. Internet usage rate according to education (%)

6.3.2. Internet usage pattern

6.3.2.1. Internet usage frequency

The majority (96.6%) of internet users have used the internet at least once a week, combining 74.1% of internet users access at least once a day with more than one day per week 22.5%.

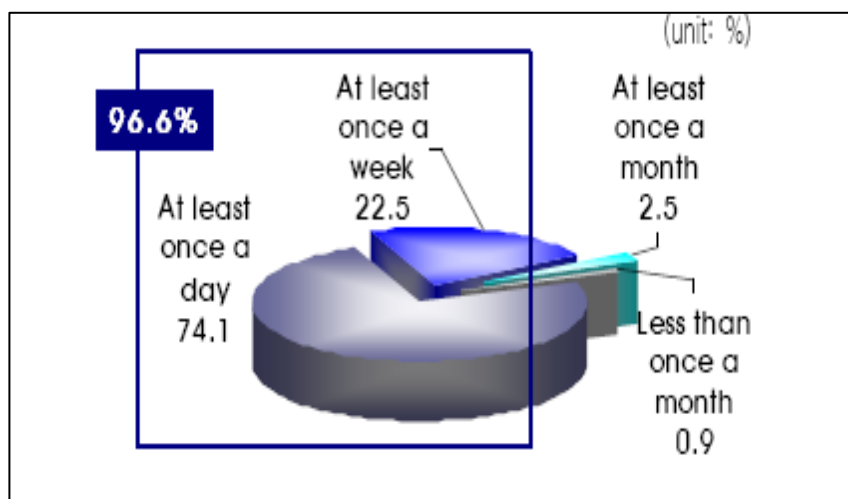


Figure 6.11. Internet usage frequency (%)

6.3.2.2. Internet usage hours

According to NIDA, the weekly average of internet user access of the internet is 13.7 hours.

Almost half (44.9%) users access the internet for an average of more than 14 hours a week, 25.0% for 7-14 hours, 17.9% for 14-21 hours, 20.1% for 21-35 hours and 14.6% for 3-7 hours.

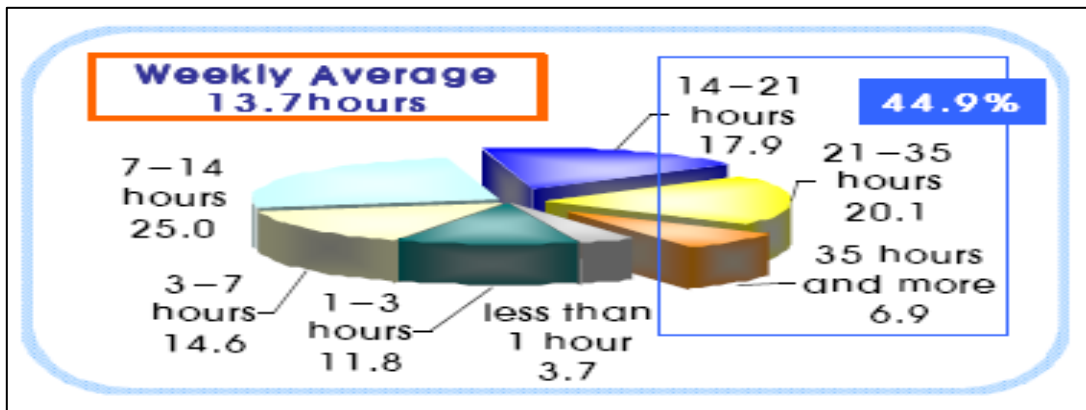


Figure 6.12. Internet usage hours (%)

6.3.2.3. Location of using internet

The location of using the internet is the home. Home ranks as the highest internet using location with 96.3%, 33.1% for the work, 20.9% for the commercial internet access facility, 16.7% for anywhere (including wireless internet access), 15.6% for school, 7.2% for others' home, 3.9% for the non-commercial internet access facility and 3.6% for the educational facilities.

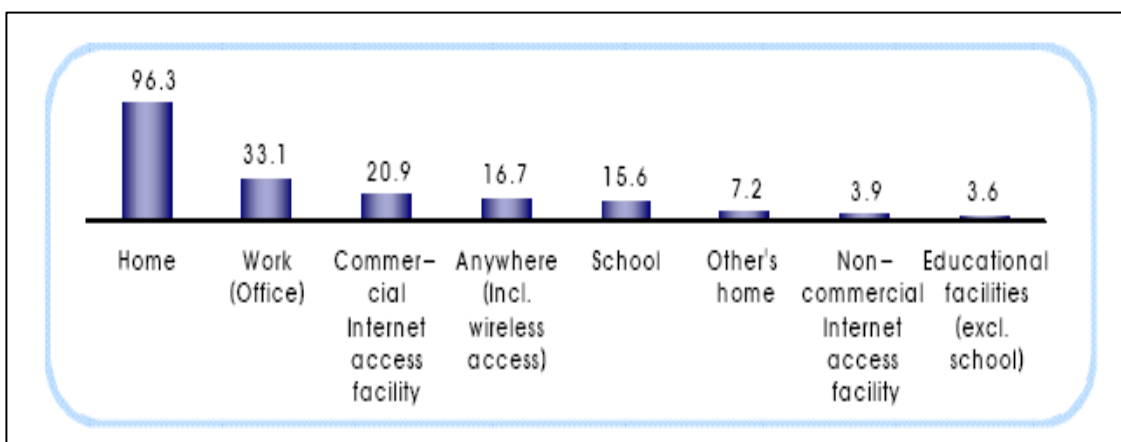


Figure 6.13. Locations of using the internet (multiple responses, %)

6.3.3. Purpose internet use

The main purpose of using the internet is 'getting information or data'. Getting information or data ranks as the highest internet using purpose with 87.5%, 86.1% for leisure activities such as music, games and movies, 83.0% for communicating by e-mail and chatting, 50.5% for internet shopping and selling, 47.9% for education and learning, 40.2% for managing homepage, 36.5% for online club and community, 34.1% for financial transaction, 12.2% for electronic civil affairs, 11.1% for download and upgrade, and 3.5% for job search.



Figure 6.14. Purpose of using internet (multiple responses, %)

6.4. Mission in cyber space

The traditional missionary will always have a place, but will have to work in cyber space. Christian ministries and individuals are trying new evangelism techniques on the internet to make an impact for Christ.

The South Korean churches have developed the cyber mission, as they realized the power of this tool, which they want to use as best as possible for the great commission.

It is difficult to know exactly how many church and mission organization web sites are there in cyber space, because almost all churches in South Korea are using cyber spaces. They have their own web sites, and most of the denominations also have their own web sites.

This study will only analyze one denomination and church in South Korea.

6.4.1. The specific example of the cyber mission of one denomination in South Korea; the Presbyterian church of Korea.

6.4.1.1. The Presbyterian church of Korea

The "Presbyterian Church of Korea" developed and implemented an online web site, because of the general and specific needs of online web site users. They are doing mission work in cyber space through the internet.

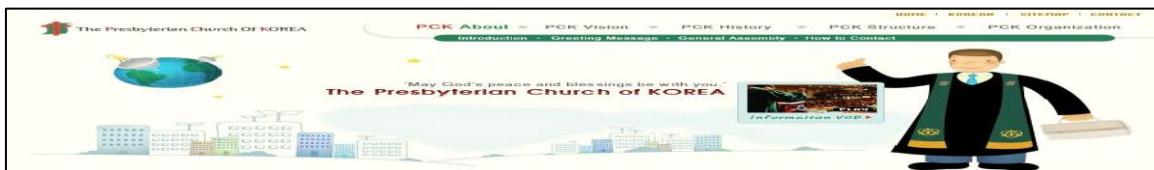


Figure 6.15. The Presbyterian church of Korea online web site (<http://www.pck.or.kr>)

With video messages and text the Presbyterian Church of Korea's online web site, introduces their church to visitors to their web site. It comprises five categories: About PCK, PCK Vision, PCK History, PCK Structure and PCK Organization. Their web site will be analyzed.



Figure 6.16. Five categories on the PCK (<http://www.pck.or.kr>)

- **About the PCK**

"About the Presbyterian Church of Korea (PCK)" consist of several sections: Introduction, Greeting Message, General Assembly and How to Contact.



Figure 6.17. About the PCK (<http://www.pck.or.kr>)

- PCK Vision



Figure 6.18. PCK Vision ([http:// www.pck.or.kr](http://www.pck.or.kr))

According to the missionary vision of the PCK, saving lives is the most important aim of their ministry. Their focus has changed from a "church growth centered ministry" to a "ministry centered on saving lives". Based on their missionary vision, the General Assembly of the PCK has started with a life saving campaign with the slogan "Let's Save Life",

The missionary vision of the PCK develops and put into practice the following 10 themes; Unity and Renewal, National Evangelism, Social Ministry, World Mission and Ecumenical Solidarity, Education Ministry and Training, Faith and Economy, Sharing and Peace on the Korean Peninsula, Christianity and Culture, Public Relations in the Information Age, Basic Policy for Sustainable Growth.

- PCK History

With two kinds of PCK history, major history and historical chronology, the site explains the history of the PCK.

● **PCK Structure**

The PCK structure consists of eight sections; General Assembly Structure, The Office of the General Secretary, The Administrative Support Office, National Mission Ministry, Education Ministry, Social Service Ministry, General Assembly Training Center. Through this web site, any visitors can easily know what kind of ministry they are doing at present.



Figure 6.19. PCK Structure ([http:// www.pck.or.kr](http://www.pck.or.kr))

They also interact between denomination and pastor through this online service. According to the Administrative Support Office, the Administrative Support Office is composed of an Administration Office and Ecumenical Relations and a Planning Office which take care of administration, ecumenical relations, planning and policy making.

The PCK controls their national mission through the National Mission Ministry. The National Mission Ministry conducts the work of evangelism within Korea, and establishes and enables the policy on church renewal, growth and support. It also

tends to specialized mission activities, which include urban and rural mission and military mission.

The Education and Resourcing Ministry is responsible for researching policies concerning all education provided under the General Assembly, developing and publication of teaching resources and educational materials. Other churches can buy their Christian educational materials, books and visual materials through this online web site.

- **PCK Organization**

The PCK's Affiliated Foundations consist of the General Assembly Juridical Foundation, the General Assembly Pension Foundation, Korea Presbyterian Publishing House, Kidokgongbo, the Siloam Welfare Center for the Blind and the Korea Presbyterian Welfare Foundation.

The PCK Self-Administrative Organization is composed of the National Laymen Association, the National Organization of the Korea Presbyterian Women and the Presbyterian Church of Korea Youth.

The National Laymen Association helps churches and the society with teaching the Bible.

The National Organization of the Korea Presbyterian Women aims to serve faithfully through mission work, education and church service in South Korea and abroad. The National Organization of the Korea Presbyterian

Women has influenced on the lives of families, churches and communities.

The Presbyterian Church of Korea Youth develops the Christian youth movement and youth leadership.

The three PCK Self-Administrative Organizations are interacting online with each organization of the denomination. The cyber Mission provides a good opportunity for co-operation with each organization and also with every member of the organizations.

The PCK has Colleges and Theological Seminaries to train church ministers and leaders, and provides online information on and the regulations of their Colleges and Theological Seminaries. [Http://www.pck.or.kr](http://www.pck.or.kr) also provides access to the web sites of these educational institutions.

With a click of your computer mouse you can get what you want to know about Colleges and Theological Seminaries, because this PCK web site and their Colleges and Theological Seminaries, web sites are connected with the internet network system.

- **Ecumenical organization**

This web site on "Ecumenical Organization" provides Christian organizations in South Korea with easily information on other Christian organizations in South Korea. With one click the site moves to web sites of other Christian organization.

6.5. Conclusion

This chapter explored the characteristics of the 21st century South Korean church, as well as its history, how the South Korean church became a strong Christian church, ranking in the second position in the world of today. Specific examples of a strong church in South Korea as well as in the world, and of the Yoido Full Gospel Church were given.

The South Korean church developed the cyber mission, as they realized the power of the internet. Most of the churches have their own web site and they have already started to use the cyber space for church ministry.

In chapter 7 a missionary strategy that makes full use of the opportunities offered by the cyber space will be developed.