

Transforming missions: mission strategy and
cyber space. Research on the use of cyber space
in transforming the mission of the South Korean
church in 21st century.

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Chapter One

Introduction

1.1. Title

Transforming missions: mission strategy and cyber space.

Research on the use of cyber space in transforming the mission of the South Korean church in the 21st century.

1.2. Relevance of this study

The present generation lives in the new information age as a result of rapid computer developments and the accessibility of the internet. Internet connections in South Korea, as in many countries in the world, make access to the world available in every house. It opens up a venue for cyber missions to other countries. The number of the internet users is growing rapidly. Therefore it is a necessity to understand the internet culture, and internet is becoming part of everyday life.

Examples of everyday activities in cyber space are banking, shopping, keeping in contact with friends and family through chatting or email, playing games, finding information. In many countries cyber space is used to set-up a cyber church community for missions. For example in South Africa the Moreleta Park Church has set up an *E-Kerk* (a cyber church). In South Korea almost all churches have some kind of cyber church associated with it. Therefore the use of cyber space to promote Christian mission needs to be investigated.

Bosch (1991: 368-372) noted that our daily life has become so fast and constantly changing that we cannot use past methods to be effective today. Therefore we need a paradigm shift in our thinking about missions today, to become more relevant. There is a need for the church to understand this paradigm shift, and implement it into its thinking and practice of mission.

Cyber mission is becoming important in the information age, and there are many advantages and disadvantages to it. These advantages are to be managed carefully. It is the church's responsibility to use cyber space to the advantage of God's Kingdom. The opening up of cyber space may prove to be a gift from God to his church today. This study intends to concentrate on the new challenges and opportunities of cyber space to the South Korean churches, although the implications for the Christian community worldwide will also be considered.

1.3. Problem statement

The world has been impacted by cyber space (internet). The competitive power in cyber space is becoming one of the important success stories in this information age. Many people and organizations are competing to manage cyber space for their benefit. Cyber space will continue to expand its impact in this information age. But cyber space also increases the confusion between reality and imagination. Therefore the perception of actual reality has decreased, and the world is flooded with information under the cover of anonymity in cyber space.

Cyber space has become a new mission field in this information age. Therefore, the church has the great opportunity to deliver the gospel to the end of the earth through the cyber space (internet).

While many churches and mission organizations, only observe the many problems (crimes and immorality) on the internet, there are many important benefits for mission. Cyber space may be used as a destroying power if it is not counter-acted. To provide an alternative in cyber space is the responsibility of the church, to be the light and salt to the earth and to respond with cyber mission. Therefore the use of cyber space for missionary thinking and practice has to be carefully studied and examined.

The basic problem of this study is: how the church and mission organizations can make use of cyber space in conducting their mission to the world.

Questions flowing from the basic problem are:

- How should the church answer to the Great Commission in the information age?
- How should the church use the cyber space (internet) to reach the ends of the earth?
- How can the churches and mission organizations be motivated and empowered to invest in cyber space (internet)?
- How may the church and missionary organization be encouraged to explain the new possibilities offered to them by cyber space (internet)?

Although this study will focus mainly on the challenges and opportunities of the South Korean churches in the modern information age, the research will also touch on the implication of these challenges and opportunities for the Body of Christ, worldwide.

1.4. Hypothesis

The church in today's world has the great responsibility to embody the "Great Commission"(Mt. 28:19ff), and to deliver the gospel to the ends of the earth. There are still many unreached countries in the world. For example, in South Korea a strong Christian community has developed, but North Korea has no freedom of religion, and the Christian church there is weak and suffering.

Cyber space is an exciting new tool for missionary work to answer to the command of our Lord Jesus Christ in our day. It can reach around the world, and it's available 24 hours a day, 7 days a week, 365 days a year. If we use the opportunities that internet provides, it will help us to reach millions of people in the world - in North Korea, in Muslim countries, etcetera - that, in the past, were very difficult to do.

If the churches and mission organizations rise to the opportunities and the challenges that the information age provides, taking due consideration of the strengths and weaknesses of cyber space, new strategies and methodologies may be developed that will serve the church well in the 21st century.

1.5. Aim of this study

As the internet develops, room for the new life is opening in cyber space. In this cyber-age, Christian churches and missionaries, are playing an increasingly important role in the cyber world.

This study would like to motivate and to empower South Korea churches, the global church, and all mission organizations, to partake in cyber mission through the internet. It is a new passageway to reach the ends of the world.

The aim of this research is to contribute to the opening up of new mission fields in the cyber world, by developing new strategies for internet missionary work to convey the Good News in 21st century.

To achieve this goal, the following steps will be taken.

- Understand the essence of the cyber space.
- Identify the impact of the cyber space.
- Identify the advantages in cyber space.
- Identify the disadvantages in cyber space.
- Evaluate the ministry of the church in cyber space.
- Reflect theologically on the use of cyber space.
- Identify the opportunities of cyber space as a tool for enhancing the church's ministry in the world.
- Develop a strategy for the church to utilize the cyber space.

1.6. Research methodology

In this study different methods of research have been used. This thesis contains both a qualitative and a quantitative approach.

1.6.1. Qualitative research (literary)

This research involved an extensive literature study in which available sources in South Korea and South Africa were utilized. The sources used in this study are primarily published books, articles in journals and periodicals. A number of unpublished theses were also used. Material from many continents has been

collected, but due to of the focus of this research, special attention was given to South Korean sources.

Web sites were searched and relied on. Web-masters (coordinators) were contacted and information was requested with regards to their purpose and strategy, and its advantages and disadvantages. They provided useful material and web addresses.

1.6.2. Quantitative research (empirical)

A comprehensive questionnaire was developed (see appendix). The South African web coordinator was contacted, and the questionnaire was distributed by e-mail to a number of web masters (coordinators) who were working in cyber churches and Christian web sites. The South Korean web coordinators were personally contacted, and they introduced useful material.

1.6.3. Participant observer

As someone who lived before the internet generation and now lives in the internet generation, the writer have experience of many cyber matters, of it's advantages and disadvantages.

The present researcher has been involved in certain cyber web sites such as a Cyworld personal web site, Facebook, Daum blog, Daum web cafe and involved in many cyber ministries with many years. He was not merely an observer in the current undertaking, but also a participant.

While the researcher was in theological training at Han-sei University, he gained extensive experience in mission, and was involved in the OM's missionary training at South Africa in 2002. After he graduated at the University in South Korea, he became a missionary in South Africa from 2003 to the present. The researcher was ordained to the ministry of the Assemblies of God in 2006.

The researcher engaged in extensive discussions and e-mailing with many coordinators of Christian web sites concerning various issues in the cyber world. Therefore, it is evident that while he endeavors to treat his subject material as subjectively and scientifically as possible, his own experience and thinking is reflected in the thesis as well.

It is necessary that I, the researcher, provide some information on my own background and theological position.

● **Personal theology**

The researcher comes from Pentecostal tradition in South Korea and is a missionary at Shosanguve (Block M&M) in Pretoria, South Africa. Today there are many Pentecostalist denominations in the world, including the Assemblies of God. The name Pentecostal derives from Pentecost¹, the Greek name for the Jewish Feast of the Weeks, which falls on the fiftieth day after Passover. Our Pentecostal

^{11 1} According to the Acts 2:1-4. When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them, it is the birthday of the Christian Church.

church² emphasizes a direct personal experience of God through the experience of Holy Spirit baptism, generally evidenced by speaking in tongues.

Pentecostals believe that spiritual gifts, such as speaking in tongues, did not cease after New Testament times and are still available for modern Christians. Pentecostals emphasize that salvation is a free gift received by the grace of God through faith in Jesus Christ, and cannot be earned through good deeds.

Traditionally Pentecostals have taught that the initial evidence of Spirit baptism is speaking in tongues. However, our Pentecostal churches believe that Holy Spirit baptism and speaking in tongues are not required for salvation. I also believe that it is supernatural gifts that may be received from the Holy Spirit, and that not all Christians necessarily receive all of these gifts.

My own position

Theology is "knowledge of God or speech about God." In one way or another, all humans and myself have a theology. And certainly every church and denomination has a theology.

My personal theology begins with the fact that God who created us and has loved us from the beginning, and has sent His Son to redeem us, continues to sustain us (Ps. 68:19,20), and to work within our mission. I believe that God created humans to be loved and worshiped by all people.

Today computers, social networking, media projection, Facebook, Twitter, texting, instant messaging, YouTube – technology and its use are all around us. This is a

² Pentecostal churches are Christian churches that emphasize the work of the Holy Spirit and the exact truth of the Bible.

great opportunity to share the gospel with the whole world. Technology also God's work through us that must be challenged and transformed by the grace of God. All of creation is for God's glory. Cyber mission is very important in today's mission and in need of God's protection and guidance through the Holy Spirit.

Missio Dei

The foundation of my personal theology is the *missio Dei*, the mission of the *Triune* God.

God is a missionary God. Mission is not primarily an activity of the church, but a attribute of God, *missio Dei*. Mission is first and foremost God's mission, and God's mission is defined in terms of his *Triune* character and work. The *missio Dei* will be explored in greater detail in chapter 3 (3.3.1). Those words resonate in my heart from Professor *Meiring* and the readings from Bosch's book (1991: 389-393).

Mission have to be understood in terms of God's *Triune* nature. The classical Western doctrine of the *missio Dei* is God the Father sending the Son into the world, Father and Son sending the Holy Spirit, Father, Son and Holy Spirit sending the church into the world. As far as missionary thinking is concerned, this thinking about the *Trinity*, and about mission as *missio Dei* are the bases of my personal theology of missions. I love God the Father, Son and Holy Spirit, and I am on mission through the *Triune* God. This is foundational to my personal theology.

I believe in the eternal communion of love between the Father, Son and Holy Spirit as the *Triune* God. The Bible teaches that God has chosen to make himself known to us in the person of Jesus Christ. In Jesus I meet God as the Father, Son and Holy Spirit. Without Jesus Christ I cannot understand who God is.

My belief is that the one God exists eternally in the union and communion of the Father, the Son and the Holy Spirit. When I meet Jesus in the Bible he introduces me to the Father. The Holy Spirit leads me to believe in Jesus as God and through Him and the Holy Spirit to be a child of the Father (Eph. 2:8; Rom. 8:15). Through the faith in Jesus, worked in me by the Holy Spirit, I am accepted in the fellowship of the Father and the Son and the Holy Spirit (2 Cor.13:13).

God is protecting my life and help me to go the right way instead of the wrong way. God the Father is an essential part of the salvation process. He gave His only begotten Son so that I may have eternal life in the Kingdom of God (John 3:16). The Son reconciled us with the triune God (Rom. 5:1). Repentance is toward God.

Jesus is revealed in the Scriptures as the Son of God who became a human being, one with the Father and the Holy Spirit; and one with all humanity. Jesus Christ has become one with our human nature in order to save me from my sins. This means that in Jesus Christ the Son of God, I share in his son-ship as a child of God as my Father, and that beloved by God (Jn. 14:21). Jesus is the only way to kingdom of God.

Through the Holy Spirit the Father and the Son came to live in me (Jn. 14:23). He teaches me the truths of God (Jn 16:8), guides me into all truth (Jn 16:12), enables me to discern error, and empower me to obey (Acts 1:8). Therefore, the Holy Spirit works through my mission – He makes me part of the *missio Dei*.

The Bible

The Bible is indispensable to my personal theology. I believe that the words of the Bible have life-changing power. God's Word is the seed which produces new life, and this life-changing power for salvation to all who believe. Without the Bible my

missionary work and evangelism is impossible. My theology is dynamic and growing as I diligently study the Word of God.

The Bible constitutes a guide for my life. It comforts, teaches and encourages me. I trust that the Bible is inspired by God (2Tim. 3:16) and therefore certain (Lk. 1:4) and authoritative. Jesus used the truth of the Bible to oppose and resist Satan's temptations and so should I. I have the Word of God as my weapon (Eph. 6:17).

The Bible was written over a period of more than 1000 years by humans who were inspired by God to write down his word for his world. I trust that God's word contains God's impartial, eternal standard of truth. The whole Bible contains God's word and all we need to know to be saved. In this 21st century, I need the Bible more than ever to stay true to the truth and God's mission.

My personal theology will continue to be developed the rest of my life. I am sure God will continue to give even greater opportunities to lead and share the gospel.

1.7. Overview of the Thesis

- **Chapter One: Introduction**

The relevance of the subject, the problem statement, the hypothesis, the methodology to be used, statement of research objectives and aims are discussed. An overview of the chapters to follow.

- **Chapter Two: The new information age, and its challenges to the church and its mission.**

The chapter is developed to the following issues:

The use of the cyber space (internet) is expanding worldwide, and the number of the cyber space (internet) users is growing rapidly. In the 21st century normal life has to come to grips with understanding the cyber space (internet) culture. It has become a part of life.

The proper definition of cyber space (internet), its interrelatedness, its characteristics, and its influence. A Christian evaluation of the use of the cyber space.

● **Chapter Three: Mission at the beginning of the 21st century.**

This chapter will attempt to answer the following questions:

- How strong is the Christian community in the world today?
- What is mission? What is the goal of mission?
- What does the Bible say about mission?
- What is the South Korean perspective on mission?

This study proposes a fresh perspective on what the cyber mission has to offer in terms of the theology and practice of missions.

● **Chapter Four: Cyber mission**

This chapter will analyze the advantages and disadvantages of cyber mission, the theological understanding of cyber mission, and the need for a cyber mission today

- **Chapter Five: Cyber community and mission**

The chapter discussed a number of issues:

What is the cyber church? A comparison of the advantages of a cyber church and its disadvantages. A proposition for a cyber church in 21st century.

- **Chapter Six: Cyber Mission today: the South Korean experience.**

Specific examples of the South Korean church and missionary organizations are discussed. How do they use the internet in their missionary programmes?

- **Chapter Seven: Cyber mission strategy**

This chapter proposes a cyber mission strategy for 21st century churches and missionary organizations.

- **Chapter Eight: Conclusion**

At the end of the thesis the main conclusions of my research are tabled. This includes insights and suggestions that may guide the churches in South Korea on their way to proclaim the Gospel of Christ in the 21st century. Recommendations for future studies and research in this regard are added.

Chapter Two

The new information age, and its challenges to the church and its mission.

2.1. Introduction

The use of the cyber space is expanding world-wide, and the number of the cyber space users is growing rapidly. In the 21st century the world has to come to grips with the cyber space culture. It has become a part of life. How cyber space touches the lives of people will be discussed as follows:

A brief introduction to the basic building blocks of cyber space, its proper definition, different categories of cyber space and their interrelatedness is needed. The characteristics of cyber space and its influence, a Christian evaluation of cyber space, will be discussed in the following pages.

2.2. Cyber space - A comprehensive definition

Meanings of the term “cyber space” have developed and evolved. The term cyber space was coined by Gibson (1984) who used it as part of a science fiction novel, *Neuromancer* (Wertheim 1999: 223-224). The term cyber space literally means 'navigable space' and is derived from the Greek word *kyber* (to navigate) (Dodge & Kitchin 2001: 1). Gibson described cyber space in his cyber novel as follows;

"The matrix has its roots in primitive arcade games, in early graphics programs and military experimentation with cranial, cyber space. It is a consensual hallucination experienced daily by billions of legitimate operators, in every nation, and by children being taught mathematical concepts; a graphic representation of data abstracted from the banks of every computer in the human system with its unthinkable complexity, lines of light ranged in the non-space of the mind, clusters and constellations of data, like city lights, receding" (Gibson 1984: 51-67).

The term cyber space, coined by Gibson, clearly owes much to the term "cybernetics", invented by Norbert Wiener in 1948. The term cybernetics is delivered from the Greek word *kubernetes* literally 'steersman' or 'pilot'. It was defined by Norbert Wiener in his book as 'the science of control or communication, in animal and machine'. A cybernetic system works like a thermostat, turning a boiler on or off, when a system goes down or up to a certain point (Whittaker 2004: 9). Computer technology is closely associated with cybernetics.

Hayles (1996) points out that Gibson's neologism and his vision of the future did not spring out of nothing, but originated from technical and social innovations that changed our world view in the 1980s and 1990s (Whittaker 2004: 4).

According to Benedikt (1991) the developed cyber space does not exist outside the science novel and the imagination, but he believes that cyber space is 'now under construction' (Benedikt 1991: 122-123).

Stone(1991) states in her discussion of the term that cyber space exists only through social interaction created by communal agreement; her emphasis on

"communal agreement" remembers of Gibson's (1984) reference to cyber space as a "consensual hallucination".

At present cyber space has many different definitions, some viewing it as imaginary but in development, others as real and present, others as an individual conceptual space, others as a product of social interaction, others as virtual reality, others as transmission of information, others as communication over computer networks without regard to physical geography (Strate, Jacobson, & Gibson 2003: 4). The cyber space does not consist of one homogeneous space, but is rapidly expanding. These cyber spaces provide different forms of interaction and communication.

The term cyber space has many different definitions, and it acts as a nexus to a variety of different phenomena. In general these spaces can be categorized into those existing within the technologies of the internet, those within virtual reality, and conventional telecommunications such as the phone and fax (Whittaker 2004: 5).

Table 2.1 Cyber space

Cyber space		
Internet	Virtual Reality	Telecommunication

2.2.1. Internet

Although we may hold very different concepts about the cyber space, internet media, most agree that the internet is the most obvious current incarnation of cyber space in the 21st century.

The internet is commonly defined as a worldwide, publicly accessible computer network, linking different computer networks around the world. The internet is typically described as a network of networks that consists of millions of smaller domestic, academic, business, and government networks (Bothma 2000: 3; De Beer 1998: 475; Whittaker 2004). The internet may be a mass medium, but it is also a very personal one.

Carson, International President for the research company *Nielsen Online* noted (WARC News 2010),

The internet is no longer a niche technology - it is mass media and an utterly integral part of modern life. Almost no aspect of life remains untouched by online media.

As our lives become more fractured and cluttered, it isn't surprising that consumers turn to the unrivalled convenience of the internet when it comes to researching and buying products.

According to Haupt (2001: 21) the internet is a worldwide communications network that has made it possible for people of all ages, cultures and orientations to communicate with one another through the computer. The internet connects millions of computers together globally, forming a network in which any computer can communicate with any other computer as long as they are both connected to the internet. Casanova et al (2001: 245) also define the internet as a network of interconnected computers used primarily for communication and information exchange.

Although some networks are relatively autonomic, almost all networks allow connections to other networks by the protocols (ways of exchanging information). The means by which computer networks are connected is the protocol TCP/IP (Transmission Control Protocol/ Internet Protocol) (Dodge & Kitchin 2001: 2). For example, the information that travels over the internet does so through a variety of languages known as protocols. These protocols, TCP/IP, came to be called the internet.

Every internet-connected computer is assigned a unique internet protocol address (IP address) (Rayport & Jaworski 2003: 30-31). An IP address is an unique number consisting of four parts that identifies a computer on the internet (e.g., 123.145.67.189). Because of the IP address is difficult to remember such number, so domain names were invented.

Through its domain name one's site can easily be referred to (Bickerton 2000: 293). A domain name is the main part of an internet address (Cox & Koelzer 2004: 313). For example, in the address <http://www.up.co.za>, "up.co.za" is the domain name, and "co.za" indicates that the site is based in South Africa; in <http://logos.co.kr>, "logos.co.kr" is the domain name, and "co.kr" indicates that the site is based in South Korea. In these examples the domain extension indicates the country where the site is based (Cox & Koelzer 2004: 313; Shelly, GB, Cashman, TJ, & Vermaat, ME 2003: 8).

The success of the internet is based on the development of protocols for transferring files over distributed networks. Therefore anyone with a computer can connect through the protocols to one of the network spaces to the internet (Rosenberg 2004:17).

Table 2.2. Current Top-Level Domains

Original Top-Level Domains	Type of Domain
Com	Commercial organizations, businesses and companies
Edu	Educational institutions
Gov	Government agencies
Mil	Military providers
Net	Network providers
Org	Non-profit organizations
Newer Top-Level Domains	Type of Domain
Museum	Accredited museums
Biz	Businesses of all sizes
Info	Businesses, organizations, or Individuals providing general Information
Name	Individuals or families
Pro	Certified professionals such as doctors, lawyers and accountants
Aero	Aviation community members
Coop	Businesses and cooperatives such as credit unions and rural electric co-ops

2.2.1.1. A brief history of the internet

The birth and growth of the internet, also known as the "International electronic network" was firmly rooted in the circumstances of the Cold War by the Advanced

Research Projects Agency (ARPA) of the U.S. Department of Defense, which was founded following the launch of Sputnik 1 on 4 October 1957 by the Soviet Union to pursue scientific, military and academic research (Slevin 2000 :28; Whittaker 2004: 19).

The U.S. military wanted to be sure networked computers can communicate with each other, no matter where they were located and no matter what system each target computer was running, even if a missile attack or nuclear attack disabled portions of the network.

To accomplish this, they creating the first long-haul computer network, it would be the first major element of cyber space in a network called Advanced Research Projects Agency Network (ARPANET)³ that led directly to the internet.

They made a network with four sites: the University of California at Los Angeles, the Stanford Research Institute in Menlo Park, the University of California at Santa Barbara and the University of Utah in Salt Lake City. The internet worked (Wertheim 1999: 222-223; Slevin 2000 :31). However, the ARPANET was not easily available to anyone outside ARPA's direct circle. Clearly there was need for a civilian network as well.

During the late 1970s and 1980s more and more networks developed. Rregulation of ARPANET was passed to the U.S. National Science Foundation (NSF) in 1982. The NSF made the further decision to build a national "backbone" network called NSFNET to serve it.

The NSFNET is a simple system known as e-mail. Finally the NSFNET and the various regional networks became known as the internet (Slevin 2000: 33; Campher

³ ARPANET - one of the core goals of its design was to be a communication network that would survive nuclear war.

2006: 11; Wertheim 1999: 224). As the internet grew through the 1980s and early 1990s, many people realized the increasing need to be able to find and organize files and information.

By the early 1990s, the internet was exponentially increasing, and many things could be done on the internet, which means anything that could be turned into a digital file could be transferred: documents, pictures, software, video, etc.

One of the most innovative and comprehensive devices for the exchange of information through the internet today is undoubtedly the World Wide Web (WWW). The WWW was developed in 1989. The WWW consists of multimedia data (mostly text and static graphics, but also sound, animation, movie and virtual space) which are stored as hypermedia documents that contain links to other pages of information (Bothma 2000: 10; Slevin 2000: 37; Campher 2006: 11; Wertheim 1999: 224).

The first graphical web browser was developed in 1994. A browser is a program (such as Netscape Navigator or Microsoft Internet Explorer) with which one user can connect to a remote computer host, and explore and interact with the information stored on the WWW. For example, it is now possible to do shopping, banking, finding information, playing games and much more. This browser made internet more than a communication and file exchange network (Campher 2006: 11; Kitchin 2001: 3).

The growth of the internet has been astonishing. In 1997 the number of people using the internet worldwide was 70 million, within 10 years this had grown to 1.3 billion (www.internetworldstats.com/emarketing.htm).

2.2.1.2. Languages - online language populations

English is currently the language for communication on the internet. This may be a result of the internet's origins. After English (452 million of Web visitors) the most-requested languages on the World Wide Web are Chinese 321 million, Spanish 129 million, Japanese 94 million, French 73million, Portuguese 73 million, German 65 million, Arabic 41 million, Russian 38 million and South Korean 37million (From Internet World Stats – [www.internetworldstats.com /com/ststs.htm](http://www.internetworldstats.com/ststs.htm), updated March 31, 2009). By continent, 41.2% of the world's internet users are based in Asia, 24.6% in Europe, and 15.7% in North America (From Internet World Stats, updated March 31, 2009).

An estimated 23.8% of the world population has access to the Internet with the highest access rates in North America (74.4%), Oceania/Australia (60.4%), and Europe (48.9%), Middle East (26.7%), Asia (17.4%) and Africa (5.6%). In terms of broad-band access countries such as Iceland (26.7%), South Korea (25.4%) and the Netherlands (25.3%) lead the world.

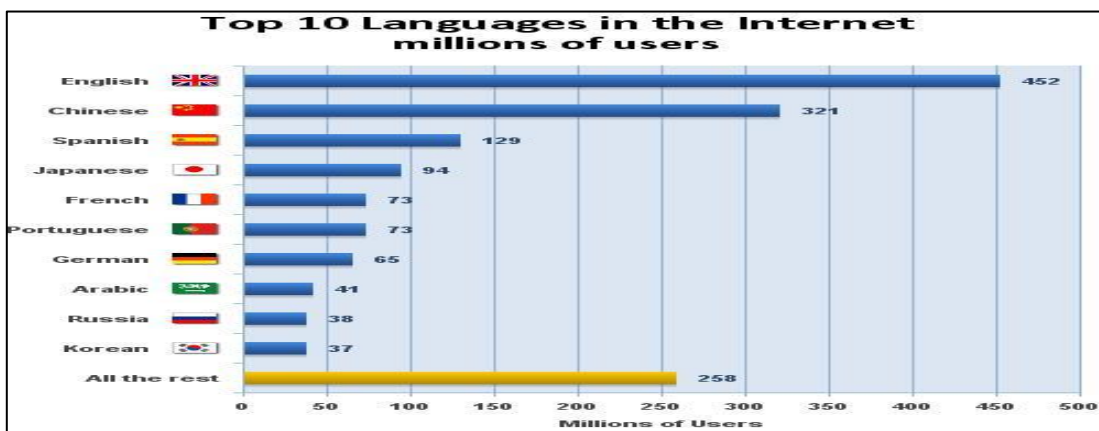


Figure 2.1. Top 10 Languages in the internet

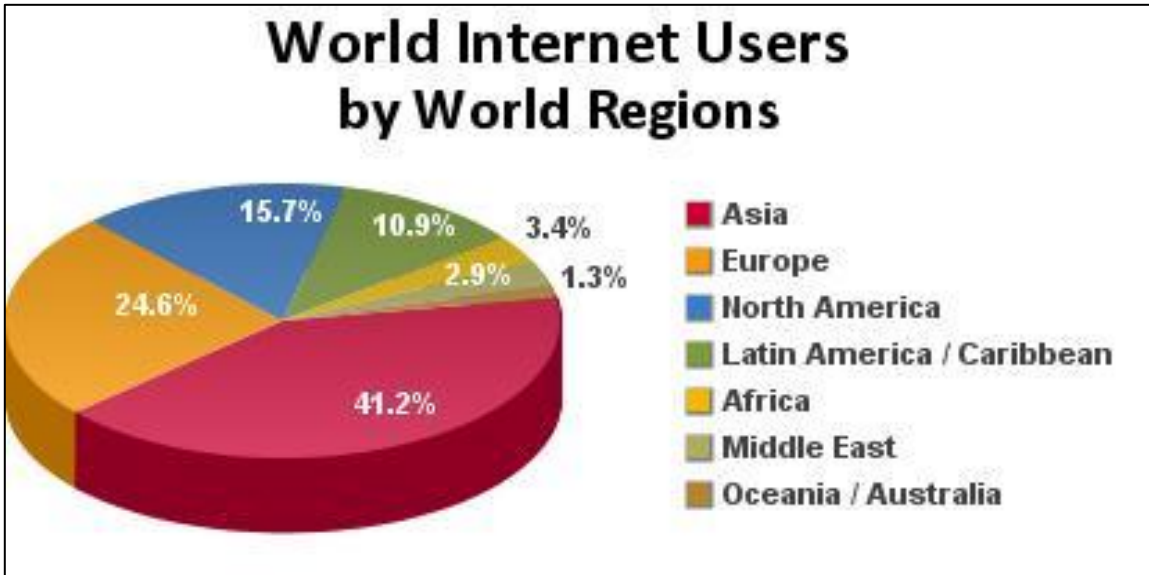


Figure 2.2. World internet users by world regions

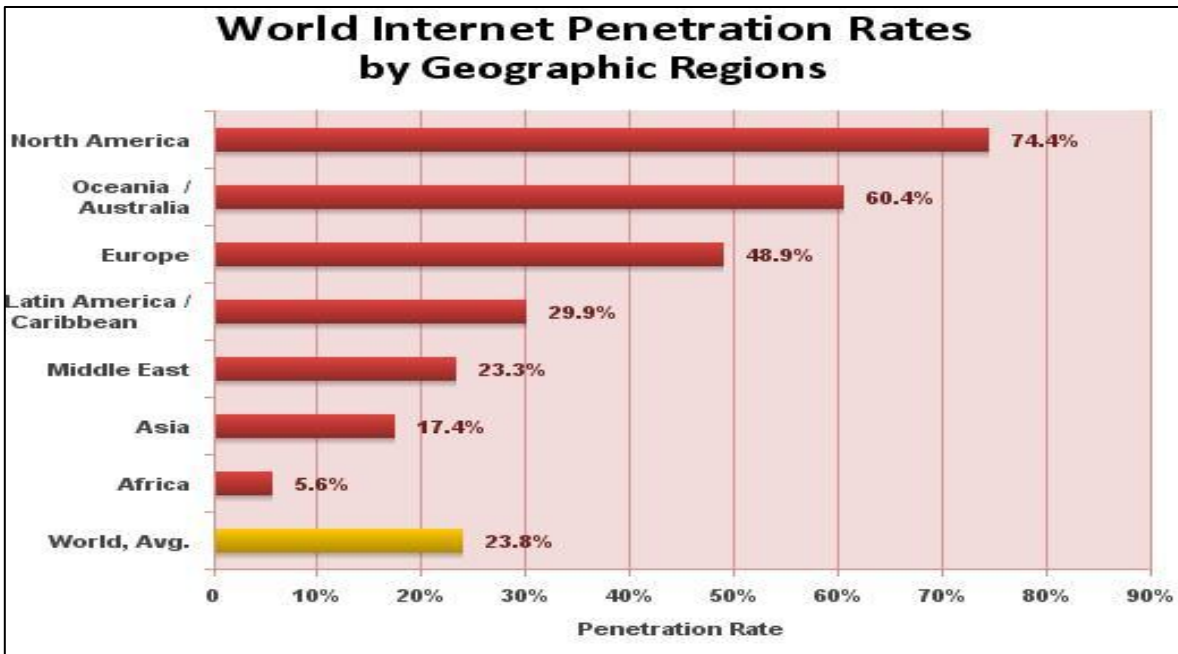


Figure 2.3. World internet penetration rates by geographic regions

2.2.1.3. Description of the main internet application

The application of internet has been developed and implemented because of the general and specific needs of internet users. In this section, an all-inclusive account of applications will not be provided, but only some of the main kinds of internet application, like Telnet, Electronic Mail (E-Mail), Newsgroups (Usenet), Internet Relay Chat (IRC), File Transfer Protocol (FTP), Internet TV and Radio, Blog, Twitter and the World Wide Web (WWW).

Table 2.3. Internet application

Internet Application	Purpose
Telnet	Work on a computer elsewhere on the internet
Electronic Mail (E-Mail)	Exchange electronic messages with other internet users
Newsgroups (Usenet)	Participate in a wide variety of on-line discussion groups
Internet Relay Chat (IRC)	Chat with other internet user
File Transfer Protocol (FTP)	Retrieve file from a computer elsewhere on the internet
Internet TV and Radio	Watching and listening through the internet

Twitter	Free social networking
Blog	Online dairies
World Wide Web (WWW)	Carry out all of the above operations as well as transferring text, images, sound and video to a local computer

- **Telnet**

Telnet (Teletype network) is a client-server protocol. Telnet was one of the first applications to become available on ARPANET (Advanced Research Projects Agency Network) and is still used in some form on the internet today (Slevin 2000: 35).⁴

Telnet was developed in 1969. At that time most users of networked computers were in the computer departments of academic institutions and government facilities (<http://en.wikipedia.org/wiki/TELENT>).

Telnet applications allow a computer to connect into other computer systems like platforms, so that users can log on and operate remote computers. It is possible to connect a computer through the internet to a remote computer located somewhere else in the world, so that any computer becomes a terminal of the remote computer through the Internet (Nothnagel 2006: 40).

⁴Telnet (teletype network) is a network protocol used on the internet or local area networks to provide an interactive communications facility.

This function of the internet can be used to consult and search remote databases such as the Bulletin Board Systems (BBSs: electronic notice boards) and library catalogues (Slevin 2000: 35).

- **Internet relay chat (IRC)**

Today there are thousands of running Internet Relay Chat (usually called IRC services) networks in the world. IRC was developed late August 1988 to replace a program called MUT (Multi-user talk). This Internet Relay Chat changed much during its life on the internet.

Internet Relay Chat is an interactive real-time chat service that allows two or more people to talk to each other about specific subjects by typing in text. Internet Relay Chat also allows users to engage in individual conversations through a computer network. They can create their own channels to whoever wants to join internet Relay Chat. The channel⁵ operators may decide on the channel topic, and limit the number of participants in a channel. All internet Relay Chat (IRC) participants can send and receive their data file to each other through the internet (Slevin 2000: 36).

- **Electronic mail (e-mail)**

Electronic mail (e-mail) is a form of digital message that allows users to send each other messages. Messages can be transmitted between two users or one user and several others through a computer network. The internet is most commonly used for sending and receiving electronic mail. Electronic mail become synonymous with the

⁵ The basic means of communication in an established IRC session is a channel.

internet (Bothma 2000: 2). E-mail is quick, easy and practically free. Today, people use their personal computer more often for e-mail than any other application.

- **File Transfer Protocol (FTP)**

The File Transfer Protocol (FTP) is a network protocol used to transfer data from one computer to another through the internet.

File Transfer Protocol exchanging files across a network, such as over the internet, makes it easy for up-loading and down-loading of files from one computer to another on the internet. For down-loading or up-loading on the internet, a File Transfer Protocol program is needed. It is mostly used as an attachment with the e-mail (Nothnagel 2006: 40).

The File Transfer Protocol is changing the basis for the production, sale, and distribution of anything that can be reduced to a computer file for transmission. This contains documents, publications, software products, music, photography, video, animations, graphics and other arts.

- **Internet TV and Radio**

There are a number of television channels and thousands of radio stations distributing information on the internet. The user of the internet can discuss and watch television programs broadcast through the internet websites (Slevin 2000: 38-39).

- **Newsgroups (Usenet)**

Newsgroups (also known as Usenet⁶) can be described as participating in a worldwide variety of on-line discussion groups system. Newsgroups were established in 1979 as a replacement for a local announcement program, this system was created for Universities and Colleges on-line based community.

It is like a public notice board on the internet. It consists of over 60,000 Newsgroups each dedicated to particular topics. For example, when sending a message to a Newsgroup, everyone in that group who reads that group can see it and can contribute to the discussion publicly by e-mail (Slevin 2000: 35-36).

Today, the Usenet is similar to internet e-mail messages, however, any Usenet user has access to all Newsgroups, unlike internet email messages. The difference with Usenet and internet email messages is that Usenet requires no personal registration.

The major set of worldwide newsgroups is contained within nine hierarchies; alt. *, comp.*, humanities.*, misc. *, news. *, rec. *, sci. *, soc. * and talk. *. However eight hierarchies are used under consensual guidelines but not alt. *.

⁶ Usenet is one of the oldest computer network communications systems still in widespread use.



Figure 2.4 Big nine hierarchies of usenet⁷

- **Blog**

There is no doubt that the Blogs is currently having a very big influence in the world. The term blog was coined by Jorn Barger on 17 December 1997, as a log of the web or weblog (<http://en.wikipedia.org/wiki/BLOG>).

A blog⁸ is a type of website. Many blogs provide regular entries with commentary, descriptions of events, graphics, video, online diaries or news on a particular

⁷ Big eight hierarchies of Usenet and examples are following:

1. comp.*: computer-related discussions (*comp. software, comp.sys.amiga*). 2. humanities.*: [Fine arts](#), [literature](#), and [philosophy](#) (*humanities.classics, humanities.design.misc*). 3. misc.*: Miscellaneous topics (*misc.education, misc.forsale, misc.kids*). 4. news.*: Discussions and announcements about news (meaning Usenet, not current events) (*news.groups, news.admin*). 5. rec.*: Recreation and entertainment (*rec.music, rec.arts.movies*). 6. sci.*: Science related discussions (*sci.psychology, sci.research*). 7. soc.*: Social discussions (*soc.college.org, soc.culture.african*). 8. talk.*: Talk about various controversial topics (*talk.religion, talk.politics, [talk.origins](#)*).

subject. In the cyber space, there are many different types of blog⁹. The difference between blogs is its type of content¹⁰. The common blog is an ongoing diary.

According to “Pew Internet & American Life Project (www.pewinternet.org) the blogger’s main reason for keeping a blog is for creative expression and sharing life experiences.

The primary characteristics of a blog include: (1) Links to related news articles, documents, blog entries within each entry (attribution) (2) Regular, date-stamped entries (timeliness) (3) Archived entries (old content remains accessible) (4) Links to related blogs (blogrolling) (5) Passion (voice).

- **Twitter (Tweet)**

The twitter was created by Jack Dorsey in 2006. It has gained notability and popularity worldwide. This service enables its users to send and read messages known as the SMS of the internet.

⁸ People who maintain a blog are called bloggers. The act of updating a blog (adding an entry) is called blogging and the collective world of blogging is the Blog-o-sphere.

⁹ As of December 2007, blog search engine “Technorati” was tracking more than 112,000,000 blogs in cyber space.

¹⁰ Music, photographs, audio, video, art, etc.



Type	Private
Founded	2006
Headquarters	San Francisco, California, USA
Key people	Jack Dorsey, Chairman Evan Williams, CEO Biz Stone, Creative Director
Industry	mobile social network service, micro-blogging
Revenue	▲ \$400,000 Q3 (2009) (projected) ^[1]
Employees	74 ^[2]
Website	http://twitter.com/

Figure 2.5. Twitter (<http://twitter.com>)

According to Wikipedia, the free internet encyclopedia, “the twitter is a free social networking and micro blogging service that allows its users to send and read other user’s updates (otherwise known as tweets), which are text based posts of up to 140 characters in length (<http://en.wikipedia.org/wiki/TWITTER>)”.

It allows bloggers to instantaneously share thoughts and feelings with people, and is much faster than e-mail or writing. Therefore it is very useful for help response from friends, as well as for urgent prayer requests.

- **Facebook**

The Facebook phenomenon having started at Harvard in 2004 as a way for Ivy League students to keep tabs on one another, and then opened its doors to anyone over the age of 12 in 2005. Actually, it started at USA, but its user members were not only USA but also outside the USA. More than 70% of Facebook users are

living outside the USA. If Facebook was a country, it would be the world's third largest country population wise, two-thirds bigger than the USA (Fletcher 2010)¹¹.

Facebook is a communication platform like the telephone, but far more interactive and multidimensional. The Facebook ID is the gateway to the digital world (Rice 2009:61).

Facebook impacted on the modern digital world's social networking. According to Rice (2009), its impact can be divided into three categories, having an audience, revelation not reticence, and constant presence. The online life in Facebook has an audience, even though never expected. The internet users can see what happens in each one's online life. This internet system let people reveal their life rather than isolate it. According to Rice digital technology collapses spatial boundaries and social contexts. Facebook can bring all the people together who might not normally be co-present. He believes that what happens online is connection - not community. The online connection can be more life-giving than many of our offline relationships, but they are not the same (Rice 2009: 167).

●World Wide Web (WWW)

One of the most innovative and comprehensive devices for the exchange of information through the internet is undoubtedly the World Wide Web (WWW). The World Wide Web was developed in 1988. The World Wide Web is a system of interlinked hypertext documents accessed through the internet. It was the first program not only using the common File Transfer Protocol but also the Hypertext Transfer Protocol and at the time it was the only way to view the Web.

¹¹ Dan Fletcher 2010. *How Facebook is redefining privacy*, in internet TIME magazine, Thursday, May. 20,2010.

Many people use the terms internet and the World Wide Web interchangeably, but in fact the two terms are not synonymous. The World Wide Web is an important application of the internet. The World Wide Web is just one of its ways.

The World Wide Web is a way of accessing information through the medium of the internet, along with many other services, including e-mail, file transfer, and others (Strate, Jacobson, & Gibson 2003: 11-12). The World Wide Web can be used both to receive information and to make it available to others on the internet.

The World Wide Web consists of multimedia data which are stored as hypermedia documents that contain links to other pages of information (Bothma 2000: 10; Slevin 2000: 37; Campher 2006: 11; Wertheim 1999: 224). The World Wide Web document also contains graphics, sounds, text, videos and other multimedia, and navigates between them by using hyperlinks.

2.2.2. Virtual reality

As computers took over two words entered the English vocabulary: "cyber space" and "virtual." The first, as we have already noted, was coined by the science fiction author: Gibson (1984). The second carries the prestige and load of a philosophical tradition dating back to the Middle Ages (Ryan 1999: 78).

Virtual reality means it is not true, but a simulation that gives the effect and essence of reality, that creates a sense of presence when playing over a computer network (Strate, Jacobson, & Gibson 2003: 10). The aim of virtual reality is to create an atmosphere where the experiences are the same as in the real world.

The virtual reality is generated through the computer's interaction with its user. Virtual reality developed rapidly in the 1990s, with an increasing amount of research

and commercial projects. The most prominent virtual reality applications are flight simulators in the military, game varieties, architects model houses, accident simulation, rehearsal of a surgical operation on a virtual patient, learning to drive and how to handle emergency situations (Ryan 1999: 42). However, virtual reality technologies are not as advanced in development as the Internet (Dodge, & Kitchin 2001: 12).

Today this virtual world is quickly becoming very real in many of its manifestations.

2.2.3. Telecommunications

Telecommunication is a compound word with the Greek prefix *tele-*, meaning 'far off', and the Latin *communicare*, meaning 'to share' (Wikipedia).

Telecommunication stores large amounts of data, and transmits signals over a distance for the purpose of communication. Telecommunications is growing with the development of television, radio and telephone in many parts of the world.

There are many networks that connect these devices, including computer networks, telephone networks, radio networks and television networks. Computer networks for communication across the internet is one of the major examples of telecommunication (Strate, Jacobson, & Gibson 2003: 5-6).

Each telecommunication system consists of three basic elements: transmitter, transmission medium, receiver. For example, a television broadcast: the broadcast tower is the transmitter, the television set the receiver, and free space the transmission medium.

2.3. The influence of cyber space

The cyber space (internet) has become ubiquitous to our life and it has brought a globe in a single room. It is a service available on the computer through the fingertips of anyone who has access to the internet. Therefore the internet is in fact an interconnection of millions of people all over the world and it became famous to people of all ages, mostly to the younger generation.

Today the internet is one of the most powerful tools throughout the world. However, the internet has its own advantages as well as disadvantages. Some of its advantages and disadvantages are discussed below.

2.3.1. Its negative aspects

- **Un-safe personal information**

By using the internet personal information such as name, address, and credit card number, is not safe. While we surf the internet, read e-mail, download soft-ware, even watch the still or video images, a Trojan, known as a hidden virus program, can be sent to your computer without your knowledge. Through the Trojan virus, the sender will steal and transfer all the information you save. Internet users must protect their computer by using firewalls or anti-virus programs.

- **Virus threat**

A virus is a program which destroys computer systems. The internet user spread computer viruses through internet and e-mail. Especially when using the internet a

virus can attack and infect the computer with a virus that makes the computer's speed slowing down, destroy data and wipe out the whole hard drive.

- **Wasting time**

The internet user can use the internet too much, and it can replace the real world. It up to the family to discourage too much use of the internet. The internet user can also misuse the internet for unwanted things like pornography, using study time to game and gamble. These are some of the negative aspects of using the internet. Internet users can abuse the internet to chat with people. Especially young boys and girls waste precious time chatting on internet instead of working or studying, and users surf the internet needlessly. A lot of time is wasted collecting information on the internet.

- **Isolated**

One of the serious disadvantages of using the internet is that it leaves the user isolated and lonely, because internet users have little or few personal relationship with other users in real life. Because of internet many people work from home and it becomes very isolated, losing contact with other people they would meet in real life.

The internet can be highly addictive. It can cause interference in one's study, work and real life. Sometimes too much time spent on the internet leads to a lack of sleep and lack of exercise. It becomes a physical disease like melancholia, anthropobia.

- **Confusion between reality and virtual reality**

As the number of people with the opportunity to use the internet through cyber space increases, they may feel as if all things are possible in cyber space.

People switch on their computers as soon as they come home, even if there is no need for it, because they feel the need to stay in contact with cyber space 24 hours a day. Therefore they become confused between reality and virtual reality.

Internet users try to control life like they control a game, so they begin to think that a real crime is not real crime. They think that they can start a new life, as in a Cyber space game. Cyber space confuses people between reality and virtual reality. It is one of the negative aspects of cyber space.

- **Cyber space, internet, draws people away from their families and communities**

The internet users are addicted to the cyber space. Although there are some endeavours to prevent people from internet addiction, the numbers of addicts are increase.

People are neglecting responsibilities like spending time with the family, socializing, work and health concerns, by spending most time of the day in the cyber space, on the internet. They often think of cyber space even when they are not online. The images remain imprinted on the user's mind, almost forever. Their sleep patterns change according to their computer use.

People draw away from their families and from communities. Especially, younger children are easily addicted to cyber space; internet without knowing. The major

source of internet addiction is online games. Many children don't know whether they are addicted or not by internet games. Internet addiction often damages their life because they use it too often or too long, even at night. Therefore, the young generation needs to be guided by adults.

- **Influence of pornography**

In olden times people had to obtain pornography through a retail outlet or mail order company. Now, anytime and anywhere, the internet user can obtain the still and video images with mouse clicks, which in the end prove to be unsatisfying to them. Nowadays there are thousands of pornographic sites on the internet that can be easily found. Cyber pornography is a major evil element in the cyber space. Today many people believe that the cyber space is a resource of pornography and they provide pornography to the world. This is a very serious issue when it comes to children.

The cyber space has provided an environment for people to meet online to engage in "cyber sex." Before the development of internet equipment like "Web Camera", the internet users were meeting in an online private room on a commercial service, where they had cyber sex through only typing descriptions of physical actions. However, today the users are having cyber sex not only through typing descriptions of physical actions, but also by watching the partner's physical body.

Pornography on cyber space has become a big business. Internet users spend lots of money on using this pornography. The cyber space has provided violent sex and child pornography. It influences people's lives. These are problems not only for adults but also for young generation. They can easily get to adult sites with mouse clicks. The internet can be a dangerous place for our young generation.

However, it doesn't mean that the internet should no longer be used. It's hard to imagine life without the internet. What should be done is to be more careful every time we use the internet.

2.3.2. Its positive aspects

The internet, as an element of cyber space, reaches more than 1 billion people, across many nations. The internet allows people from all over the world to meet, and to build friendships. In other words, with a computer you can travel around the world to see places you will never see in real life and you save money with chat and e-mail, rather than using long distance phone calls and postage stamps. There are many positive aspects to the internet world.

Mass audiences can be reached and communities built up, or communication can be secure in one-to-one contact¹². No airfares are needed, no visas required, it is cost effective¹³, works even when you are asleep, gives access to "closed" countries like North Korea, with less health problems, and with personal safety. It provides educational games and programs, research information for school projects and business, the opportunity to communicate with people from around the world, the opportunity to share resources and ideas with people that have the same interests, and shopping around the world without leaving your computer. The user can save money and time.

The internet can also archive communication. At any time of day the internet provides archived communication. This is unlike radio, TV programs, magazines

¹² One-to-one communication such as chat, e-mail and instant messaging.

¹³ The internet provides much software which is often "Open Source" and free to use. Most services are free or low-cost services with a web-hosting service you do not have to manage our own servers as well.

and newspapers. Radio, TV programs, magazines and newspapers are also available on the internet any time, day and night.

While the radio of TV station needs government licensing like a newspaper the cyber space does not need government licensing. It is the form of mass communication in the world.

Two main features of cyber space (internet) and computer networks around the world will be considered, namely communication and information. These are the internet's biggest positive and distinctive aspects.

- **Communication**

The internet is a communication tool that enables effective, cheap, fast and extremely easy communication between two users, or between one-to-many users through a computer network (Nothnagel 2006: 41).

Communication can happen through e-mail, instant messaging, or file sharing. If your family members are living away from home you can communicate with them through the internet wherever they are in the world.

The internet can also connect with other communication devices such as car navigation, SMS (online free SMS services) and fax (online fax sending and receiving), even telephone calls are available through the internet.

- **Information**

Information is probably the biggest positive aspect of the using internet. A lot of information of different types and form is stored on the web server of the internet. Information on the internet is available 24 hours a day and free of cost.

The internet is a tool to gather information needed, and to share information through a computer network (Nothnagel 2006: 41). Computers linked with the internet can get free information on any topic you specify and can exchange information. Search engines like Google, Yahoo is at your service for information on the internet. The internet is an important and the fastest medium of information.

Information concerned with every department can be obtained from the internet. For example, students and teachers having contact with the internet can get information of any kind that users are looking for by using search engines like msn, google, yahoo, daum, etc, and teachers have started giving assignments that require research on the internet, and doctors can exchange the latest information about medical problems. Numerous web sites available on the net have medical information for people to research diseases.

The internet also has an ability to explain complex concepts by just typing the word or sentence that is not understood. This information is readily available on the internet.

2.4. A Christian evaluation of the use of the cyber space

In the beginning God created the heavens and the earth (Gen. 1:1), and humans who were created in God's image. God blessed the humans and said to them "Be fruitful and increase in number; fill the earth and subdue it." And the Lord God took

the man and put him on the earth to work it and take care of it (Genesis 1:27- 2:17). We must therefore subdue this world according to God's will. It is our responsibility to take care of this world. This responsibility should also be applied to the cyber space. The cyber space is also under God's rule. Therefore we must control the cyber world according to God's will.

Today cyber space is becoming an alternative way of life, which must be controlled and managed. However, it is not easy to control and manage. It has both advantages and disadvantages. If used wrongly, it can become a place that causes bad effects, and if used according to God's will, can become a new place to convey God's word to the people. Therefore we have to proclaim the good news of Jesus through cyber space, and practice the love of Jesus. We must trust that Jesus is working in this world where we live, including the cyber space. We must serve in cyber space with the ability provided by the Holy Spirit. It is our responsibility today.

In the next paragraphs the advantages and disadvantages of cyber space for Christians will be examined.

2.4.1. Its negative aspects

- **The breakdown of the Christian community**

The church is a community. In the Bible Jesus said, "For where two or three come together in my name, there am I with them (Matthew 18:20)." The community is the basis of church organization. The Bible says, "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another - and all the more as you see the Day approaching" (Hebrews 10: 24-25).

However, the basis of church organization is beginning to breakdown through the influence of cyber space. A meeting in cyber space is not person to person contact, but contact through an electronic machine like a computer, and the Internet. The community spirit is breaking down. The generation of cyber space users are meeting in cyber space, like in the internet chat room. Even Christians enjoy the cyber community. This breakdown of Christian community is one of the negative aspects of the use of the cyber space.

- **Facebook killed the church.**

This millennium's generation is less interested in church attendance because the social affiliation aspects of the church have been dramatically replaced by mobile social computing. A key aspect of the church in the past generation, social connection, has been effectively replaced. However, the new generation is not radically against the church.

The members of this millennial generation, ages 18 to 29, are close to their parents. They are all Facebook friends. They are bound together by common interests more than the previous generation. They listen to the same music, and they have a open conversation with their parents through the cyber space, internet.

Today the younger generation sleeps with their cell phones. They are used to build community by the new technology. Most of the younger generation think that the new cyber technology, such as Facebook and Tweeter, can unite people rather than isolate them.

But the disadvantage is that most of their communication is pretty light. When people use Facebook they post something in public, where anyone can read it. Even non-Facebook member could read their post with such detail as status

updates, lists of friends and interests and their profile pages. The real disadvantage is that people can misuse your data; it may be used in other places on the web. There are almost no limits to sharing, and many companies can benefit from it. It can be a serious problem.

People have a lot of friends on Facebook. However, they are not real friends. According to Rice¹⁴ friendships used to come and go, and you controlled how people knew about your private life. Now, you can meet strangers you never met before in cyber social network Facebook, and if they have a matter of common interest, they easily become friend with just a click. Finally, they can see our personal detail. These cyber friends are totally different from real friends. The vast majority of the people on a friend list on Facebook are strangers, acquaintances, or old school friends you haven't seen in years. The user must carefully use the cyber social network site.

2.4.2. Its positive aspects

- **The cyber space as a new missionary work field**

A positive aspect of cyber space is that the missionary working area becomes wider. We are today living in the period of the cyber space. With cyber space the borders of nations that oppress the Christian religion can be crossed. The cyber space becomes a new missionary work field.

¹⁴ Jesse Rice is has been a youth worker and worship leader, and now appropriately enough, live in Palo Alto in Silicon Valley which is home to Facebook (www.Jesserice.com).

In general missionary work, learning the local culture is one of most important aspects.

In cyber space, communication with many people at the same time is possible. Therefore the missionary can convey the gospel to many people simultaneously. Therefore, mission through the cyber space requires a paradigm shift, in which the mission approach has to be adapted.

- **Cyber space for effective church ministry**

Daily life, as well as Christian life, is increasingly influenced by the cyber space. Many churches are already using the cyber space for church ministry. Churches have created their own home-pages in cyber space through the internet, and created imaginary churches, called the cyber church, which will be examined in more detail in chapter four.

The cyber space can lead more people to meet and guide their lives to Christ Jesus. Through meetings, Bible studies, and cyber broadcasting, Christians can contact one another through cyber space every day.

- **Social networking**

The Facebook has a huge advantage over any other web site¹⁵: the emotional investment of its users. Facebook is a social networking site that better reflects friendships than any other social networking, not only your Christian clique but also

¹⁵ Microsoft made computers easy for everyone to use. Google helps you search for data. YouTube keeps you entertained. But Facebook has a huge advantage over those other sites (Fletcher 2010).

your non-Christian clique, and it is possible to build a community of people. Through Facebook you can easily find what their affiliations are, and other people can easily find what your affiliations are. Therefore, you could see what all your friends are up to. It is not just a one-way conversation.

Many churches are using Facebook to announce events and generate connections with members who are not regular attenders. Many Christians are willing to connect over Facebook even if they are not connecting at church. Therefore, the pastors can jump to other people's Facebook through connected member's Facebook. This is a good opportunity for pastoral care. Moreover, Facebook helps pastors to see needs quicker and provide an immediate care response.

Through its digital platform persons you are looking for can be found to communicate with them. This is quite simple. By typing in anyone's name this digital system will find the person with Facebook's Open Graph even more benefits are obtainable from this site. It lets as many other web-sites as possible for Facebook place a Facebook Like button next to pieces of content. For example, if you like *Faith like Potato*, you click the Like button for that movie on IMDB, and the film will automatically be in the Movies field your on Facebook profile. Through this system you can automatically share what you want to share with others. Your friends can get a status update about your interesting, or they can see it on your Facebook profile (Fletcher 2010).

Facebook is not replacing real world relationality or pastoral care. But it tends to reflect the social world. Facebook is important, with big implications for those who live online and depend on social networking. The statistics of its usage are extraordinary.

- **The cyber space as information warehouse**

The cyber space gives access to information, not only general information, but biblical and theological information as well. By typing a word or phrase on the Internet the desired verse or chapter of the Bible can easily be found, with explanations of difficult verses or words in the Bible.

Cyber space can help a pastor to prepare his Sunday sermons, with information about the verses or chapters that he is preparing from, and about sermons already made on these texts. In this way, cyber space is giving lots of information on Christian life.

Through the internet anything is available, not only information but also relationships, communication with people around the world, and personal contacts. These ability are available in cyber space for the church's ministry. Therefore, the church has to develop this advantage of cyber web site (Joubert 2010:10).

2.5. Conclusion

The use of the cyber space (internet) is expanding worldwide, and the number of cyber space (internet) users is growing rapidly. In the 21st century normal life has to come to grips with understanding the cyber space culture as it has become a part of life.

The descriptions above have shown reveals that cyber space is a powerful influence on the global life system of the world. There are many positive and negative aspects to the cyber space, however, there are good opportunities for sharing the good news with other people in the world.

In the following chapters what mission is and what cyber mission is will be examined further to propose a fresh perspective on what the cyber mission has to offer in terms of the theology and practice of missions.

Chapter Three

Mission at the beginning of the 21st century

3.1. Introduction

The Christianity has become the most global of religions. The term 'Christian' in its simplest definition refers to one who believes in Jesus Christ as saviour. Many conservative Christians believe that one has to be 'born again' in order to be counted as a Christian. According to the '*Joshua Project*¹⁶, Islam is growing faster (3,354 groups are primarily Muslem, totaling nearly 1,476,000 individuals) while Christians make up 41% of the world population (of the world's 16,473 ethnic groups 6,712 are primarily Christian, totaling over 2,271,000,000 individuals), with close to 2.3 billion followers. Therefore, at current rates of changes, Muslem will overtake Christianity as the world's dominant religion later in the 21st century. However, Christianity still remains the most dominant religion in the world, and is still growing.¹⁷

• How many people are Christians?

Various information sources are in general agreement that currently the largest religion in the world is Christianity. Most countries have Christians. Therefore, we

¹⁶ The Joshua Project was launched in 1995 to facilitate strategic planning, coordinated research and cooperative church planting ([www. Joshuaproject.net](http://www.Joshuaproject.net)).

¹⁷ Christians have been in decline in some Western countries, and in the East, actually in China, but the numbers of people who are becoming new Christians daily are astronomical (Tomas 1996:10).

can say, this world population consists of Christians and non-Christians, but there are practicing Christians and nominal Christians, which implies that nominalism has become a major issue.

In many countries nominal Christians need to be evangelized themselves. Many traditionally Christian populations do not believe in Jesus as Saviour. They do not know true repentance of sin, and many Christians trust more on their good deeds to save them than on God's grace. They are called Christian, but are not truly Christian.

•How many have not heard the gospel?

According to the Joshua Project's data, there are 6,770 unreached peoples among the 16,473 peoples of the world and most of these peoples are in the 10/40 Window. These groups are not easy to access with the Good News of Christ.

The version of the Great Commission (Mt. 24:14; Mk. 16:15) exhorts preaching the gospel to the whole world. That is to say, the gospel to every person. Since the day of Pentecost, many populations and ethnic groups have lived and died without ever having an opportunity to hear of Jesus Christ.

Therefore, Christians must become relevant, effective witnesses that share the gospel with all the people in this whole world. This is the Great Commission given by Jesus Christ to the all believers in Him.

While Christianity becomes a worldwide religion, the internet provides many opportunities to share the gospel with others. This new tool can be used for the great commission to be witness of Christ.

Bosch (1991), noted that our daily life has become so fast and constantly changing that we cannot use past methods to be effective today. Therefore we need a paradigm shift in our thinking towards missions and missionary methods today to become more relevant. There is a need for the church to understand this paradigm shift and implement this in their thinking, as well as their practice of mission.

Consequently, this chapter will attempt to answer the following questions:

- What is mission? What is the goal of mission?
- What does the Bible say about mission?
- Why do we need a cyber mission today?

3.2. The goal of mission.

Today the mission of the church is as important and as necessary as ever before, but the context of mission has significantly changed. The theology as well as the practical methods of mission needs rethinking. It will be attempted in this study. Firstly, what missionaries do is determined by their goal (by what they aim to achieve). The proper definition of mission, its goal and purpose and their interrelatedness will be discussed. Secondly, the agents of mission, who are to be ordained and sent out into the world as missionaries, will be looked into.

The goal of mission is an inescapable issue and one of great practical importance, for it determines missionary strategy and the choice of means and methods. Various answers have been offered throughout the course of mission history, and each of them has had important consequences for missionary practice.

Throughout the history of the church many goals for mission have been articulated: the salvation of individuals (evangelicals); church planting (Pope Pius X II); church

growth (Donald McGavran); indigenous churches (Henry Venn and Rufus Anderson); the formation of a Christian society (Gustav Warneck, A.A. Van Ruler, Social Gospel); justice and the change of societal macrostructures (World Council of Churches). Gisbertus Voetius, the Dutch theologian, belonging to the seventeenth century Second Reformation School of theologians, articulated three goals: the conversion of the nations; the planting of churches; the glorification and manifestation of divine grace (Jongeneel 1997:83; Verkuyl 1978:181).

Johan H. Bavinck adopted the same goals and stressed that they were three aspects of the same goal. He rooted conversion, church planting, and the glory of God's grace in the coming of the Kingdom:

"It must be emphasized, however, that these three purposes are not distinct and separate but they are in fact three aspects of a single purpose of God: the coming and extension of the kingdom of God (Bavinck 1960: 155)."

To determine the purpose of mission, and what is to be accomplished by it, it is imperative that the goals are absolutely clear. In the past churches and missionary organizations often pursued different goals. But the goal and purpose of mission are interrelated.

3.2.1. The glorification of God

To Gisbertus Voetius (1589-1676), the highest of the three goals of mission is the glorification of God (Verkuyl 1978:21).¹⁸

¹⁸ According to Verkuyl (1978:21), "as Voetius saw it, the first goal of mission is the conversion of the heathen; the second, the planting of churches; and the highest, the glory of God."

According to Kritzinger, Meiring & Saayman (1994:2), the glory and manifestation of God's grace should be recognized as our deepest missionary commitment and our highest missionary goal.

It is very important to realize that the involvement of individuals, churches and mission organizations in God's mission is a response to the manifestation of God's love. Since the start of the modern Protestant missionary movement with William Carey the founder of the recent missionary movement, the most prominent motivating factor in mission is considered to be obedience to the so-called Great Commission (Mt 28:16-20). Although the importance of Christian obedience is not to be ignored, the deepest root of missionary calling is gratitude and wonder at the manifestation of God's love (Kritzinger, Meiring, & Saayman 1994:1).

3.2.2. The planting of the church

Thomas Aquinas, whose ideas on the purpose of mission influenced not only Roman Catholic missionary work, but also the missionary theory of Gisbert Voetius, says in his *Summa Theologica* that the aim of mission should be the planting of the church. As Aquinas sees it, the purpose of mission work is to thoroughly root the church with all of her monarchical and hierarchical structure in the various cultures and societies, so that it serves as an instrument of salvation and good. Gisbert Voetius, probably under the influence of Thomas Aquinas, also considered church planting as one of the three great missionary objectives. In our own age the well-known Dutch missiologist, J.H. Bavinck, agrees with Gisbert Voetius. The planting of the church has always been an important goal of mission.

During the nineteenth century reaction to the one-sided individualist approach developed. It developed due to the need to build up the corporate life of churches. The two main leaders, Rufus Anderson, General Secretary of the (Congregational)

American Board of Commissioners for Foreign Mission (ABCFM) from 1832 to 1866, and Henry Venn, General Secretary of the (low church Anglican) Church Missionary Society (CMS) from 1841 to 1872, at the same time articulated the goal of mission as the building up of "self-governing, self-supporting and self-extending units of the universal church ". They believed that the planting of the church was the only legitimate missionary goal. Today one may disagree with Anderson and Venn, but the fact remains that their views totally dominated the Anglo-American Protestant missionary thinking for the greater part of the nineteenth and the first decades of the twentieth century. The "three-self" formula also made a tremendous impact on missiologists in the Netherlands and Germany (Kritzinger, Meiring, & Saayman 1984:34-35; Kritzinger, Meiring, & Saayman 1994:4-26; Verkuyl 1978:181-188).

The greatest emphasis on church planting in recent years can be found among Evangelicals and specifically among proponents of the Church Growth School. In 1960 Donald McGavran established the School of World Mission and the Institute of Church Growth, with its headquarters at Fuller Theological Seminary in Pasadena, California. McGavran and his associates proceeded from the premise that in fulfilling our missionary calling on earth, great emphasis must be placed on the numerical growth of the church (Kritzinger, Meiring, & Saayman 1984:35).

3.2.3. The social Gospel

At the end of the nineteenth century and the beginning of the twentieth century a movement arose in the United States of America as a reaction to the exclusive emphasis of some on individual conversion as a missionary goal. The reaction was both theological and practical in nature and went under the label "Social Gospel". Very aware of the social evils in the colonies, such as poverty, disease, ignorance, oppression, etc., Social Gospellers felt that all Christian missionary reserves should go into fighting these evils in order to make the world a better place, and that it is

more in line with the ideals of the Kingdom of God (Kritzinger, Meiring, & Saayman 1994:29-30).

The leading proponents of this movement were men like Walter Rauschenbusch (1861-1918) with his two important books "Christianity and the social gospel" (1907) and "A theology for the social gospel" (1917); Washington Gladder and the famous preacher Harry Emerson Fosdick (1878-1970), who exerted a deep influence not only by his books, but also by his sermons, preached at the New York City's Riverside Church. In 1928, the famous ecumenical figure of our time, W.A. Visser't Hooft, wrote his dissertation on "The background of the social gospel". He identified the seeds of this movement. It notes the influence of the Enlightenment, the social sciences, revivalism, Puritanism and the American pioneer spirit with its firsthand acquaintance with tackling social problems and establishing small communities. Rauschenbusch and his colleagues adopted "Christianizing the social order" as their missionary goal. Fosdick viewed world history as a "progressive manifestation of the loving purposes of God". In a dynamic, active, transforming, evolutionary (Fosdick's own words) fashion the Christian must be engaged in actualizing the kingdom of God in society. But Fosdick was not blind to the obstacles which blocked the pathway to this kingdom (Verkuyl 1978:194-196; Kritzinger, Meiring & Saayman 1984:37). In more recent times, especially in the late sixties, the fundamental ideas of the Social Gospel were reflected in the mission theology of the WCC. It manifested itself clearly at the Uppsala Assembly of the WCC in 1968 (Kritzinger, Meiring & Saayman 1994:29).

The impact of the social Gospel on American mission has been great and continues to present times, even though American missions have now shifted to the theological base of the Social Gospel (Verkuyl 1978:197).

3.2.4. Christianization

Throughout the history of the church the Christianizing of society has frequently been stated as the goal of Western mission. Gustav Warneck (1834-1910), the well-known German missiologist, repeated this as the aim in the three volumes of his "Evangelische Missionslehre". When Jesus speaks of the need to Christianize all nations, he means that "they must be made Christians on the basis of their natural distinctiveness as peoples" (Verkuyl 1978:193).

Gustav Warneck also spoke of "*Volkschristianisierung*" (the Christianising of a people) as a missionary goal. It is not just a matter of establishing churches.

J.C. Hoekendijk has thoroughly analyzed these ideas of Warneck in his famous dissertation, "*Kerk en Volk in de Duitse Zendingswetenschap*". He claims that Warneck is operating on two levels: "On the upper level are the living memories of the Kingdom, which place mission before its eschatological mandate - the saving of souls. On the lower level history exercises its 'holy prerogative' and demands that mission not only engage in the building up of churches but also the Christianizing of peoples"(Quoted in Verkuyl 1978:193).

The most consistent thinking is that of two German pioneer missionaries Gutmann and Keysser. Gutmann worked in East Africa, and Keysser did missionary work in the German colony of New Guinea (now Papua New Guinea). Gutmann wanted to achieve this Christianization through the three "creation ordinances" - blood, soil, and age group - so that the church would be structured by tribal organization. Keysser, on the other hand, stated that the tribe is the church and discouraged individual decisions on baptism.

Other enthusiastic supporters of this approach were E. Johannsen, M. Schlink and S. Knak. At the time of World War II and thereafter, this approach came under fire

from several quarters. There are many practical and particularly theological objections to Gutmann's and Keysser's views, especially their untenable identification of "people" and "church" (quoted in Kritzing, Meiring, Saayman 1984:36-37).

3.2.5. The saving of souls

Ever since the seventeenth century many missionary agencies have viewed their task essentially as one of saving individual souls that may otherwise be lost. In varying forms this has been transmitted from one generation to the next. As far as the modern Protestant mission is concerned, conversion of individuals as the goal of mission will always be linked to the theology and practice of the Pietists.

The fathers of early Pietism, Philipp Jacob Spener (1635-1705) and August Hermann Francke (1663-1727), directed their work largely to reach the individual. Both these men laid the accent on true piety, on confessional activity, on the importance of small gatherings of "devout Christians," on religious discussion and Bible-reading at mealtimes and on the priesthood of the individual believer (Verkuyl 1978:176).

The famous Pietist, Count Nicolaus von Zinzendorf (1700-1760), was responsible for sending out hundreds of missionaries to all corners of the earth, as far as Greenland, Labrador, Alaska, the Himalayas, Egypt, Abyssinia, West India and South Africa. When sending out the first two Moravian missionaries (Herrnhuter missionaries), Dober and Nitschmann, Von Zinzendorf spoke these words to them: "Go then in Jesus' name and see if among the Moors [Muslims] souls can be found who will allow themselves to be led to the Saviour". Such words were typically related to Von Zinzendorf and his associates. *Einzelbekehrungen*, conversion of

individuals were their main aim (Kritzinger, Meiring, & Saayman 1984:33; Kritzinger, Meiring, & Saayman 1994:26-27; Verkuyl 1978:176 -178).

The English missionary pioneer, William Carey (1761-1834), who protested against the import of West Indian sugar, which had been cultivated by slaves, and Henry Martyn (1781-1812), who was a missionary for the Christian Missionary Society of the Anglican Church and a pioneer evangelist among the Muslims, held similar views. They put strong emphasis on the theme of the individual saving of souls (Bosch 1991:281; Kritzinger, Meiring, & Saayman 1984:33; Kritzinger, Meiring, & Saayman 1994:28; Verkuyl 1978:178-179).

As a final example, the missionaries and missionary organizations, like the Student Volunteer Movement (SVM), which started in the United States of America in 1886, emphasized the salvation of individuals. Their aims were formulated as follows:

As an evangelical and ecumenical gathering of disciples and workers, we invite all who believe in Christ to unite in the communal task of bringing God's Word of salvation to a humanity living amid spiritual and moral chaos. Our purpose is none other than the evangelization of the whole of mankind in this generation (quoted in Verkuyl 1978:180).

In 1886 this movement provoked many American and European students to offer their lives in the service of mission in Africa and Asia. The SVM did not send missionaries out over all six continents, but motivated people, especially students, to do missionary work and enlightened them on the subject. Traces of its influence are still clearly visible in the churches of Asia, Africa and Latin America (Verkuyl 1978:179-180).

3.3. The subject of mission: Who should do mission work?

In Matthew 28:19-20 the commission of the Lord Jesus is very clear: "Therefore go and make disciples of all nations, baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

But who should do it today? Throughout the ages opinions have differed on the "who" of mission. The who of mission was understood in various ways. The following questions need to be addressed:

- Who are to be missionaries?
- Whose mission is it?
- Where does mission come from?
- Who are to be ordained and sent out into the world?

3.3.1. Mission as *Missio Dei*

One of the most inspiring discoveries/rediscovers of our times is that mission is not primarily the activity of human beings but mission is God's mission. Mission has its origin in God. God is a missionary God (Bosch 1980:239).

The mission was interpreted in many ways. Sometimes it had a soteriological focus on saving individuals from eternal damnation. Others understood mission, primarily in cultural terms, as introducing persons to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical categories and as the expansion of the church. Still, others understood mission as an involvement in a historical process by which the world would be transformed into the kingdom of God (Bosch 1991: 389).

Recovery of the understanding that mission is primarily a divine initiative, began slowly in Europe in the 1930's. In 1932, Karl Barth¹⁹ was one of the first theologians to write of mission as the activity, not of men, but of God himself.

The term *missio Dei* (Latin: "Mission of God") dates back to 1932 when Karl Barth (1886-1968), the Swiss theologian, used it in a land-mark paper he delivered at the Brandenburg Missionary Conference in Germany, entitled "Theology and Mission." Karl Barth develops the theory of mission as the activity of God. According to Karl Barth, the understanding of mission should start with the doctrine of God. God is the real owner of mission and its original sender (Francis Anekwe Oborji 2006: 134-135).

Missio Dei was discussed extensively at many following conferences. Karl Barth's influence on missionary thinking reached a peak at the Protestant missionary conference at Willingen in 1952. According to Bosch (1991: 390), the idea of the *missio Dei* was first faced at the Willingen Conference of the International Missionary Council in 1952.

After the Willingen Conference of the International Missionary Council, the Protestant churches adopted *missio Dei* theology as a common vision of mission²⁰. The *missio Dei* has been used to advance all kinds of missiological agendas.

¹⁹ According to Küng (1988:273), Karl Barth (1886-1968) has been called "the chief initiator of a post-modern paradigm in theology." Karl Barth rejected the liberal agenda in which mission was understood as a civilizing human activity of witness and service.

²⁰ At that time, a similar shift from a church centered to a God centered theology was taking place among Roman Catholics as well (Thomas 1996:102).

Mission was to be understood in terms of God's *Triune* nature. In other words, the doctrine of the *Trinity* became the theological foundation of mission²¹. God the Father sent his Son into the world, the Father and the Son sent the Holy Spirit, and the Father, the Son and Holy Spirit sends the church into the world. This new theology of mission, *missio Dei*, replaced the former church-centric focus.

Missio Dei is essentially a movement from God to the world. The church is the movement of God toward the world. The church is created as an instrument of God's mission. The church exists because of the *missio Dei*, and not the *missio Dei* exists because of the church. In other words, before the church came into existence mission already were.

Andrew Kirk wrote:

“Mission was no longer thought of as the church's activity overseas or in another culture. The mission frontier is not primarily a geographical one, but one of belief, conviction and commitment. Thus, the Mexico City Conference of the World Council of Churches Commission on World Mission and Evangelism (1963) described it as follows: The missionary frontier runs around the world. It is the line which separates belief from unbelief, the unseen frontier which cuts across all other frontiers and presents the universal church with its primary missionary challenge (Kirk 1999: 24).”

²¹ However, according to Nussbaum (2005:96), when mission is recognized as God's mission and we see the Triune God as both the source and owner, it meant the following statement: "First, mission is bigger than the church, that is, God may work outside the church too. The church cannot be arrogant about its mission or itself. Second, the church is derived from mission, and not the other way around. Mission cannot be incidental to the life of the church. And the last, mission cannot be reduced to conversions and church membership. God has bigger, wider things in mind."

3.3.2. Mission as *Missio Ecclesiae*

In 1961, the World Council of Churches (WCC), at its Third Assembly in New Delhi, India, authorized a study of "The Missionary Structure of the Congregation". It grew out of a concern to define the patterns of life that would best serve the missionary task of the church (Norman: 1996:90).

"As the Father sent me, so I send you" defines the very being of the Church as a mission (John 20:21).

The book of Acts relates another version of this commission:

"When the Holy Spirit comes on you, you will receive power, and you will be my witnesses in Jerusalem, in all Judea, and Samaria, and to the ends of the earth (Acts 1:8)."

In this sense everything that the church is and does can be and should be part of mission. Mission is the reason for the existence of the church. It is widely accepted that today, theologically and practically speaking, church and mission can never be separated; that the one cannot exist without the other. The church is a human community that does not exist for itself:

"It is the church of God for that place, and that is because the church does not exist for itself but for God and for the world that Jesus came to save (Newbigin 1994:53)."

The church can never conveniently delegate its mission to others. The groups or individuals engaged in practical missionary work will always have to remember that

they work on behalf of, and with the full authority of the entire church of Jesus Christ. They are also not the only ones involved in this work, but merely a part of the multitude of faithful ones, each of whom has been given a missionary mandate from the Lord (quoted in Kritzinger, Meiring & Saayman 1984:2).

The church is God's agent for his mission. Traditionally the church was seen to be divided between preaching ordained ministers, and the silent receptive laity. But each church member plays an indispensable part in the ministry of the church. Therefore the church members as a whole, not only the minister, are the agency for God's mission (Kritzinger, Meiring, Saayman 1994: 44-47).

3.4. Mission in the Bible

3.4.1. The mission in the Old Testament

The Old Testament does not contain missions; it is itself "mission" in the world (Peters 1972:129). However, mission is a central theme in the Bible, not only in the New Testament but also in the Old Testament. The theme of mission is the unifying force of all sixty-six books in the Bible and it is very clear in God's revelation and his promise to all nations. The mission is the will of God in accordance with His word.

However, some people are still surprised to hear a sermon on mission based on a text from the Old Testament, because of they think that the Old Testament tells us nothing about mission, and because of mission as widely being viewed as a task of the Christian church. In other words, some people think that the focus of the Old Testament is mainly on Israel rather than on world mission.

Verkuyl (1978) says correctly, "the Old Testament is an indispensable and irreplaceable base for the church's missionary task among the nations and people of this world." He emphasizes four motifs in the Old Testament which forms the basis for New Testament mission: the universal motif, the motif of rescue and saving, the missionary motif, and the antagonistic motif.

- **The uniqueness and universality of Yahweh, God**

In the first statement in Genesis God is seen as the sovereign creator of the universe and man being the ultimate focus of his love.

According to the Old Testament texts, the faith of Israel made remarkable affirmations about God. There are specific affirmations among them that God the creator is the one and only God and besides him there is no other in the world (Deuteronomy 4:35, 39) and that the Lord is God over the whole earth and everything in heaven and earth belong to God (Psalms 24, 96; 1 Chronicles 29:11) (Pretorius et al 1987:12; Senior & Stuhlmüller 1983:36).

In Genesis chapters 1 to 11, the human beings rebelled against God three times, and each time God in his grace gave them a way out, not giving up on the people, dealing with fallen humanity, and with the problems and challenges of the world of the nations. But, each crisis was also followed by a promise of God (Kaiser 2000:16-17):

- the first crisis: the first sin
- the second crisis: the flood
- the third crisis: the tower of Babel

The God of the Old Testament is a sending or missionary God. God sends Moses (Exodus 3:13), angels (Exodus 23:20), prophets (2 Samuel 12:1), commandments (Psalms 147:15) and he sends his word (Psalms 107:20).

- **Israel's election and world salvation: rescue and saving**

God had chosen Israel according to his purpose for the world, not just for Israel. The God, who had chosen Israel, has a purpose, a goal: to service and bless all nations of the world. Through Israel God opened a way to the rest of the world. Therefore, Israel must be a sign to the other nations that God is the creator and there is no other God in the world (Verkuyl 1978: 94).

According to Willis (1979:33), "God chose the Israelites, not because he liked them better, but in order that they might bring the lost to knowledge of God. God elects and in this election enters into the missionary enterprise. This understanding takes one back to the premise that God is the author and originator of missions."

Israel's mission was to be something, not to go somewhere. In the Old Testament, God's plan was that through the Israelites, all nations of the world would be blessed. According to Isaiah 43:10, Israel as the servant had a clear missionary role among the nations. Israel was to be God's missionary to the world (Kaiser 2000:20). Israel even now has the responsibility to live as the God's people among the other nations like as missionary (Verkuyl 1978: 94).

In the New Testament, Paul defines the Genesis declaration as 'the gospel in advance' (Galatians 3:8). Therefore, the mission and gospel both begin in Genesis.

The story of Abraham is the foundation of biblical mission, in as much as it presents the mission of God. God calls Abraham to leave Ur of the Chaldeans and to go to Canaan. “Leave your country, your people and your father’s household and go to the land I will show you (Gen. 15:7).” It sounds indeed as a story of a missionary.

Three promises of blessing are given by God (Gen. 12:2-3). First, God will make Abraham into a great nation; second, God will personally bless Abraham; third, God will give Abraham a great name. The purpose of these blessings is that Abraham be a blessing to other. The rich blessing of Abraham was not only meant for his own glory, but also as a blessing to others. Everything Abraham was given was a gift to be shared. This gift would be only by grace, not by works. God’s election to Abraham concerns the whole world (Verkuyl 1978: 92).

God’s promise of blessing (Gen. 12:1-3) is good news to other nations in Old Testament. It is good to show that Peter and Paul saw it very clearly (Rom. 4:13; Acts 3:25-26).

- **The book of Jonah: God’s love for the gentiles**

The book of Jonah is so significant for understanding the biblical basis of mission because it is concern with the Gentile mission (Verkuyl 1978:96). Early in the twentieth century, many scholars favoured viewing the book of Jonah as a book of missionary activity (Kaiser 2000:67). God spares and rescues not only the people of Israel, but also Gentiles. God loved the whole world. Therefore, Israel must be a sign to the other nations that Yahweh is both Creator and Liberator.

- **Antagonistic motif**

Many periods of biblical history began with some type of antagonism. The whole Bible, particularly the Old Testament, is filled with God's wars against those powers and forces, which oppose his plans for his creation.

The Bible says that Yahweh is the God of the whole world. There is but one way; it is to follow the one true God. All other ways are false religions and gods. Therefore, God battles against those false gods which leads His people astray, the Baals and Ashtaroth. God rejects magic and astrology which separate God and his creation. God will finally overcome every false god. This is a significant theme for missionary participation (Verkuyl 1978:95).

3.4.2. The New Testament message about mission

- **The Gospel of Matthew**

The Gospel of Matthew reflects a distinct and important sub-paradigm of the early church's experience and interpretation of mission. Matthew's model of mission has rightly been characterized as "mission of disciple - making" (Bosch), "the mission that makes disciples" (Legrand) or "the Matthean didactic paradigm" (Arias). (Nissen 1999:29).

Any description of mission in the Gospel of Matthew must begin with the so-called "Great Commission" in Matthew 28:16-20. It is commonly assumed that this text has offered the most powerful motivation for mission (Nissen 1999:21).

According to John P. Meier, many scholars today agree that Matthew 28:16-20 is considered to be the most important mission text, that the entire Gospel points to these final verses and that all the threads woven into the fabric of Matthew, from chapter 1 onward, draw together here (Bosch 1991:57).

The way the "Great Commission" has traditionally been utilized, in providing a biblical basis for mission, has to be challenged or at least modified (Bosch 1991:57), because the text is often taken out of its context and read as an autonomous decree which speaks directly to our own situation. Where this happens, the "Great Commission" is easily degraded to a mere slogan, or used as a pretext for what we have in advance decided, perhaps unconsciously, it should mean (Schreiter 1982: 431).

According to Bosch (1991:57), "one thing contemporary scholars agreed upon, is that Matthew 28:18-26 has to be interpreted against the background of Matthew's gospel as a whole, and unless we keep this in mind, we shall fail to understand it".

• **The Gospel of Mark**

"Go into all the world and preach the good news to all creation" (Mark 16:15). This verse has offered the most powerful motivation for mission. This mission command seems to have all the important elements for mission: Its content is summarized as the good news. It addresses the whole creation and its focus is on preaching as an instrument of mission (Nissen 1999:37).

Through the historical context of this verse it is difficult to determine the setting and the occasion of the manifestations of the risen Lord. It is possible that Mark relates one of the last appearances of Christ, as the word "afterward" (16:14) could imply. The summary report of Mark, however, makes it difficult to determine the exact time.

One fact is evident: the commission was given by the risen Lord to His disciples, sometime during the forty-day period preceding His ascension to the right hand of God (Peters 1974:190).

According to the Mark, the outline of the "Great Commission" is as follows:

The method of missions - preaching.

The scope of missions - all creation.

The message of missions - the good news.

The method of missions according to Mark is the oral preaching of the good news of Jesus Christ. Mark adds an emphasis upon the scope of missions, by instructing us that such preaching is to be done throughout all creation (Peters 1974:190).

● **The Gospel of Luke**

As Bosch notes (1991:57), one thing contemporary scholars agreed upon, is that the "Great Commission" of Matthew has to be interpreted against the background of Matthew's Gospel as a whole. The "Great Commission" can only be understood from Matthew's entire Gospel. The same is true of Luke's Gospel. From its first verse this Gospel moves toward the climax at the end. The gospel of Luke 24:46-49 is Luke's entire understanding of the Christian mission.

Jesus said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am

going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (Lk. 24:44-49).

In this passage six important aspects of mission are underlined: (a) The fulfillment of scriptural promises: the disciples are reminded that the life and death of Jesus must be seen in the light of the Scriptures. (b) The basis of mission: it only becomes possible after the death and resurrection of the Messiah of Israel. (c) The content of mission: its central thrust is the message of repentance and forgiveness. (d) The purpose of mission: it is to start in Jerusalem but is intended for all nations. (e) The disciples are called to be witnesses: it is to be executed by witnesses. (f) Mission will be accomplished in the power of the Holy Spirit (cf. v.49). These elements constitute the character of Luke's mission theology (Bosch 1991:91).

In this passage it should be noticed - in the same way as the sermon at the synagogue of Nazareth in Lk. 4:16-30 - that the re-reading of the Scriptures was to be the source of mission. This was already the case with the Emmaus story (Lk. 24:13-35). The appearance of Jesus to the disciples on the way to Emmaus is actually a session on hermeneutics, opening the Scriptures, which in turn opened their eyes and gave them a new message to share. In the same way, the passage of the "Great Commission" records that Jesus opened the minds of the disciples to understand the Scriptures (Nissen 1999:50).

● **The Gospel of John**

The relation of the John's Gospel to mission remains a disputed subject among New Testament scholars. Presently some New Testament scholars have tended to disagree on the mission theme in John's gospel. They have claimed that the John's Gospel is not a mission document. In their interpretation the main focus is on ecclesiology not on mission. This disagreement has begun mainly from the

discussion of one particular text, John 20:31: "But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (Nissen 1996:77).

However, the purpose statement of John 20:30-31 appears to be aimed at unbelievers who need to make a decision about the identity of Jesus. This Scripture is significant for the understanding of the missionary emphasis of John's Gospel²²(Larkin & Williams 1998:207).

The ministry of Jesus in John's Gospel is characterized as a mission to the end of the world, and John's Gospel reflects a deep interest in the disciple's call to world mission (John 4:35-38; 13:20; 17:18; Nissen 1996:77).

Mission is usually defined as going out or sending to nonbelievers. But, the understanding of mission in John's Gospel is something different. The missionary concept of John's Gospel cannot be limited to it alone. That is to say, John's concept of mission is both sending and gathering²³.

● Mission in Paul

Any understanding of Paul's mission has to deal with a number of questions. One of these questions is the sources. The principle source for Paul's mission is his own

²² A more detailed missionary understanding of John's Gospel can be found in the studies of scholars such as Verkuyl (1978), Peters (1972), Nissen (1996).

²³ In his description of mission in John's Gospel, Verkuyl (1978:111) remarks that John's concept of mission is both sending and gathering. The father sends the Son who in turn sends his disciples forth to gather one flock from all peoples and to bring the scattered children of God's family together again (Jn. 10:16; 12:32; 17:1-26; 20:21-22).

correspondence. This study shall focus almost exclusively on his seven undisputed letters²⁴.

The missionary dimension of Paul's theology has not always been recognized. In the past, many scholars have described Paul's theology as a dogmatic system. Only recently have an increasing number of scholars begun to recognize that Paul and his letters are first and foremost to be understood as apostolic missionary documents. It is today widely acknowledged that Paul was the first Christian theologian precisely because he was the first Christian missionary (Bosch 1991:123-124; Nissen 1996; 101-102).

During the first decades of the early Christian movement there were, generally speaking, three main types of mission:

- 1) The wandering preachers who moved from place to place in Palestine before and after Easter.
- 2) The Greek-speaking Jewish Christians who were working among Gentiles, first from Jerusalem and then from Antioch.
- 3) Judaizing Christian missionaries who went to already existing Christian churches in order to "correct" what they regarded as a false interpretation of the Gospel (Nissen 1996:111-112; Bosch 1991:129). Paul followed the first

²⁴ In his description of Paul's mission, Bosch(1991:123-124) states that although Acts contains much material that is unquestionably based on reliable tradition, it remains a secondary source on Paul. And the following seven letters are usually regarded as primary sources of Paul's mission: Romans, Galatians, 1 and 2 Corinthians, Philippians, 1 Thessalonians and Philemon.

two types of mission mentioned above in his missionary program.

3.5. A comprehensive definition of mission

Johannes Hoekendijk was one of the first theologians to introduce three rubrics to speak of the mission of the church - *koinonia*, *diakonia*, and *kerygma* (Jongeneel 1997: 307-308).

The various dimensions of this comprehensive approach were expressed in terms of the church's task of *kerygma* (proclamation or witness), *diakonia* (ministry or service), *koinonia* (fellowship or communion).

Since Hoekendijk's time, many missiologists adopted this threefold description of the church's comprehensive missionary obligation. In recent years most churches and mission agencies have adopted it (Kritzinger, Meiring & Saayman 1994: 36-39).

- **The *kerygma* dimension**

Mission is the *kerygma* (Proclamation) of the Word. The Greek word *kerygma* can best be translated as proclamation. The *kerygma* dimension includes various forms of the ministry of the Word in mission: preaching, witnessing, providing, theological education, Bible translation, literature, etc (Kritzinger, Meiring & Saayman 1994:36).

The congregations proclaimed the good news to those who had never heard that "God, the Creator and Lord of the universe, has personally intervened in human history and has done so supremely through the person and ministry of Jesus of Nazareth, who is the Lord of history, Savior and Liberator" (Bosch 1991:412).²⁵

● **The *diakonia* dimension**

The Greek word *diakonia* can be translated as service or ministry (Kritzinger, Meiring, Saayman 1994:37). God's goal with his mission is his kingdom. The kingdom of God does not only address the spiritual and moral needs of a person, but also his/her physical, social, cultural and political needs. This is seen in Jesus²⁶, who not only came to proclaim, but also to serve (*diakonia*) (Verkuyl 1978:211).

Jesus had compassion on the sick, the widows and the poor. The church's responsibility is to look after orphans and widows in their distress.²⁷ Therefore, the religion that God our Father accepts as pure and faultless is to serve the people in distress.

Diakonia have several forms. Education is the oldest form of *diakonia* in the modern history of missions. Many mission agencies and organizations have completed their

²⁵The purpose of the church is to proclaim the Word of God, spreading the good news and calling people throughout the world. The church must be the witness of God's Word to the world. Therefore, the proclamation is the focus of ministry, and preaching is most important even of worship (Snyder 2001:69).

²⁶ The Bible says "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures and the paralyzed, and he healed them." (Mt. 4:23-24). Jesus sent his disciples out to both preach and heal (Mt. 10).

²⁷ Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world (Jm. 1:27).

mission through the education form of *diakonia*. In communist countries people are not allowed to enter as missionaries or mission agencies, but they welcome the enterprise of education to their nation.

And justice, in the Bible says, “Our God defends the cause of the weak and fatherless; maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them the hand of the wicked.” (Ps. 82: 3-4). Yahweh alone is God (Deut. 6:4) who defends the rights of his people and justice to them. Justice ranked as one of the great *diakonia* in the modern missions. Today, worldwide *diakonia* agencies have become much more sensitive to the need to promote justice in the community..

- **The *koinonia* dimension**

Kerygma and *diakonia* are not the only ways to proclaim the good news about God's coming kingdom. The *koinonia* (fellowship or communion) is also a very important way of spreading the good news about God's coming kingdom. Jesus did not only proclaim the gospel to people and serve them, but also built up an incalculably deep fellowship with them. Jesus searched out and found the individual, and built up contact with the multitudes. Jesus participated with people in their worries, their disappointments, their joys, and their suffering (Verkuyl 1978:221).

Mission has to do with *koinonia*,²⁸ with the planting of churches and empowering the faithful, helping them to grow in faith. The church should reach out to one another, enjoy one another, and speak with one voice when they proclaim God's love.

²⁸ For example, church partnership, discipleship, church building project ministries and building crèches.

- **The *leitourgia* dimension**

A fourth dimension, that of *leitourgia*, needs to be considered.

The Greek word *leitourgia*²⁹ can be translated as service, ministry, worship, offering and/or sacrifice. The *Liturgical* dimension of mission therefore refers to the fact that we honour and worship God by our involvement in Mission.³⁰ In doing Mission we offer ourselves as living sacrifices to Him.³¹

Liturgical service and *diaconal* service can be distinguished (but must not be separated). Whereas diaconal service is the essential expression of the sacrificial compassion and solidarity of Christians with suffering or oppressed human beings, liturgical service is the expression of the Christian desire to praise and worship God for who he is" (Kritzinger, Meiring, & Saayman 1994:36).

3.6. A South Korean perspective on mission

²⁹ The Greek word *leitourgia* originally meant a public or state duty. In the Old Testament, it is particularly applied to the services in the temple at Jerusalem. In the New Testament it often has the meaning of priestly services (Lk. 1:23; Phil. 2:17; Heb. 8:6). In ecclesiastical usage, the word is employed (1) in a general sense with reference to any of the prescribed services and offices of the church's worship (2) in a specific sense with reference to the formularies used at the celebration of the Holy Communion. The eucharistic office is commonly referred to as the liturgy (Harrison, EF, Bromiley, GW, & Henry, CF 1999: 325).

³⁰ God is spirit, and his worshipers must worship in spirit and in truth (Jn. 4:24).

³¹ Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship (Rom. 12:1)

3.6.1. A short mission history

In the fall of 1884, Dr Horace Alien, a medical missionary, and his family arrived in Korea as the first Protestant representatives. While the banquet celebrating for the new post office building was held in Chang Duk Palace in Korea on December 4, 1884, one of the princes, Young Ik Min, a nephew of the Queen, was wounded. Dr Alien was summoned to care for him for 3 months, until the prince was out of danger. Alien had the confidence and friendship of the King and Queen of Korea. Soon after the prince's recovery, Alien was appointed official court physician. On February 25, 1885, the new royal hospital, Kwang Hei Won, formally opened under Dr Alien's direction (Kim 1997:50).

The next missionaries to arrive were Rev Horace G Underwood, a Presbyterian, and Rev Henry G Appenzeller, a Methodist. They reached Korea on April 5, 1885. After Underwood purchased a piece of property in Cong Dong in Seoul, an orphanage work for boys was begun with the help of Mrs Alien. On May 3, 1885, Dr Scranton arrived, Dr Horen on June 24, 1885, and Miss Annie Ellen, in 1886.

After the opening of mission work, many missionaries of several denominations began steadily arriving in Korea. On account of the increasing numbers of missions working in such a small country, they had to co-operate with each other in order to avoid unfortunate duplication of efforts and competition. At first, the Presbyterian groups in Korea were organized as the Presbyterian Council. Clark (1971:111-112) says the purpose of the council was stated as being, "The uniform organization in Korea of one native church holding the Reformed faith and Presbyterian form of government."

In 1890, the Korean missionaries invited Dr John Nevius, who worked in China, to teach for two weeks in order to formulate mission policy (Clark 1973:42).

In 1891, a year after Nevius' visit, the Korean mission established the Presbyterian Northern Mission Rules and Bylaws, influenced by Nevius' principles but reducing them to six sections: (a) General, (b) Native agents, (c) Education, (d) Theological institutions, (e) Literature, (f) Organization, and (g) Examination. At the First meeting in 1893, the Council for Mission in Korea adopted the ten Statements as mission policy. The Rules and Statement, influenced by the principles of Nevius, are reduced in this study to four: self-principle, biblical emphasis, educational and medical work (Clark 1973:42).

3.6.2. South Korean missionary movement

Since 1990 the Korea Research Institute for Missions (KRIM) has conducted biennial research projects on the missionary movement in South Korea.

- **South Korean missionaries**

According to "Operation World" statistics, 8.206 Korean missionaries were at work outside of South Korea at the end of 2000. This total makes South Korea the second largest missionary sending country in the world, ranking only after the United States in its numbers of overseas missionaries (Johnstone and Mandryk 2001: 387).

This number is conservative for it includes only missionaries belonging to mission agencies, and not independent missionaries sent directly by a local church. Nor does it include workers who committed themselves to missionary service for less than two years, or those who have given up South Korean citizenship for the sake of their work.

The missionary movement in South Korea, reported the existence of 93 overseas missionaries in 1979. After that report, there were 1,178 identified South Korean missionaries in 1989, more than a twelve fold increase in that decade. For the next generation of KRIM research, surveys showed a growth from 1,645 (1990) to 8,206 (2000), almost a fivefold increase. The growth rate therefore slowed during the 1990s, but it still represents one of the fastest growing national missionary movements in the world.

At the time of the 1997 Korean economic crisis that occurred over the shortage of foreign currency, concern was expressed about the possible negative impact on the missionary movement. The KRIM's recent research however, shows that the economic problems have not slowed growth (Ruth Tucker 1983: 323-324). In fact, every two-year period throughout the decade showed a strong increase.

At present, there are approximately 1000 new missionaries being sent out each year from Korea. This number more than compensates for the missionaries leaving the field because of retirement or attrition.

Married missionaries outnumbered singles in the missionary force by a ratio of almost 7 to 1. The percentage of single missionaries fell from 20.2 percent in 1994 to 12.7 percent in 2000. The decreasing percentage of single missionaries can be traced to the gradual development of denominational mission agencies, whose members are largely seminary graduates and married, and also to the preference of large interdenominational agencies for married members over singles.

Married missionaries have a lower attrition rate than singles, which suggests that the recent increase in the ratio of married workers is to be welcomed (Moon 1997: 135). In some fields, however, single missionaries can work more effectively. Given the typical cultural experience of Koreans, whose society is one of the most homogeneous in the world, it would seem wise to encourage young, single missionaries to gain inter-cultural exposure and missionary experience as soon as

possible in their lives. Many Korean missionaries spend their twenties and early thirties on their own university education, military service, theological education, and pre-field missionary training. This unusual long period of preparation in their home country is disadvantageous in terms of inter-cultural adjustment, learning and creativity, because these qualities are better acquired when one is younger.

The level of ministry experience among Korean overseas missionaries has risen in recent years. In 1994, less than one-third of the 3,272 missionaries serving overseas had as much as two years' field experience. By 2000 this proportion had risen to 61 percent.

In 2000 most of the 8,206 missionaries were focusing on church planting (37 percent) or discipleship training (27 percent). The remainders were divided among educational ministries (10 percent), theological education (7 percent), itinerant evangelism (6 percent), Bible translation or medical work (5 percent each) and social work (3 percent).

- **South Korean mission agencies**

The number of mission agencies in South Korea has grown steadily from 21 in 1979 to 74 in 1990, 127 in 1998, 136 in 2000, and 154 in 2004. Of the 154 organizations, 108 are vending agencies, 19 are support organizations, that do not themselves send missionaries, 13 are training centres, 7 are mission associations that facilitate cooperation and partnership among mission agencies, and 6 are research institutes. Altogether 126 of the agencies are interdenominational, 28 are denominational. Although the total number of missionaries continues to rise dramatically, the growth in the number of mission agencies has slowed.

The number of mission agencies has grown over the years. In 1990 only four agencies had over 100 members; by 2000 there were twenty-four such

organizations. The recent economic crisis (1997) seems not to have affected this trend.

3.6.3. How was mission seen by the South Korean churches, and how did they define mission?

Jesus commanded His disciples: "Go into all the world and preach the gospel to all creation" (Mark 16:15).

South Korean Christians preach the gospel, and as people are converted, they establish a new church. The church, established by new Christians, preaches the gospel to all people to save the lost. When the converted are added every day and every Sunday, the church gradually grows. South Korean Christians think that mission is the most important task of believers and the churches also emphasize mission as the best way to accomplish the will of God.

With the comprehensive definition of mission the missionary activities in South Korea will be evaluated.

- **Kerygma**

The most important dimension in South Korean mission is *kerygma* or proclamation of the Word. South Korean Christians believe the history of Israel in the Old Testament, the historical Jesus and His resurrection and miracles. South Korean pastors emphasize not only believing the contents of the Bible, but being able to see them occur again, if they have faith. The message without Jesus and His

kingdom is not a sermon. The biblical and evangelical messages help to make the South Korean churches grow rapidly. The ministry of kerygma took numerous forms in South Korean missions: A part from meeting in churches the follows was done.

Street mission

Since the beginning of South Korean missions Christians used this method of going out into the street and market place, preaching the gospel and distributing tracts. Many people, who received the Gospel and tracts, believed in Jesus Christ. Jesus preached in public ,in synagogues, and on the plains.

Door to door mission

This method (Door to Door Mission) is to visit non-Christian houses to preach the gospel, and talk to the family or to a person. Many people visited by the missionary appreciate it and come to the church. Sometimes their whole family believes in Jesus Christ. The local churches grow through this method.

Military mission

Six hundred thousand young men in South Korea serve in the military: army, navy, and air force. The South Korean military has a chaplain corps organised by order of the president, Syungman Rhee, on February 7, 1951. In 1955, 329 chaplains served in military evangelism. At present a greater number are preaching the gospel to South Korean soldiers. After Christian soldiers are discharged from military service they become members of their local churches. Clark (1971:155) says of

military evangelism: "This work (military evangelism), if effectively done, could have a tremendous influence on the civilian population, as the men go back into civilian life, after their time in the army." This is a strong factor in South Korean church growth.

School and hospital mission

Pastors and lay missionaries work everywhere. While students are at school, Christian teachers not only teach knowledge but also evangelize the students and they are saved in the name of Jesus. Students proclaim the gospel their completion of their studies. Medical doctors do not only treat the patients but also preach the gospel at hospital. This is a very important factor contributing to the rapid church growth in South Korea.

- **Diakonia**

The ministry of *diakonia* takes different forms. South Korean missionaries work in every field: as hospital as hospitals missionaries, prison missionaries, police missionaries, school missionaries. South Korean Christians have a good opportunity to reach whole nations.

South Korean missionaries not only proclaim the Word of God but also practice their faith on the mission fields. They are involved in *diakonia*: education, job creation, sports, charity and AIDS/HIV patients.

Education

Education ranks as the oldest form of *diakonia* in the modern history of missions. Early missionaries in South Korea emphasized this *diakonia* mission. Missionaries started early with education. *Nevius'* principles also emphasize education in South Korean mission. The purpose of the educational work is not only to teach but also to serve and to save the lost in South Korea. Therefore, the missionaries began to establish schools such as the Baejae boys' school and the Eiha girls' school.

The 12th of *Nevius'* principles describes the school: "The great mission of the Christian church is not only to teach mechanics and civil engineering or foreign languages or science, but also to Christianize them and then leave them to develop their own form of civilization" (Clark, 1973:37)."

The growth of South Korean schools helped to change South Korea into something new and modern. South Korean Christian schools produced many leaders in the church, society, economical and political fields.

Medical work

South Korean missions started through medical work. Horance Allen came to Korea as a medical doctor and he soon became the official royal doctor. In his footsteps, many of others followed. The purpose of medical missions was not only to heal, but also to witness the gospel. The Tenth Statement of the Mission Council reads: "Patients from the country who have undergone a season of treatment ought to be followed up by visitation in their native villages, because their experience of compassionate dealing is likely to open a wide door to the evangelist" (Clark 1971:114).

The Severance Hospital opened in September 1904. The hospital was the centre of Western medical work and also a centre for training South Korean Christian doctors.

There are, recently, 23 Christian general hospitals and many Christian private hospitals in Seoul alone. Those hospitals are the signs of God's love.

Justice

Christianity in South Korea did not neglect the responsibility of working for justice. Strong Christian leadership was found in the independence movement of 1919 under the rule of foreign countries such as Japan. Christian leaders were always on the front of social and political justice such as the anti-Communist movement, the anti-Japan movement and the anti-military government movement. As a result, South Korean people became more open to Christianity (Van Gelder 2007:176).

• Koinonia

Mission is also about *koinonia*, the responsibility of planting churches and empowering the congregation to grow in their spiritual lives: Three examples are discussed.

The Friday small group system

South Korean churches have had Friday worship services in small groups for a long time. The pastor divides the church into smaller parishes, and the small parishes are divided into smaller groups, in units of 5-10 church members in the same area. Each small group has a Friday worship service in one of the group member's house. The pastor of the church appoints the leaders of the small groups from members in

the same area, and the leaders appointed by the pastor lead their small groups. This small group movement has affected South Korean church growth greatly. There are several merits to this small group system:

- a) They can easily study the Bible in the group with the group leader,
- b) They can build a strong fellowship with each other in the same area,
- c) They can try to evangelize their neighbours in the same area. Fellowship and evangelism are very effective in small groups (Kim 1997: 71-72).

As the group leader leads the study of the Bible, this system trains lay people to become great leaders in the church of the future. This is a very important factor contributing to rapid church growth in South Korea.

Sessions

All South Korean churches have training sessions twice a year. This training session is a time for the church people to unite. During the training sessions they praise God together. It is a time to learn to understand each other joyfully. They also share their pain and their joys, and they share their common life with one another. As a result of this, the churches grow in fellowship.

Regular seasonal visitation

During spring and fall South Korean pastors visit each church member's home in their region. When the pastor visits the home, he shares the comfort of Christ,

exhorts them, and prays for their family and their enterprises. All Christian families await their pastor's visit with prepared food. When he visits their home, they receive him and his companions joyfully. These visits are regularly done twice a year. As the pastor gets to know the family and their problems through visiting them, he knows how to apply the good message to their needs. The Christians are also strengthened in their faith by these visits. Pastors and members build a good fellowship with one another (Kim 1997: 69).

Ecumenical outreach

Ecumenical co-operation is necessary for the missionary enterprise of the world; because missionary work is the ecumenical calling of the whole church in the world. The missionary work is not a competition between churches. The mission is God's mission (*missio Dei*), that is, God's self-revelation as the One who loves the world. The point of the missionary work is the good news of God's love. Therefore, neither a secularized church, nor a separatist church can faithfully articulate the God's mission (*missio Dei*).

The early South Korean church actively promoted ecumenical co-operation, such as the translation of the Bible into South Korean, mission conferences, the production of a common hymn book and textbooks for Sunday school, the division of mission territory, Bible conferences, prayer meetings, the mass evangelization movement and the national independence movement.

In contemporary South Korean Protestantism, there have been two polarised groups since the 1960s: the KNCC (Korean National Christian Council), and the NAE (National Association of Evangelicals) groups. Recently these two groups have attempted to co-operate in assisting North Korea, as well as prepare for the

unification of the two Koreas. Strictly speaking, these two groups tend to neglect earnest dialogue with each other.

3.7. Conclusion

To conclude the mission at the beginning of the 21st century, the most important attribute of the mission is *misso Dei* : the mission is God's mission. Mission was interpreted in many ways. However, according to Bosch (1991), God is a missionary God and mission has its origin in God. And finally, God also calls people as missionaries to share his love with the world.

Furthermore, the Bible makes it clear that world mission is the theme of whole Bible. South Korean churches, therefore, think that world mission is the most important task of Christians and the churches also emphasize mission as the best way to accomplish the will of God. That is to say, world mission is our responsibility.

The present generation lives in the new information age as a result of rapid internet developments. It opens up a venue for Cyber missions in other countries. The following chapters will examine how the new information age impact on world mission.

Chapter Four

Cyber mission

William Carey, often called "the father of the modern missionary movement" wrote a famous pamphlet calling people to "use means" for the completion of the Great Commission. One of these means, in our day, is the use the cyber space. Cyber space is a means of front-line missionary means for the ministry to the entire world.

According to the four gospels, the Lord made it clear that He expects us to go everywhere sharing and proclaiming the gospel. We should spread the Good News to those who will accept it and even to those who will not.

The Lord did not specify a particular way to share and proclaim the gospel. The apostles used every available means of transportation and communication to share and proclaim the gospel. The church's mission has also to use every available means for its ministry. The church has the same responsibility as the apostles for missions.

The internet is the most recent technological wonder, which God has provided us to help in the missionary ministry to spread the gospel. The internet began to affect the lives of people with the creation of the World Wide Web in 1994, and has become a common tool.

The cyber space has obvious potential for evangelism and mission as it has become part of the culture of daily life. Shortly after Christians began to share their faith with others in cyber space through the internet, internet evangelism and cyber missions were born. However, some people and organizations started to use cyber

space to share and proclaim the gospel even before the internet had become common knowledge.

But the development and expansion of the internet and the World Wide Web, official mission organizations have flocked to the cyber space, attempting to establish their presence, control, and authority over a growing and developing sphere.

The internet offers incredible opportunities to share the Good News. Christian believers of today are responsibility to the great commission, and the internet provides a means to deliver the gospel to the end of the earth.

Cyber mission can be called a "Information-Communication Mission" when understood as a kind of mission field. Cyber Mission is mission work that involves cross-cultural evangelism, discipleship, church-planting and training through the internet.

This section will analyze the advantages and disadvantages of the cyber mission, the theological understanding of the cyber mission, and the need for a cyber mission today. However, the advantages and disadvantages of cyber church will be discussing more in chapter 5.

4.1. Advantages of cyber mission

The cyber space has many unique features to reach into un-reached nations and people groups which are useful for mission. Some of its advantages are the following:

- **To reach the un-reached even in "closed" countries**

Many missionary and missionary organizations have been working at mission fields throughout the world. In many countries closed and semi-closed for Christianity are difficult to reach with conventional means. In some countries it is not allowed to spread the gospel, but many missionaries try to proclaim the gospel although it is dangerous because of war, terror, or prohibitions on evangelism.

The cyber mission is a way to do spread the gospel in closed countries and among persecuted believers. With the cyber space it is not necessary to go in to the closed countries and to the persecuted believers. With internet access in cyber space the gospel about Jesus Christ can be communicated. It can even target specific groups and people such as Muslims, Hindus and Buddhists.

Through cyber space there can be a conversation and discussion with the people who live in the closed countries and with the persecuted.

- **No airfares needed**

Airfares are a burden to missionaries. But, with Cyber space, you can go anywhere in the world without airfares.

There are many South Korean missionaries in Africa. Their common struggle is expensive airfares. Airfares bars for instance visits to the home country for missionary families. It is better spent on the mission field. Holiday and special seasons are especially expensive. By using cyber space from home any mission field can be reached without airfares.

- **No visas required**

Many times missionaries give up and change mission fields because of visas, which are not easy obtained, especially for mission work. Many South Korean missionaries are spending time to obtain a visa for South Africa.

With cyber mission, no visas are required for any country or mission fields. It saves the time and money to obtain a visa, and only requires a computer connected to the internet network.

- **It works even when you sleep**

A beneficial characteristic of cyber mission is that it works while you are asleep. The conventional mission could not work while we were asleep. It travels around the world. Cyber mission is available 24 hours a day, 7 days a week, 365 days a year.

It is useful for contact between the missionary and his/her family despite time-gaps. Messages on a homepage or web-site can be read by anybody at any time and be used by God to speak to them

- **Ideal for retired missionaries**

Persons who retired from missionary work because of ill health or old-age can still help in mission work.

They have the experience of missions, even more than any text book. They can have conversations with young missionaries through cyber space, to help young missionaries to settle and work more effectively in the mission field. It can save time

and money in the field, because of the help of retired missionaries through the internet.

- **It reaches a wide audience at the same time.**

One of the characteristics of cyber mission is to bring individuals out of isolation into cyber space groups. Cyber space has the potential to deliver information concerning the good news of Jesus Christ to almost every man, woman, and child upon the earth who connects with it.

It can reach a mass audience with a clear message. Many people of different countries can read the message on a web page or video clip.

- **It communicates securely one-to-one**

Cyber mission can effectively take place in chat rooms. The chat room has a special option to join people in a one to one private conversation for a secure discussion with each other.

Anonymous or pseudonymous email addresses of believers makes evangelism possible to closed countries and persecuted believes without physical risk.

4.2. Disadvantages of cyber mission

Many Christians believe that the cyber space, internet, is a tool God has give us for evangelism and world mission. However, the internet can be used for bad or good. But the internet will often be used for evil purposes.

Cyber mission works in cyber space, a virtual world, but the dangers and temptations in cyber space are real. Because of the worldwide character of the internet, people have access anywhere and anything. God's protection in cyber mission is needed.

- **Dangers on the cyber mission: trust un-known people**

Many internet users use the cyber space in any context, including chat room evangelism, without caution or training. Christians credulously believe that the chat rooms on Christian Web sites are trustworthy. However, on-line internet users can contact anyone, although they have never yet met face to face, and unsuspecting exchange their personal information like their home address and cell phone number, which can be misused.

This disadvantage is a life wrecker and sometimes it spoils relationships with other people. The contact with other people met through the chat room must best be followed up with a personal meeting in a public place.

- **It easily spreads an untrue story**

Much of the information which passes through cyber space may not be true. Internet users tend to believe information that is passed on from a known search engine such as Yahoo or Google. An untrue story also spreads to the world in seconds. Anti-Christ can also use cyber space against Christianity.

4.3. The theological understanding of cyber mission.

The cyber space is a part of the present world. Jesus gave the "Great Commission" to his church. Cyber mission can help the church to carry out the great commission. God's sent One is also the sending One of his church, not just to all the cities of Israel, but to all nations. The focus of mission is "to all nations," "all the world," "all creation," "to the ends of the earth" (Act 1:8 supports this commands of the four Gospels with: "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." NIV)

The relationship between cyber space and the "Great Commission" will be analyzed.

4.3.1. Communication

Communication³² is at the heart of God's mission (*missio Dei*), God's desire to relate in love to human beings who are God's creation (Van Engen, Whiteman, & Woodbetty 2008:43; Hesselgrave 1991:127-128).³³ In addition, from the beginning of humanity's existence communication has always played an important part.

³² Communication is: first, the act of transmitting; second, facts or information transmitted; third, written information, conversation, or talk; fourth, access between persons or places; or fifth, interchange of thoughts or opinions (Websters 1963).

³³ "And God said, 'Let there be light,' and there was light" (Genesis 1:3), "God blessed them and said to them" (Genesis 1:28), "the Lord God commanded the man" (Genesis 2:16), "the word of the Lord came to [Jeremiah], saying..." (Jeremiah

Communication is a fundamental process of human beings, "speech is the most distinctive achievement of man" (Nida 1990:4). However, communication is not limited to speech.

Communication has a variety of forms, not only written and oral speech, but also music, the pictorial arts, the theater, and all of human behaviour: gestures, dance, drama, plastic art (Van Engen, Whiteman, & Woodbetty 2008:57; Nida 1990:4). Almost every discipline concerned with human society and human behaviour is concerned with communication.

The purpose³⁴ of communication is to convey information, and by this means to influence or control the behaviour of attitudes of others. Edward C. Stewart listed the representative functions of communication as follow (Hesselgrave 1991:87):

1. Referential - transmit information, knowledge
2. Emotive - expressiveness
3. Conative - intensional, motivational
4. Poetic - fusion of concrete perception and abstraction
5. Phatic - belongingness, affiliation
6. Metalingual - communication about communication

1:4), and "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

³⁴ According to Berlo (1960:12), "Our basic purpose in communication is to become an affecting agent, to affect others, our physical environment, and ourselves, and to become a determining agent, to have a vote in how things are. In short, we communicate to influence - to affect with intent."

7. Metaphysical - world view

4.3.1.1. A basic model of the communication process

Aristotle viewed communication from its three points of reference: the speaker, the speech, and the audience. His three essential factors of communication has been the basis of many models of the communication theory ever since (Pretorius, Odendaal, Robinson, & Van der Merwe 1987:103; Van Engen, Whiteman, & Woodbetty 2008:58; Hesselgrave 1991:40-41). The essential features of communication can be diagrammed as:

Source → Message → Receptor

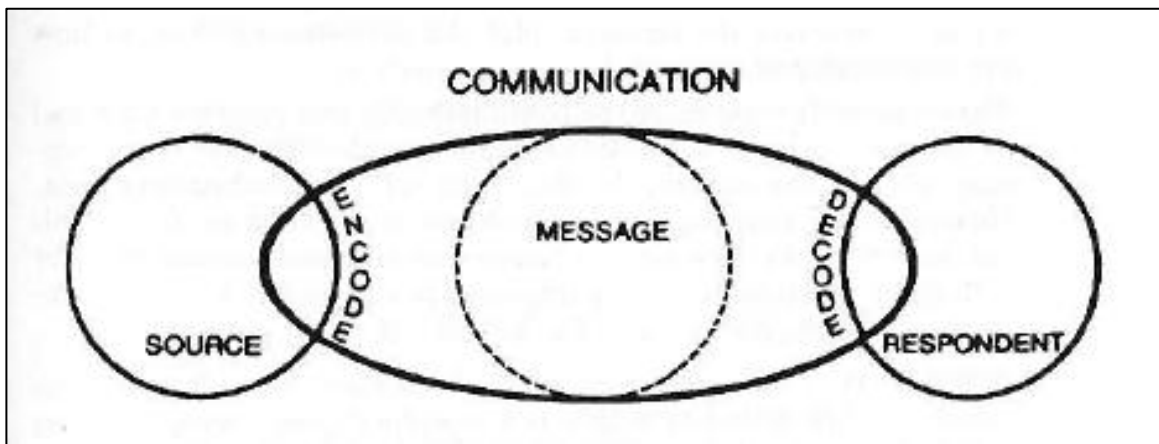


Figure 4.1. Communication process 1

All three of these components are essential in communication. It is important to note that the message never exists independent. There can be no message unless there

is come source of communication, and there is no communication unless someone receives the message (Nida 1990:38).

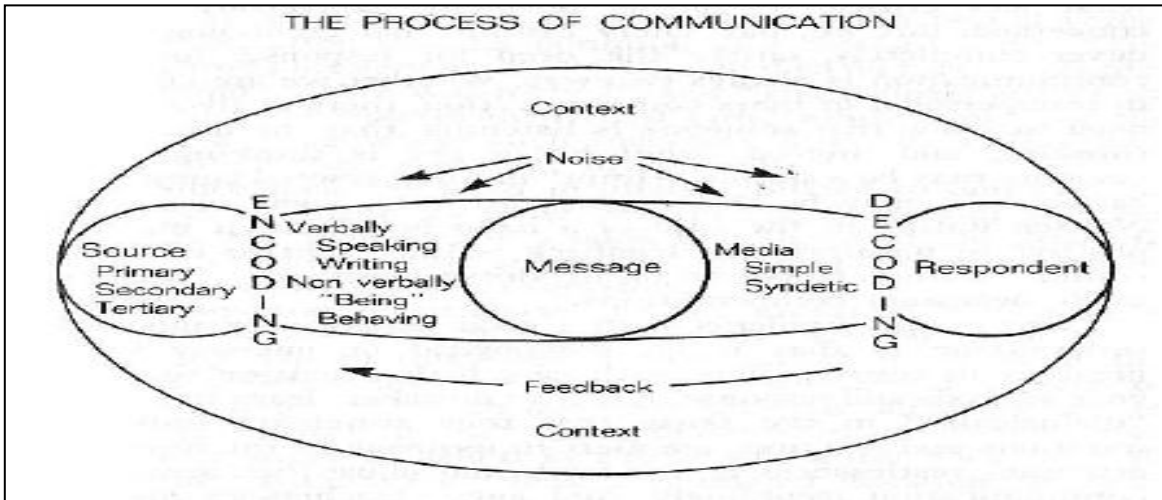


Figure 4.2 . Communication process 2

4.3.1.2. Internet and communication

The emergence of the internet has created a new channel for communication. E-mail, blogs, eBay, Facebook and MySpace, Skype and chat rooms are examples of communication through the internet.³⁵ The internet is about communication, building and maintaining relationships, through a worldwide network.

The internet offers everybody the opportunity to become a communicator and anybody an electronic publisher with access to a potential audience of millions. However, it doesn't mean that everybody who as the internet is automatically

³⁵ The new arrangement of communication in cyber space: "One source communicating with one receiver (e-mail), one source communicating with many receivers (CNN.com), a few sources communicating with a few receivers (chat rooms, blogs), and many sources communicating with many receivers (eBay)."

engaging in communication. That is to say, there is no communication unless someone visits the web sites (Dominick 2009:15-17).

The internet communication is available not only for the traditional pattern of one-to-many communication, but also for mass communication through the internet. The internet lowers the cost of communication to a level at which almost anybody can afford it.

This new communication channel has also necessitated rethinking fresh models of the communication process (Dominick 2009:18).

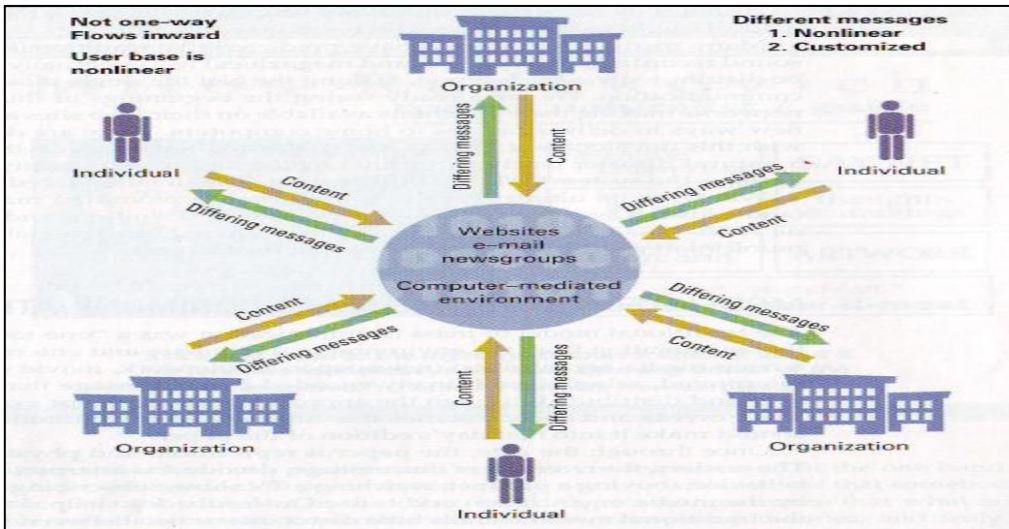


Figure 4.3 . Internet communication model

4.3.1.3. Communication theory for missiology

The missionary task is fundamentally one of communication (Hesselgrave 1991:91), because mission is also proclamation. Christian missions are increasingly interested

to be effective, and relevant mission is inconceivable without paying careful attention to communication principles.

According to Van Engen, Whiteman, & Woodbetty (2008:62-65) the communication theory for missiology has to include the following elements:

- Missiological communication starts with the commission given by Christ.
- Missiological communication places the person at the center.
- Missiological communication is receptor oriented.
- Missiological communication is centered on the community.
- Missiological communication is a process.
- Missiological communication needs good research and information.

4.3.1.4. Communication and the church

According to the Scripture (Jn. 1:1) the Lord Jesus is the eternal Word of God. God sent Jesus to our world, and God, Jesus and the Holy Spirit sent the church to the world. His church is built upon the Word of God (Pretorius et al 1987:105-106).

Jesus gave the great commission³⁶ to the church to proclaim and communicate the Word of God to the all people in the world. Therefore, communication is a basic and essential factor of the church's existence.

³⁶ "This good news about the kingdom will be preached through all the world for a witness to all mankind; and then the end will come" (Mt. 24:14).

4.3.2. Relationship

A relationship is normally viewed as a connection between two individuals, such as a parent-child relationship, or a romantic, or an intimate relationship. Relationship connotes association, belonging, mutual dependence and co-operation. This relationship may be based on love, liking, business, and social commitment.

Examples of relationship in society are:

- a relationship between individuals
- a relationship between groups of people
- a relationship between an individual and a group of people

These relationships take place in a variety of context, such as churches, work, marriage, friends and family. Through their relationship, they tend to influence each other (Wikipedia).

In South Africa the concept of *ubuntu*, to describe the relationship between people, has become popular. *Ubuntu* is seen as a traditional African concept. The concept of *ubuntu* defines the individual in their several relationships with others. The word “*ubuntu*” comes from the Zulu and Xhosa languages. The definition of *ubuntu* is: “a person is a person through other persons.” It comes from the Zulu maxim “*umuntu ngumuntu ngabantu*.”

According to Tutu³⁷ (1999) a person with *ubuntu* is welcoming, hospitable, warm and generous, and willing to share. He emphasizes that a man can not exist as a

³⁷ Desmond Mpilo Tutu (born 7 October 1931) is a South African activist and [Christian cleric](#) who rose to worldwide fame during the 1980s as an opponent of [apartheid](#). He was the first black South African [Anglican Archbishop of Cape Town](#),

human being in isolation. And he explained *ubuntu* is that “we are human because we belong”.

The principle of *ubuntu* is “the belief in a universal bond of sharing that connects all humanity”, or “humanity towards others”. *Ubuntu* can be understood as a relationship with the other among all human beings in the whole world.

4.3.2.1. The Christian understanding of relationship

The Christian understanding of relationship, however, cuts far deeper than this. It starts with our understanding of the Triune God.

As mentioned in chapter 3 (3.3.1.), mission is God’s mission, *missio Dei*. Our doctrine of God is that the Father, the Son and the Holy Spirit are three distinct persons as One God that make up the blessed *Trinity*. The *trinity* is all about relationship. We see God as a community, because of our doctrine. God, Jesus and Holy Spirit are co-operating and coordinating in the mission of God.

In the Bible God says, “Let us make man in our image, in our likeness” (Gen. 1:26). Our God is a *Triune* God and exist in relationships, which is the basis of mission. The three distinct persons are equal, and present in every action of God. They are not separate, but distinct. The one as the Father, the other as the Son, and the other as the Holy Spirit. In the trinity, Father, Son, and Holy Spirit are not three individuals but three persons in relationship and mutual dependence.

In John chapter 15:26, Jesus said He would ask the Father to send us “another Helper (14:16)” – the Holy Spirit. According to Mark chapter 1, when Jesus was

South Africa, and [primate](http://en.wikipedia.org/wiki/Desmond_Tutu) of the Church of the Province of Southern Africa (now the [Anglican Church of Southern Africa](http://en.wikipedia.org/wiki/Desmond_Tutu)) (http://en.wikipedia.org/wiki/Desmond_Tutu).

baptized God the Father speaks and sent the Holy Spirit like a dove. In the Bible the one true God revealed Himself to exist as three distinct persons: Father, Son, and Holy Spirit. This *trinity* is the foundation of all of our relationships.

Our God live in relationship with one another. Their relationship is an eternal relationship, unlike the limited human relationships. The *trinity* is the perfect model of relationships. The three persons in one God have an unlimited relationship of giving and receiving, each one for and from the other.

Therefore, we can say, God is a God of relationships in his mission. The *Triune* God is a missionary God, opening Himself to mankind in love. The *triune* God initiates and participates in mission, the *triune* God creates his church and all expressions of his mission through spiritual relationships with and among humans. God has a very special type of relationship with believers in Christ. The relationship of faith is God's strategy for making the good news known to the world.

John (3:16) says, "For God so loved the world that he gave his one and only Son, that whoever believe in him shall not perish but have eternal life". God loves this world, and he wants us to know him. Jesus came so that each of us could have a personal relationship with God. This relationship with God is the most important purpose in our life.

- **Relationship with God**

When it comes to God and man, the operative word is relationship. God wants to be our friend and he wants a fruitful relationship with us. God is a relational God who loves us through our relationship with his Son and the indwelling of the Holy Spirit. Through the communion of the Holy Spirit we are taken up in the relationship of the Father, Son and Holy Spirit (2 Cor. 13:13). When the Bible says that we are created

in the image of God, it means we are created for relationship with one another. Therefore we must live in relationship like the *trinity*.

Our relationship to God is our most important relationship, and no other even comes close. Through our relationship with the Son of God we become children of God as our Father. Before Adam and Eve sinned in the Garden of Eden, they had a personal relationship with God. They walked with God and talked to God (Gen. 3).

However, after Adam and Eve have sinned, the personal relationship with God has broken down as a result of the sin of man. People became separated and disconnected from God by their sin.

Despite God's love for the world; the relationship between God and man was broken, "For all have sinned and fall short of the glory of God (Rom. 3:23)". The result of sin in our lives is death, and it also breaks off our spiritual relationship with God. After the break in the relationship with God, people try to get close to God through their own efforts. However it is impossible to restore the relationship with God through our own effort. Our best efforts are not enough to cover up our sin (Isa 64:6).

While, we deserve eternal punishment for our sin, Jesus died in our place. Instead of us, Jesus took all of our sin on himself. By Jesus' death on the cross, we are reconciled to God and are living as children of God led by his spirit (Rom. 5:8-10; 8:14).

Through God's love, the death and resurrection of Jesus Christ and the indwelling of the Holy Spirit, we have a personal relationship with God - "This is how God showed his love among us: He sent his one and only Son into the world that we might live through him (1 Jn. 4:9)". In other words, even though we were separated from God because of our sinful nature, God made a way for us to have a

relationship with Him as a free gift of his grace. In our life, there are one thing that never fails that is: God's love, and no one able to snatch us one of the hand of the Son and his Father (Jn. 10:28-30).

There are many ways to have a relationship with God in our daily lives. We should pray to God and, praise Him, and listen to hid Word. In this way we can have a spiritual relationship with God. This personal relationship with God is not hard to find and difficult to get it. If you confess that Jesus Christ is your Lord and Saviour, and believe in your heart through the Holy Spirit, that God raised Jesus from the dead, you are children of God, with a relationship with God (Rom. 10:9)

And this relationship, between God and us, is the door to success in every other relationship. Therefore, without good and right relationship with God, we cannot reach our potential of effectiveness in other important relationships.

• **Relationship of Jesus Christ in his ministry**

Today few people anywhere in the world can find themselves without relationships with others. Relationship is one of the most important elements of life. Without relationship with others, life is difficult and hard.

According to the Bible, Jesus' ministry was his relationship with others. He preached the gospel to others, prayed for their healing, ate with people, and taught the law of love to God and fellow humans. Jesus had a relationship with others.

It is helpful to observe Jesus' relationships in his ministry. A first principle of relationship in his ministry is that do not think about the condition of the people who want to have a relationship. According to the New Testament, Jesus had a relationship with Jews and gentiles, rich and poor, sick and healthy people. Their

condition did not matter to Jesus. This whole world is our mission field. Therefore, we must have a relationship with all kind of people who live in this world without distinction of status, age or sex in our unity with Christ (Gal. 3:28).

This principle is illustrated in the apostle Paul's testimony, found in 1 Corinthians 9:19-22. In his testimony, he saw the need to become something to someone, and the 'becoming' is basis for understanding of relationships. Therefore, when we have become something to a person, we have a relationship. We have to accommodate ourselves to whatever social setting we find ourselves in, so as to win as many as possible for Christ.

Second, principle is that we do not wait until people approach us, but to approach them first. In Luke 19:1-10 Jesus entered Jericho, and when Jesus reached Zacchaeus in the tree, he approach him instead saying; "Zacchaeus, come down immediately. I must stay at your house today (Lk 19:5)."

Usually most people are waiting for someone to come and say something, instead of approaching them. People today are characteristically self protective and individualistic. These characteristics make it difficult to have a relationship with others. Jesus' approaching relationship is the best way for mission work.

The third principle is to let the Holy Spirit lead our relationships. According to Matthew 3:16-4:1, after Jesus' baptism He went up out of the water, the Holy Spirit descended on him like a dove, and Jesus was led by the Holy Spirit through out his life.

God is always with us, in any situation. God sent Jesus, God and Jesus sent the Holy Spirit; the Holy Spirit has been given to us as our Counselor. "If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever – the Spirit of truth. The world cannot

accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you (Jn. 14:15-17)". The *Triune* God is always with us to guide and help us in our relationships. We only have to trust Him.

The Holy Spirit counsels us and guides us into all the truth (Jn. 16:13). Without the Holy Spirit we would not overcome evil and temptations in our relationship. With the Holy Spirit, we have a personal relationship with God like Jesus in his ministry.

The fourth principle is prayer. The prayer is the way to talking to God. Through prayer we have a personal relationship with God. The Bible tells us that Jesus prayed to God many times in his ministry. Regular praying is necessary for our relationship with God. Paul says: pray constantly (1 Thess. 5:17).

•Relationship in the church

The church's nature and purpose is defined in relation to God's calling and its relation to the world. The church is also defined by its participation in the *missio Dei*. The church exists because God has this mission to redeem the creation. In other words, the mission of God has created the church. The *missio Dei* is using the church in its work as an instrument.

The church started of from the Great Commission. The church is the new community of Jesus Christ which began with the apostles. The church is the body of Christ in the world, the community of believers in Christ. The early church modeled its community on the inter-relationship of the trinity, as witnessed by Luke in Acts.

Jesus Christ is our bridge to the *trinity*. Jesus Christ is the one who has died and rose again for human beings. Through Jesus Christ, the relationship between God and human beings is put right. In other words, the church does not exist for itself but

for God and for the world as a body of Jesus Christ. The church has a relationship with God, not because of our own efforts, but because of Jesus Christ, in communion with Him.

God wants all people to be his witnesses through the unity with Christ. The Father and the Son sent the Holy Spirit for our spiritual relationship. The Holy Spirit constitutes by giving faith in Christ to the believer (Eph. 2:8), and the Holy Spirit is at work in the church. Through his Holy Spirit which God has given as a free gift to us, we can have a personal spiritual relationship with God in faith.

To conquer daily temptations is only possible when believers abide in relationship with Christ. When Christians come together as the body of Christ they are encouraging and edifying one another and all members take part in building up the church (Eph. 4:15-16).

We must reflect God's relational nature in our church. The church is a human community that does not exist for itself. Therefore, all of the church members are to use their gifts and abilities to help others grow spiritually through healthy relationships. The relationship in the church is important for our spiritual life. It is the helpful, useful and wonderful way to expand God's kingdom in this world.

4.3.2.2. The internet and relationships

Cyber space has become the new frontier in relationships. The internet is a means to sustain relationships. The internet devices help us maintain relationships with others.

While the relationships in cyber space are not really real, and cannot compare with real relationships. People are deeply involved in cyber relationships in today's world.

In cyber relationships people are also making friends, lovers, and sometimes enemies.

Using cyber space, internet, is a relatively new way to have a relationship with someone. A successful relationship enters our home (or office) without the person physically being there, which feels very magical.

Some of the people look for a cyber relationship for the same reasons they want to have a face-to-face relationship. Many cases of cyber relationship become a face-to-face relationship. Cyber relationships can indeed lead to true relationships.

But, most of the people who want to have a cyber relationship do not have a good relationship with others in real-life, and sometimes they are missing something in real-life relationships. Through the cyber relationship they may indeed find what they are missing.

The anonymity of cyber space is one reason why people use it to have a free relationship without shame and disgrace. On the internet, it is possible to have relationships with many kinds of people in the world, especially with the people whom you have never met before.

But the internet can harm relationships. There are several side effects to a cyber relationship:

The relationship with strangers without precaution increases through the internet.

A cyber relationship can develop in a short period of time. People can meet anonymous individuals or groups, and engage in unlimited conversation. They

become virtually close with one another very quickly, because it is not real, and internet users think it to be a onetime event for enjoyment.

However, it does not give enough time to know each other, and they can misrepresent their personal information. The anonymity of an internet relationship can be used for bad things. Therefore, when it moves from a virtual relationship to a face-to-face relationship contact without precaution can be experienced as very harmful..

The psychological dangers of a cyber relationship.

Sometimes cyber relationships make internet users to continue physically distant from real relationship with others. The internet can be highly addictive. If over used it can limit real life relationships with other people, and finally lead to lose connection with others in real life. Over used cyber relationships can lead to a lack of sleep and ill health.

Internet relationships let people spend more and more time online at home. Therefore, cyber relationships, lead to depression and loneliness, along with declining satisfaction from their real-life relationships.

While many internet users are fully satisfied with cyber relationships, more than with real-life relationships, they may not want to meet each other face-to-face because the cyber relationship might be destroyed by the hard facts of reality. Most internet users confuse the cyber world with reality.

- **The use of the internet to communicate and strengthen relationships**

It's an easy and effective way to relationships at work, school or amongst friends and family. People from all around the world can be met to learn about their customs, lifestyle and what their society is like. There are also a lot of enjoyments from playing online games with others. Through online games a relationship with anyone who is connected through the internet is possible.

Most of this new way to build a relationship via the cyber space is available through typed-text. Typed-text relationships can record the interactions by saving the typed-text messages, which can be reviewed at a later stage. Through a review a misunderstood typed-text relationship can be rectified, to help a better understanding of one another better than in a real relationship.

Many 'chat rooms' on the web can be used to meet new people, make new friends, as well as to stay in touch with old friends through a typed-text relationship.

Many people see a big disadvantage of text driven relationships. There are no voices, no expressions, no body language to convey meaning and emotion. However, today cyber relationships are available, not only by typed-text, but also with seeing and hearing through computer devices, such as web-cam and headphone sets. Cyber relationships are possible with both sound and sight.

4.3.3. Contextualization

The word contextualization was made popular in the early 1970's by the WCC's (World Council of Churches) Theological Education Fund entitled "*Ministry in Context*". It was coined particularly with a view to the task of education and

formation of people for the church's ministry. It became a blanket term for a variety of theological models (Bosch 1991: 420-421). Ever since the word contextualization was coined, there has been many writings, thinking, and talking about it.

Before the term contextualization was coined, there were various ways missiologists used terms for the process of interaction between the gospel and a particular culture, like accommodation, adaptation and indigenization. The first two were used more by Catholics, and the last more by Protestants (Bosch 1991:448). By the 1970s, there were many advocates of a more dynamic approach to the relationship between Christianity and culture than the formal indigenization concept.

The term contextualization has not had a long history, but it displaced indigenization and other words. According to Thomas (1995:170), the new concept, contextualization, is more holistic, more global, and more dynamic. And the WCC consultation finally judged contextualization of the gospel to be a missiological necessity.

Contextualization means communicating the gospel in understandable terms appropriate to the audience. Today contextualization may be one of the most important issues in mission, even though the word of contextualization only dates back to the early 1970s. However, “contextualization” as a term and concept has become most popular in missiological circles, especially, for the missionary who are concerned about the relationship between Christian faith and culture.

The term contextualization has been interpreted and defined in various ways. Hesselgrave (1991:143-144) defined contextualization as “the attempt to communicate the message of the person, works, Word, and will of God in a way that is faithful to God’s revelation, especially as put forth in the teaching of Holy Scripture, and that is meaningful to respondents in their respective cultural and existential contexts”.

There are many cultures in the world, and culture surrounds our lives like water surrounds a fish. Christians faced it every time they communicated the gospel across cultural boundaries. Therefore, contextualization is concerned with how the gospel and culture relate to one another across cultural boundaries. However, contextualization does not mean, to compromise the gospel message in a cultural context. The Bible remains the only trustworthy guide, and the missionary must not reduce, mix (syncretism), or compromise the gospel.

4.3.3.1. Different authors approach the issue of contextual theology from different perspectives.

Bosch (1991:421) quotes Ukpong's article (1987:163) in showing the origins of the word contextualization. According to Ukpong he identifies two major types of contextual theology that are the indigenization model (translation model and inculturation model), and the socio-economic model (evolutionary or revolutionary). Bosch qualifies the two models from Ukpong as the inculturation model and the revolutionary model.

Bevans (1992:2) has sketched five models of contextual theology that are helpful in understanding the relationship between the gospel message and culture: the translation model, the anthropological model, the praxis model, the synthetic model, and the transcendental model.

Bevans also pointed out the characteristics that distinguish contextual theologies from traditional theologies:

situational theologies – The only one way to understand contextual theology is through the social, political, economic, cultural and pluralistic religious history of the

local country; political theologies – the people who suffer under oppressive regimes are committed to social, economic and political change; cultural theologies – can be understood through the religious and cultural heritage of the people; narrative theologies - the primary methodology of contextual theologies is story-telling. In other words, contextual theologies are concerned about events, experiences, drama, narratives and interaction between people.

According to Hiebert (1994:186-187), critical contextualization is a proactive way to effectively develop contextual theology. He suggests a four step concept for use by missionaries working as cross-culture:

- 1) Recognize the need to deal biblically with all areas of life.
- 2) For the congregation to meet and analyze the cultural issues they confront from an uncritical perspective.
- 3) Study the Bible in relation to the issue at hand, aware that we as leaders are also culturally biased.
- 4) For the congregation to evaluate critically their own past customs in the light of their new Biblical understandings and decide themselves what they think and will do.

The contextualization of theology implies an understanding of Christian faith from a specific context. Whoever the target audience, we should contextualize the message for them, as Jesus did.

4.3.3.2. Contextual theology

During the late of 20th century many contextual theologies have emerged from the perspectives of oppressed people. For instance, Liberation Theology in Latin

America³⁸, Black Theology in the United States and Africa³⁹, Minjung Theology in South Korea⁴⁰, Pain of God Theology in Japan⁴¹, Water Buffalo Theology in Thailand⁴², Third-eye Theology in Taiwan⁴³ and so on. For the purpose of this study only the Minjung theology will be described briefly.

• Minjung Theology

Minjung Theology (theology of the mass of the people) is a contextual theology of South Korea's social-economic and political situation in the 1970s. Minjung Theology emerged from the experience of South Korean Christians in their struggle for social justice and basic rights. It was developed and refined even further during the 1980s in the midst of the struggle for democracy.

³⁸ The term "Liberation Theology" was coined by the Gustavo Gutiérrez in his book *"A Theology of Liberation"* (1971). This is a movement in Christian theology coming from unjust economic, political, or social conditions.

³⁹ Black Theology emerged after the beginning of the "Black Power" movement in 1996. It comes from the liberation of the marginalized, especially the injustice done towards Blacks in the South African and American context.

⁴⁰ The "Minjung Theology" is a South Korean version of Liberation Theology and teaches that Jesus Christ is the liberator of the oppressed people.

⁴¹ The term "Pain of God Theology" was coined by the Kazoh Kitamori in his book *"The Theology of the Pain of God"*. It was published in Japan (1946) and in the United States (1965), and this book is used by Jurgen Moltmann.

⁴² The term "Water Buffalo Theology" was coined by Kosume Koyama a former Japanese mission professor at Thailand Theological Seminary. It focuses on Buddhists rather than Buddhism. Koyama believed that every religion has positive as well as negative points; therefore, the Christian must accept the positive elements of other religions in order to change their life style.

⁴³ The "Third Eye Theology" is to see Christ through the perspectives other than the western eyes. Actually, the term "Third Eye" comes from Buddhism.

At the beginning, Minjung Theology focused on the deplorable economic and cultural conditions of minjung (people). However, as the context changed, Minjung Theology expanded to address political and social concerns as well. The Minjung Theology is a Korean version of liberation theology and teaches that Jesus Christ is the liberator of oppressed people.

The term minjung was first used in 1975 in an academic discourse by two scholars, Ahn and Suh. They described Jesus as one of the minjung (Ahn 1981).

For Minjung Theology, the major problem is “Han”. Han is the compressed feeling of suffering caused by injustice and oppression, anger and lamentation, helplessness and hopelessness. For Minjung Theology, salvation means creating a Han-less society.

4.3.3.3. Contextualization in cyber mission

4.3.3.3.1. Cyber theology must be contextual

The World Wide Web (internet) is a large collection of documents and information, and the internet is being used worldwide to spread the gospel. Web-pages, cyber space, are unlike typical documents in traditional databases. There are many differences between the cyber (internet) context and real-time context. The cyber context can be automatically generated in real-time (current news, the foreign exchange rate, etc.), and can be active (animations, video, sound etc.).

The internet is a new culture and a highly populated place. It is the church’s responsibility to ensure the Christian faith in cyber space by cyber contextualization.

Therefore, churches save to study the cyber culture in order to contextualize the gospel on the internet.

In cyber space, there are many cultures and various religious groups, and more than one billion people online from nearly every country and from every un-reached people group. So if we are to target them, we need to know their context. In other words, all cyber space, web-sites, should be contextualized to their target readership. Today, there is a big need for more web-sites to approach those of other cultures and religious groups in an appropriate way. Therefore, if we are to contextualize this cyber space by the gospel, it is very important to use an approach which uses their language and engages with their concepts. Before we contextualize the cyber space, we must know who they are, what they use.

In cyber space, there are many advantages and disadvantages of cyber contextualization. Cyber contextualization can seem easier than real-time contextualization in mission.

4.3.3.3.2. Ingredients of cyber theology

- **Language**

For a contextual mission it is necessary to acquire the language of the target people as communication of the gospel to the target people without proficiency in their age is difficult. To contextualize in the cyber world, its culture must be understood as well as its language, its world views, and its habits.

However, most internet search engines, such as Google, Yahoo and MSN, provided English translations for its information, and most of the web-sites are available in

English. Therefore, the difficulty of the language of the target people can be overcome easier than before through the cyber space.

Word, must be carefully chosen in communication with target people; but there are common words in cyber space which makes it easier to approach and to contextualize. For instance, sites for Muslims use Muslim/Arabic words (Isa Masih for Jesus Christ, Injil for Gospel, and Miriam for Mary).

- **Youth's answers**

The internet has become a place for searching for answers, particularly amongst the younger people. Through cyber space, the interests and needs of the target people can be understood through their questions. Search engines can also help hundreds of millions of people who are interested in searching God to find the gospel. When the people have a question, instead of asking someone like a teacher or family, they use the online to find an answer.

In cyber space a new context for mission can be built by using the target people's interests and needs. Internet has also provided the major pray-ground and outlet for the cyber generation. The goal of cyber contextualization is to be there when these seekers ask questions, and to lead them to faith and to integration in a local body of believers.

However, many people are using the internet for asking for answer among the adult internet users. In other words, today many people used internet for answer of their asking not only the young people, but also the old people someone life a father or grandfather. The percentage of adult users who want to use the internet for their answer is increasing.

- **Confusion of reality**

As a result of a highly developed cyber space, internet, we today living in a global village. Through the internet you can contact people whom you never met before. Irrespective of their culture and language, you can converse with them, and visit everywhere you want to through cyber space. With these advantages, you can contextualize cyber space easier than real-life.

When the internet users want to stay in their own context in the cyber world, they feel like kings or the creator. It can limit real life by disconnecting with others in real life and ultimately with the virtual life as well. It is possible to confuse their own reality in real life and in the virtual life.

For instance many internet users enjoy online games such as Star-craft and Blood War where the users are can easily kill a person or destroy the enemy. Eventually they follow what they did in the online game without knowing it, and try to control as in the online game thinking that a real crime is not real. In this way the begin to confuse reality with cyber world, and kill people like they did in the online game. Whenever they are in trouble some online game players think they can start a new life, as in an online game.

This specific aspect of cyber space handicap to cyber contextualization. Each of the internet users has a different cyber context in cyber space. They like to invite other users to their context, and to influence their cyber context. They do not want to change their context.

But if internet users are contextualized by the gospel, they can be strong soldiers of God. The cyber world must be effectively contextualized within various cyber cultures and religious groups through the gospel without changing its core essence.

4.4. Dialogue

According to the Bible, the communication of Jesus Christ has a dialogical character. Many modern missionary pioneers were masters of dialogue, such as William Carey and Henry Martyn (Verkuyl 1978: 362-363).

According to Bosch (1991: 483), today the Christians in the world find themselves in a situation of co-existence with other religionists in their daily life. Since Constantine's victory over Maxentius at the Milvian Bridge in AD 312, Christian theology is a theology of dialogue. The dialogue is a necessary to our co-existence life.

Dialogue is a widely used concept in missions today. Traditionally mission was often seen as a one-way traffic. However, the world has changed, and the mission has to interact with different religions and cultures. Dialogue is a new way of meeting the world in today's mission. Dialogue does not replace traditional proclamation, but is a new method of proclamation.

It is more than a new missionary model. It implies a readiness to be changed as well as to influence others. Dialogue is a process of mutual sharing, not always as its goal, but often only a quest for greater understanding.

4.4.1. Max Warren's seven rules for dialogue

According to Warren (1964: 35-43), there are seven rules for dialogue between Christians and non-Christians: acceptance of our common humanity, the principle of divine omnipresence, accepting the best in other religions, identification, courtesy, interpretation, and expectancy.

His first principle for dialogue between Christians and people of other faiths is the acceptance of our common humanity. It means that Christians cannot have any relationship with another religion, as two religions are not in dialogue with each other, but two people.

In the Bible says, our God is “the Father” (Ephesians 3:15), “who made the world” (Acts 27:24), and “made every race of men of one stock” (Acts 27:26); “all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption which is in Christ Jesus” (Romans 3:23-24). Bible says that all humans originate from the same source, whoever they are, all have sinned are only but right with God in Christ Jesus by the grace of God

Second principle for dialogue is the divine omnipresence. What he means is that wherever you meet with someone else, God is already present. Warren (1964:37) writes:

“When I go to meet the man of another faith I find that God is there to meet me. For He is at work already. I can never anticipate God. I may become his fellow-worker and by my faithful interpretation unveil the hidden Presence. But even if that should be my privilege my own face will shine with the reflection of His glory, I, as well as the other man, am the benefited. God is the benefactor. That is a truth for my humbling, and for my very great encouragement as an interpreter.

The third principle of dialogue is accepting the best in other religions. When you have a conversation with the people of another religion, you tend to focus on the negative of that religion and obviously tend to focus on the positive of Christianity. According to Max Warren, there are a lot of positive things to find in many religions

and all truth comes from God and the truth is in Jesus (Warren 1964: 38). When you deny the positive aspects of brother religion you will in no way advance the dialogue.

The fourth principle for dialogue is identification. It is a necessity for the interpreter to know the language of the heart. Max Warren refers to the prophet Ezekiel, who was sent to his own people. “I came to the exiles who lived at Tel Abib near the Kebar River. And there, where they were living, I sat among them for seven days – overwhelmed (Ezekiel 3:15).” God sent Ezekiel to his own people to stay with them. Finally he became overwhelmed by what he saw there, which means he started feeling what they were feeling. Therefore, when you want to enter in dialogue with a Buddhist, you have to become a Buddhist for the Buddhists, if you want to win them for Christ.

The fifth principle for dialogue is courtesy. The first step in courtesy is to listen rather than to speak. Gentleness and magnanimity are of the essence of courtesy (2 Cor. 10:1). Jesus is the model for the courtesy. He was willing to sacrifice his own honour and glory on our behalf (Phlp. 2:5-8).

“The cross was not a symbol of imperial domination, but of the imperium of sacrifice. The Christian faith has nothing to lose by suffering. In and through suffering it can perhaps speak home to the hearts and minds of suffering mankind better than in any other way (Warren 1959:10).”

The sixth principle for dialogue is interpretation. Through true dialogue, we can interpret the gospel to other people, especially to non-Christians. Instead of proclaiming the gospel to people, the gospel has to be interpreted so that they will really understand it. According to Warren (1964), “the interpretation can be expressed most simply and most profoundly in the New Testament verb *martureo*.”

The root meaning is “to bear witness to.” Therefore, the witness has a responsibility to interpret that the listener can understand.

His last principle for dialogue is expectancy. It focused of hope. The listener is by definition a person who expects to hear something. When you have a dialogue with a person of another religion, you expect not only the other person’s conversion but also much more to happen.

4.4.2. Dialogue in cyber space

We can have a dialogue with people through online conversation such as the online chat room. For example, a missionary can chat with connected people on the mission field before to going to that country. It can promote understanding of one another before to arrival on the mission field. A missionary can build useful relationships with non-believers or people of other religions through the online chat room to get a real experience of their viewpoint.⁴⁴

Through cyber dialogue, you can have a personal relationship easier than before. It has never been easier to begin a natural conversation with people of quite different characters, and it is available to establish meaningful relationships with non-Christians.

⁴⁴ There are excellent Christian responses to Islam on the Web. One of the best is Answering Islam (www.anawering-islam.org), one of the first sites for Christian-Muslim dialogue. It is provided by anonymous but evangelical Christians. There are also many Christian sites for dialogue with non-Christian: Jews for Jesus (www.jewsforjesus.org); the goal (www.thegoal.com), to speak to sports enthusiasts through stirring testimonies from famous athletes; Stonewall Revisited (www.stonewall_revisited.com), focusing on the gay and lesbian community; and there are many others.

Through cyber dialogue anyone with a personal computer, modem and Web access, can today easily and naturally share the good news of Jesus Christ with others around the world.

One of the most important matters is commitment. Without sacrifice to the gospel dialogue becomes a mere chatter. The purpose of communication is the spreading of the good news of the gospel, and dialogue is a good means of *kerygma*.

4.5. Conclusion

Based on the foregoing conclusion, it is clear that cyber mission in the global world is an important and necessary ministry. This chapter has attempted to indicate what cyber mission is, its advantages and disadvantages, and the need for a cyber mission for the twenty first century world mission.

The primary reason for a cyber mission in the 21st century is that people who live in this world are using cyber space, and it will be their primary form of communication.

Because official mission work is not possible in many closed and semi-closed countries of the world and in very few countries in the western world only 5% of their populations attend church regularly, the church needs to think about new missionary methods.

According to the Prensky⁴⁵(2001), the people who are born after 1985 are digital natives, communicate naturally with others through digital technology. To digital natives cyber space is part of their life. They write text messages to their friends through the internet or cell phone. A large portion of their communication is

⁴⁵ Marc Prensky is an internationally acclaimed thought leader, speaker, writer, consultant, and game designer in the critical areas of education and learning.

technology-mediated communication. They spend lots of their time on the cell phone, computer and iPod to communicate with others. Hundreds of millions of people connect every day through the internet without physically meeting. And in many of these encounters they may never meet in the flesh.

Although, there are still many people who prefer watching TV instead of using cyber space, because they only want to push a button to watch TV, and do not want to use the complicated technology of cyber space, the cyber world will eventually become common life.

The main reason why the 21st century mission must develop an understanding of cyber space is the growing popularity of the internet and the devices connected to it as a means of personal communication on planet Earth. Therefore Cyber mission will have to be used as a special means of personal witness in the 21st century world mission.

Chapter 5 will explore⁴⁶ specific instances in the cyber community and mission.

⁴⁶ What is the Cyber church? A comparison between the advantages of a cyber church and its disadvantages. A proposition for a cyber church in the 21st century.

Chapter Five

The cyber community and mission

5.1. Introduction

The role of the community has become increasingly central in understanding mission. And, today, the wider understanding of community has changed as society has changed (Lord 2002: 196). One of the main reasons for the change in society is the technological revolution.

The emergence of interactive communications has caused changes that fundamentally altered lives, communities and the pattern of history. Many people are interacting with one another through the cyber space. It formed a cyber community.

In this chapter, the cyber community in the context of current missionary thinking will be examined, beginning by examining the understanding of the term community, and then looking at the cyber community and its definition.

5.2. Community

5.2.1. Definition of community

During human growth, people encounter sets of other individuals and experiences. For example, infants first encounter their family, then the extended family, and then the local community, such as the school and work communities. These encounters with people make for community in life⁴⁷.

According to Heller et al (1984), the community is a social group or organism sharing an environment, normally with shared interests. That is to say, the community is a relational interaction that draws people together through social groups. The community members often interact regularly. It is typically growing in a location or place⁴⁸.

Such regularity of interaction tends to weld participants together as a variety of social conditions, such as intent, belief, resources, preferences, needs, risks and a number of other conditions may be present (Lord 2002: 197).

Schafer and Lamm (1992:546) add the following phenomena that are useful for understanding of communities:

- Communities influence who our significant others will be.

⁴⁷ The word community is derived from the Latin *communitas* (community fellowship), which is in turn derived from *communis*, which means "common, public, shared by all or many". *Communis* comes from a combination of the Latin prefix *con-* (which means "together") and the word *munis* (which has to do with performing services) (Harper 2001).

⁴⁸ In their "definition of community", Schaefer and Lamm (1992:546) remark that "[It is] ...a spatial or territorial unit of social organization, in which people have a sense of identity and a feeling of belonging".

- It is a source of social standards and formal and informal control⁴⁹.

People are not members of one specific community only, but of many communities (Wellman 1997:211-238). According to Bernard (Jones 1997), people might exist spatially in one area, but their communal existence might be located elsewhere.

McMillan and Chavis (Kunzmann 2002:84) identify four elements of the sense of community: 1) Experience of membership, 2) The individual feels he/she has influence in the group, 3) Members' needs are integrated and fulfilled by the community, and 4) Shared emotional connection. These four elements of the sense of community also emphasize the social aspects of the phenomenal world.

5.2.2. Christian community

This study is interested in the design of the Christian community that enables it for mission. One of the reasons for the existence of the church is the human need of one another; they need community. And the community is not an excuse for the individual to hide in a crowd (Luzbetak 1988:376-377).

According to the Bible (Genesis 1:27), human beings are created in God's image, therefore, in the early Christian communities believers cared for one another⁵⁰. Every member was cared for because whatever was done to the least member of the community was regarded as having been done to God himself:

⁴⁹ The shared histories between individuals in a community become the legacies of the people in them, and consequently continue to influence people joining the community, even when the original members of the group are gone.

⁵⁰ The early Christian communities shared not only their material goods but also their spiritual blessings (Gal. 2:10; Rom. 15:26; 2 Cor. 8:9-14).

"The King will reply, I tell the truth, whatever you did for one of the least of these brothers of mine, you did it for me" (Matt. 25:40).

Every member had been redeemed by the same price, the blood of the Son of God himself:

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life"(Jn. 3:16)⁵¹.

Dietrich Bonhoeffer's paper on Christian fellowship in *Life Together* remains one of the strong statements on Christian community. According to his discussion of Christian fellowship, Christian fellowship is not the same thing as face to face fellowship. His statement is very important for examining the relationship between the cyber community and the Christian community.

"Because Christian community is founded solely on Jesus Christ, it is a spiritual and not a human reality. In this it differs absolutely from all other communities. The Scriptures call "spiritual" that which is created only by the Holy Spirit, who puts Jesus Christ into our hearts as Lord and Saviour. The Scriptures term "human" that which comes from the natural urges, powers, and capacities of the human spirit" (Bonhoeffer 1954:31).

⁵¹ According to John's Gospel 17:21, at the last Supper Jesus prayed "that all of them may be one, Father, just as you are in me and I am in you" (John 17:21), the very ultimate in unity. And if God has loved us so, we must have the same love for one another" (1 John 4:11). That is to say, God wants us to be a unity and a community of love for one another.

According to the apostle Paul, the building up of the body of Christ is important in Christian leadership⁵². It also includes a deepening of Christian community. The ministry of Christian leaders, who are given to the church by the grace of God, draws the Christian community closer to Jesus Christ. And when the Christian Community is drawn closer to Jesus Christ, the members of the community are brought closer to one another. If all members of the Christian community are drawn closer to Jesus Christ, they will find it easy to be more deeply connected to one another spiritually (Jewell 2004:41-42).

Without Jesus Christ there would never have been a Christian community. Jesus Christ must be the centre of the Christian community, and the Christian community needs the work of the Holy Spirit who energizes them to build up the body of Jesus Christ.

In his book Luzbetak (1998:378) notes that genuinely Christian Communities try to maintain the following features:

- Christian communities might be built on faith - values.
- Christian communities seek freedom from within - that is, freedom to love God and neighbor unshackled by selfish-ness.
- Christian communities can be satisfied with nothing less than organic oneness and wholeness.

⁵² "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up" (Eph. 4:11-12).

5.3. Cyber community

Increasingly one hears reference to the world and its entire people as a "global village". We are living in different countries, but the interdependence between different countries is growing. A century and more ago it was impossible to know the happening in all parts of the world. Therefore, people lived in relative isolation from one another. However, as a result of advances in the development of the electronic media, such as the internet, the world became a one community world.

The internet has grown from 1000 to 10 million users over the last 25 years (Rheingold 1994:8). Since 1993 computer networks have grabbed enormous public attention. These computer networks create new places of assembly. It is called the cyber community (Virtual community, online or Net community).

The cyber community generates good opportunities for social contact, political participation, employment and entertainment. Beside cell phones and telephones, computer networks are being used to connect people to people (Wellman 1997:211-238).

In cyber communities people from all over the world participate through the internet. People can reach out to one another twenty-four hours a day from almost anywhere in the world. Cyber space allows individuals to reach out globally, and also break down some of the barriers such as physical barriers and social distinctions, between countries and people and make communication and understanding possible (Turkle 1996: 9-10).

People overwhelmingly use the cyber communities as a place to meet new people and as a giant information library. According to Horrigan (2001), the lives of cyber communities are affected not only by online relationship but also by offline relationships.

Cyber space offers room for thousands of people who want to share information, discuss mutual interest and carry on business. Some groups are both large and well developed, but some critics have argued that these groups do not constitute real communities.

Lyon (1988:viii) notes that cyber communities and face-to-face (real) communities are not distinct, but influence each other. There is continual interaction between cyber communities and face-to-face communities. The cyber community has the potential to support and help face-to-face communities.

Today many people, especially the young generation who use the computer network, mix cyber and real-life communities in their minds. In other words, cyber communities influence both our individual self-identity and our expression of society:

"Not only do I inhabit my virtual communities; to the degree that I carry around their conversations in my head and begin to mix it up with them in real life, my virtual communities also inhabit my life. I've been colonized; my sense of family at the most fundamental level has been virtualised (Rheingold 1993:10)."

Lord (2002: 204-206) suggests a definition for cyber communities.⁵³

⁵³ In his ground breaking book *The Virtual Community*, Rheingold (1993: 3) notes that "virtual communities are social aggregations that emerge from the Net when enough people carry on those public discussions long enough, with sufficient human feeling to form webs of personal relationships in cyber space."

The interaction between individuals can be seen to be characterized in cyber communities by four factors:

- 1) Interactions are between geographically dispersed individuals;
- 2) They use text-based communication;
- 3) Communication is one-way with delayed responses; and
- 4) Members may assume identities not their own.

Cyber communities will continue to develop and grow, becoming an increasing part of the identity of many people. However, we need caution because many cyber communities are fluid and transitory and so will have changing identities.

5.4. Cyber community and mission

The internet is a very powerful tool for missions and evangelism. As mentioned above, when cyber space is used for mission, it can reach places that are difficult for missionaries to access by ordinary means. Therefore, cyber communities are a very powerful and usable tool for mission as well.

Cyber space is used for ill as well as for good. It is the responsibility of the people of God to understand the cyber community, and aggressively pursue the missionary responsibility of the church to reach "the ends of the World (John P. Jewell 2004:60).

According to Jewell (2004: 60-61), cyber space is a good tool for missions and evangelism; nevertheless, the virtual community cannot replace the real Christian community for several reason.

- The cyber community is a community without responsibility. People can join the cyber community

whenever they wish and say whatever they wish without responsibility.

- The cyber community does not have permanence. A cyber community is made easy, but also disappears easily. If there is any place where people are "here today and gone tomorrow," it is in the cyber world.
- The cyber community does not have canons of truth. Identities are unchecked. Consider the following comment made by an internet user (Dawson & Cowan 2004:80): Unlike the church, when I am in cyber space, nobody really knows, unless I tell them, whether I am black, white, red, yellow, or even male or female, whether I am writing from a hovel or a palatial estate. Nobody knows my educational background or lack of it, or even my age.

It is easy to deceive and be deceived in cyber communities. Because of these unchecked identities many people are extremely vulnerable (Jewell 2004: 60-61).

However, Lord (2002:196-207) suggested that the appearance of cyber communities reflects the *Missio Dei* of the creator God who enabled us to live in a dynamic relationship with Him and with one another. "The Lord God said, it is not good for the man to be alone (Genesis 2:18)." That is to say, God did not create us to be alone.

As we know, disconnection between God and humanity is a result of sin⁵⁴. Their sin led Adam and Eve to disobey God. The result of their disobedience is their disconnection with God. God's redemptive plan sent Jesus to take upon himself the consequence of human sin. God's redemptive plan was fulfilled when, "the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth" (Jn. 1:14). As a result of Jesus' sacrificial death on the cross, it possible to reconnect with God. Redemption is made possible in Christ.

Fellowship with God is the foundation of community. God wants to interact with people and communities. Therefore, the mission of the cyber community also includes the building of relationships in the name of God.

Cyber communities offer an important challenge to church communities' mission. The cyber community must be a tool to be used for world missions, and cyber communities must be shaped by the experience of God (Lord 2002:205).

5.5. A specific example of the cyber community: cyber church

The faith of the Christian communities' relationship with God in Jesus Christ is made complete in the fellowship where the incarnational Word is at the heart of the community (1Jn. 1:1-3).

The Word of God is conveyed by the preacher to the receivers. Digital technologies can also transport the Word of God. Many Christian leaders and their churches are presently using common digital technologies in their ministry.

⁵⁴ Isaiah 59:2, "But your iniquities have separated you from your God; your sin have hidden his face from you, so that he will not hear."

Pastors have discovered the aid of digital technologies to enhance their ministry, build up the community, and to strengthen the church. The internet is a part of many Christians' daily life. Today millions of people and the church are actively using the internet.⁵⁵ Consider the following comment made by Christian member (Jeweell 2004:34):

"Can you help us out? Almost every church in town has a web-site except us. If we don't gets a web-site going we're to miss out on visitors."

In his book *The Internet Church*, Walter Wilson (2004:48) notes:⁵⁶

"The Christian do not view the internet as technology, but as God's moving to bring the gospel to every man, woman, and child upon the world. With the internet we have the opportunity to reach every man, woman, and child upon the face of the world in the next decade."

The use of technologies and internet in the church provides us with additional opportunities for the growth of the church.

⁵⁵ Many churches have their own Web page. For example, the American Bible Society's (www.housesofworship.net) commitment of funds (\$5 million) to an Internet service setting aside a free Web page for churches and congregations. The only requirement for churches is that they spend time to keep the sites up to date.

⁵⁶ In his book *eMinistry*, Andrew Carega (2001:16) also notes "If the church does not begin to encompass the online world in its ministry, it risks losing even more of its eroding influence in society."

5.5.1. What is the cyber church?

- **Church**

This section does not attempt to provide general information about the church and its history, but various understandings of what church should do and be.

The church, is a word that is used to translate the Greek *ekklesia*, which has the idea of an assembly and is thus translated in Act 19:32,41 (Young 1989:144-145). The meaning of the Greek *ekklesia* are as follows: (1) meeting in a general sense, as a gathering of a citizens' assembly, (Act 19:32); (2) as the assembled people of the Israel congregation (Heb. 2:12); (3) congregation, meeting as the assembled Christian community church (Rom. 16:5); (4) church as the totality of Christians living in one place (Act 8:1); (5) church as the universal body of believers (Eph. 1:22).

In her book *Religion and Technology in the 21st Century; Faith in the E-World*, George (2006:144-145) notes, in the church four different functions can be identified; out-reach, in-reach, up-reach and down-reach.

- Out-reach - The church reaching out to those outside the church (evangelism, missions).
- In-reach - The church reaching in to those inside church (encouragement, fellowship, accountability).
- Up-reach - The church reaching up to God (praising, prayer).
- Down-reach - God reaching down to the church (Bible study, listening to the Holy Spirit).

This definition of the four different functions captures the "Great Commission" in Scripture to "reach out"⁵⁷ and "build up within."⁵⁸ That is to say, the cyber church must look at the function of the church and, being church, must attempt to fulfill these functions of the church (George 2006: 144-145).

• **Cyber church**

Wilson (2004) coined the term "Internet Church (cyber church)" in his book of the same title. According to him, the typical resources of the cyber church are a web site with a bulletin board forum, or perhaps an online chat room.

The cyber church must look at the functions of the conventional church, and being church must attempt to fulfill in a way some of the functions of the conventional church. The internet has been used for church ministry as well as for its mission of spreading the gospel message.

There are many Christian web sites and online institutions that call themselves "cyber church (George 2006:142-144)," focusing on making virtual Christian communities. The cyber world, according to researchers, can support all that is needed in the function of the church. The cyber church is able to function as a conventional church today (George 2006: 142-147).

⁵⁷ Matthew 28:19 (Therefore go and make disciples of all nations, baptize them in the name of the Father and of the Son and of the Holy Spirit.), the function of the church is to "go," "make disciples," "baptize," and "teach."

⁵⁸ Ephesians 4:12 (to prepare God's people for works of service, so that the body of Christ may be built up), the function of the church is "to equip the church members for the works of service, to the building up of the body of Christ."

5.5.2. A brief history of the cyber church

- **A world-wide phenomenon**

The computers which appeared in the 1940s and 1950s were very huge and consisted of a mass of vacuum bulbs linked together by miles of wire. These computers were very expensive and required special rooms.

Throughout the 1950s and 1960s computers became smaller and less expensive. In the 1970s computers became available to many organizations of all types, not only in their central offices, but in regional offices as well. During the late 1970s even smaller and less expensive computers were produced.

In 1980, with appearance of the small personal computers, computers were fit for an office desk. During the 1980s computers began to appear in church offices, even in local congregations. At that time the users of personal computers had been growing among ministers, priests and active lay-persons in the church. They began to explore computers as tools for church ministry in the early 1980s.

However, many churches had been using the computers only for office work. Congregations installed a computer on the secretary's desk but not in the minister's study in the 1980s. Theological schools also provided computers for their secretary's typing work, but not for their lecturers.

In the mid-1980s "The Church Computer User's Network (CCUN)" was created in the church by the United Methodist Church in USA. The Church Computer User's Network became an ecumenical and national organization. According to Lochhead

(1997), among evangelicals, the development of local bulletin board systems (BBS) was popular⁵⁹.

In the early 1990s very few people had access to the internet, however, since mid-1980s the computer network in the church has experienced continued growth. In 2009 the computer network (internet) became part of everyday life for many people around the world. While in the early 1990s the Internet was of marginal interest to the church things have changed dramatically since then (Hudd & Reimann 2006: 11).

The Pew internet and American Life Report of 2001 noted that twenty-eight million people in United States turned to the internet for religious purposes. By 2004 that number had jumped to eight-two million. In other words, the religious usage of internet is expanding exponentially (Jakobsh 2006:237).

Today the Christian churches have to recognize the importance of its presence on the internet, and of the special responsibilities of the churches in dealing with cyber space (internet).

• **The cyber church in South Africa**

According to Buys (2000), the year in which the first South African internet activity was established is 1988, when Ting Chong began using the CPSA (the Church of the Province of South Africa) e-mail network. The first internet e-mail message on the CPSA network was the first internet activity on the African continent. This first e-mail message on the CPSA network was not only an event of general historical internet in South Africa, but also an event of the church using the internet.

⁵⁹ In the mid-1980s, a bulletin board systems (BBS) could be installed on almost any desktop computer and connected to a telephone line (Lochhead 1997:48).

This CPISA's internet e-mail network in South Africa was possible through the support of the Trinity Church in New York City. They provided a computer, modem and software to each Bishop's office.

According to Richard Kraft who was the CPISA bishop of Pretoria until 1998, this network was a special tool for the CPISA bishops in Southern Africa (Lesotho, Mozambique, Namibia, South Africa and Swaziland) to communicate with one other. Actually, it was the time of apartheid, therefore this CPISA network was related directly to the political freedom (Lombaard 2003:16-26).

Today many South African people are living in the cyber world; nevertheless, most of the black peoples are not using the internet. There is more to the cyber church than a couple of web-sites. South Africa has 11 official languages. Dr. Stephan Joubert and his team, created an Afrikaans cyber church (<http://www.ekerk.co.za>) and an English cyber church (<http://www.echurch.co.za>) to serve others in cyber world. These cyber churches are more than blogs in the cyber world.

The focus of this cyber church is Jesus; less church, less issues, more Jesus. According to the Stephan Joubert who is the founder and main writer for these cyber churches, the cyber church also aid in the creation of new communities of followers of Jesus, especially those who don't particularly like the church. The cyber churches also serve others in the form of leadership training.

This cyber ministry is a team ministry consisting of the main writer, the editor and the webmaster. Dries Lombaard is the editor, who heads the content management and vision, while Dries Cronje, is the webmaster, who looks after the technical side.

There are some of categories the cyber church use to reach out to its audience, and to serve their needs: Featured, Follower, Good News, Journey, Media, Powerful, Reasonate, Shorter and Whatever.

5.6. Description of the cyber church's components

This section indicates some of the main ways the cyber church uses to reach out to its audience, and to serve their needs: Greetings, Guest (Visitor) Book, Chat Room, Sermon, Scripture, Music, Prayer and Information.

- **Greetings**

A brief but warm welcome is provided by a sound file with graphics. The greeting alert people to expect something from the cyber church. The greeting is important in the cyber church, even though it is a small part of the cyber church, because of the impact of the first contact with the graphics and the message. It has to be distinctive from other cyber churches, lest the people leave for another cyber place.

- **The chat room**

There are countless chat rooms in cyber space where people gather virtually. The chat rooms are a most useful element of cyber church – a web master of the cyber church says, "Christians like to talk!, the chat room is the head of Christianity online."

The chat room is especially useful with youth groups. Adults seem to be confused, because the text scrolls quickly down the screen. There are, however, some possibilities for a chat room with adults, with a limited number of two or three people at a time (Jewell 2004:94).

The specific features of the chat room are:

Live online discussions, instead of message boards;
focused discussion on dozens of topics over time. The chat room can connect people with common interests to assist in the pastor's mentoring, counseling and discipleship (Edmiston: 2007). The chat room can be password protected, and provide a secure place where the people can gather virtually.

- **Preaching**

The cyber church has provided messages and sermons to pastors. People can listen to the voice of the pastor, but can also see the pastor on the screen from a video and sound file. The user of the cyber church can even listen and watch past sermons and messages from the cyber church. Church members can listen to their pastor's sermon, even though they couldn't attend the church on Sunday.

- **Music and scripture**

"One link on the cyber church says "Click here to listen and sing". The cyber church provides lots of Christian music such as CCM. People who connect with the cyber church can join in the singing as music is played and the words are displayed. The

user of the cyber church has the option of singing or listening. The cyber church also provides Scripture reading. Traditionally, Scripture is read by someone or all together in the worship service. In the cyber church the words of Scripture are also displayed, and online Bible reading is available from the cyber church.

- **Prayer**

The church regularly uses the cyber church to share prayer items. Recent visitors to the cyber church have asked prayers for people who are ill or grieving, people facing career decisions or relationship difficulties. It provides additional opportunities for people to engage in private, or not-so-private, prayer. The cyber church's prayer link to people and to entire congregations who stand ready to pray. Prayer requests spread rapidly all over the world through the internet. Its response is fast and numerous.

An example of a prayer request and it's response:

"Please join in prayer for three-year-old Nathan. His parents are missionaries in Kazakhstan, and three hours ago, Nathan fell into boiling water and has severe scalds over most of his body. The Beahlers don't believe he is going to live if immediate medical attention is not received. They are unable to find assistance in their area of Russia. If anyone can help them, please call or e-mail."

The message above was sent on January 23, when users of the cyber church received word through e-mail about Nathan Beahler's condition. After reading the

message, Hatch called his denominational missionary in Kazakhstan.

"When a staff member answered the phone and heard about the situation she said, 'That's where I live! I know an American doctor here.'" As a result, the doctor was contacted in time to stabilize the child and save his life (Christianity Today 1995: April 3).

In the past, spreading news of such a situation might have taken days, even weeks. However, computer communication has made it possible to relay messages instantly and, as a result, has changed the face of Christian mission.

- **Guest (Visitor) book**

The guest book provides an opportunity for users of the cyber church to sign on the cyber church with a greeting and a brief message. Sometimes non-Christians use this site to ask what they want to know about Jesus or Christianity. This guest book is part of the church's outreach.

- **Information**

These links provide answers to questions. It provides readers with knowledge about church history, theology and information on the Bible. If someone wants to know "What's a virgin means in the Bible?", the answer is available with a click on the

"Informational link". It is a help to our faith through the answers to theological and biblical questions.

The cyber church is playing an important and rapidly growing role in helping Christians to think about their faith. It gives access to a lot of biblical, theological and general information.

It is a help to pastors and church ministers⁶⁰. Many people, including pastors and church ministers, do not remember exactly where a word or phrase stands in the Bible - with an approximate phrase, the computer will find it through the internet's⁶¹ concordances of the Bible. Explanations of difficult verses or words in the Bible are also available⁶².

5.7. Characteristics of the cyber church

The cyber space has negative and positive aspects. Its advantages and disadvantages will be indicated.

5.7.1. The advantage of the cyber church

⁶⁰ According to Dart (2001: 6), a striking number of pastors and church ministers have turned to the internet (cyber church) to get material for sermons, worship services, church-education programs, and their own personal devotions.

⁶¹ "Bible Gateway <<http://bible.gospelcom.net/cgi-bin/bible>>": The Bible Gateway also offers seven different versions of the Bible in ten different languages.

⁶² The cyber church has linked with many other research engines and web logs, known as blogs, which means we have access to all internet sites, while joining the cyber church.

- **Interaction**

People engage in the cyber church for many different reasons. Some may be more appropriate than others for interaction, which is one of the cyber church's advantages.

According to George (2006) the cyber churches are not only filled with boring sermons and texts, but includes elements such as a chat, bulletin or online group like bible study groups and a variety of discussion groups. This is not a "one way" or a "one to many" communication, but "two ways" and "many to many" communication (Hudd & Reimann 2006:62-63).

The primary principle of the conventional church⁶³ is that church members are taught while sitting to listen passively. The new principle of cyber churches is based on discussion, involvement and active participation. People who engage in the cyber church can reach a minister or a priest through e-mail 24 hours a day. The cyber church makes interaction available between pastor and church members through the cyber space.

In the church, both online and offline, the principle of interactivity means the engagement of all Church members in the worship service and to actively take part in the worship service and the church's ministry through interaction. This new principle, interaction, must apply to the 21st century church, not only online (cyber church) but also offline (conventional church) (Hudd & Reimann 2006:62).

⁶³ I personally believe that the conventional church needs interaction between the pastor and the church members. This, I believe, is something we as church leaders and pastors can learn from the Internet cyber church.

- **Economical**

The cyber church is economically advantageous to the church. It can provide more information to more people more cheaply. Economically the cyber church allows people to form communities without buildings. That is to say, they don't need to spend money on buildings and their operating.

With a rising oil price church members can join a cyber church worship service, bible school and many other church programmes instead of driving long distances to church. People can use chat rooms in the cyber church, instead of making phone calls (Jewell 2004:94).

- **Cut off from noise**

The people joining the cyber church may feel more comfortable, without the need to keep children quiet during worship. Nobody makes a noise except the cyber church users themselves with small children, it is a struggle to keep them quiet in the worship service.

In the cyber church people don't need to pay their attention to children to keep them quiet. It is easy to focus on God, the word of God and the special program in the cyber church.

- **Easy to join**

None of the top cyber churches are graphically complex or require intricate user techniques. The cyber church is easily joined by a one click search, and a one click

file up-loading. It is available to old and young, male and female. If the user is uncomfortable with the program of the cyber church he/she can leave it at anytime.

- **Security**

While the chat room can be password protected and provides a secure place where people can gather virtually, people who live in or among other religions such as Islam, Buddhism and Hinduism, are more free to explore religious questions without fear and terror. They can even share downloaded Christian material to others.

5.7.2. Disadvantages of the cyber church

- **Separation from the church and from people**

The influence of the cyber space is increasing, and the number of cyber church users is growing rapidly. People do not need to go to church anymore, because of the cyber church. Cyber church users may feel that the cyber church is sufficient for them without the need to attend the church, especially with the many advantages of the cyber church.

- **The breakdown of the Christian community**

The church must be a community. Bible says, "For where two or three come together in my name, there am I with them (Matt. 18:20)." The community is the basis of church organization. The Bible also says, "Let us not give up meeting

together, as some are in the habit of doing, but let us encourage one another - and all the more as you see the Day approaching (Heb. 10: 24-25)."

However, the basis of church organization is beginning to breakdown through the influence of cyber space. Meetings in cyber space are not person to person contact, but contact through an electronic machine like a computer and the internet. The community spirit is breaking down. These generations of cyber space users are meeting in cyber space, like in the internet chat room. Even Christians enjoy the cyber community. This breakdown of Christian community is one of the negative aspects of the use of the cyber space.

5.8. A cyber church model for the 21st century

Proposal of a cyber church model for the 21st century churches. The four dimensions of understanding mission comprises the *kerygma, diakonia, koinonia* , *leitourgia* dimensions of gospel work.

Though each is related to the others, the distinction is useful and each of the categories will be discussed, as well as the different views on mission in Matthew, Mark, Luke, John and Paul.

5.8.1. *Missio Dei* and *Missio Ecclesiae*

The cyber church needs to remember that the first subject, the author of all mission, is the Triune God. According to the missionary message of the New Testament, all evangelists emphasize that mission is God's work, it is *Missio Dei*. Both the churches and the cyber church need to be reminded of a statement made by a South African church several years ago.

Mission is the action of the Triune God – Father, Son and Holy Spirit with the whole world, through which He gathers a church for himself from the entire human race through his Word and Spirit (quoted in Kritzinger, Meiring, & Saayman 1994:41).

As important as the *Missio Dei* is, according to New Testament message about mission, the *Missio Ecclesiae* is also emphasized, the fact that God includes all Christians in his mission, that we become his co-workers on earth.

5.8.2. Models of *Kerygma*

The purpose of the church (cyber church) according to Matthew, Mark, Luke, John and Paul is to proclaim (herald) the gospel or good news, calling people throughout the whole world to faith and emphasizing the power of the Word, to effect spiritual change. Proclamation is the centre of worship in the church and in the cyber church as well.

The purpose of the cyber church is the proclamation of the gospel or good news. The *kerygma* includes various forms of the ministry of the Word in mission: media evangelism, bible translation and distribution, etc.

Kerygma is the unfinished missionary task. In this world, there are still people who never heard the gospel (un-reached people). The church is called to make disciples of all nations, as Matthew and Mark remind us. And in spite of hearing the gospel, there are people who have no effective knowledge of the gospel. The *kerygma* is one of the important missionary tasks of the church to un-reached and reached people.

- **Preaching**

"Faith comes from hearing the message, and the message is heard through the word of Christ" (Rom. 10:17).

There is no doubt that preaching was always one of the main missionary models. And preaching has been a remarkably fruitful missionary model. It communicates the gospel between preacher and hearer. It is a harvest, but also an opportunity for teaching and growth.

In the cyber space, the message has been pre-recorded and at the anytime can be provided to cyber church members wherever they are in the world. If they have a good computer and internet connection, they can hear the message. Most of the message materials in cyber space are able to be downloaded into the computer, and it is useful to share with the people.

- **Translation and distribution of the Bible**

In earlier years each missionary society and church usually had to translate and distribute the Bible. The translation of the Bible is perhaps the greatest fulfillment of modern mission. The Bible translation movement came from the necessity to communicate with people in their own language. The distribution of the Bible, as the Word of God, remains indispensable in Christian missions.

Many missionaries had to learn an unknown language, work out a written form for the language and translate the Bible. In this way many people obtained access to the Bible. Such translations are still appearing throughout the world. However, some people will never have the opportunity to read the Bible in their own language, because of their small numbers or geographical inaccessibility. Many organizations

focus on Bible translation for these people. The largest of these specialized organizations, is the Wycliffe Bible Translators and the Summer Institute of Linguistics established by Cameron Townsend.

Africa is one of the continents where about a half of all its languages still need a lot of pioneer work for Bible translations. Despite the risks and divisions among churches on translation errors and difference of interpretation, there is no other model of *kerygma* than Bible translation and its effect on the growth of the church world-wide.

Today the cyber church has to made it easier than before. The cyber space has provided useful software to translate and distribute the Bible through the internet.

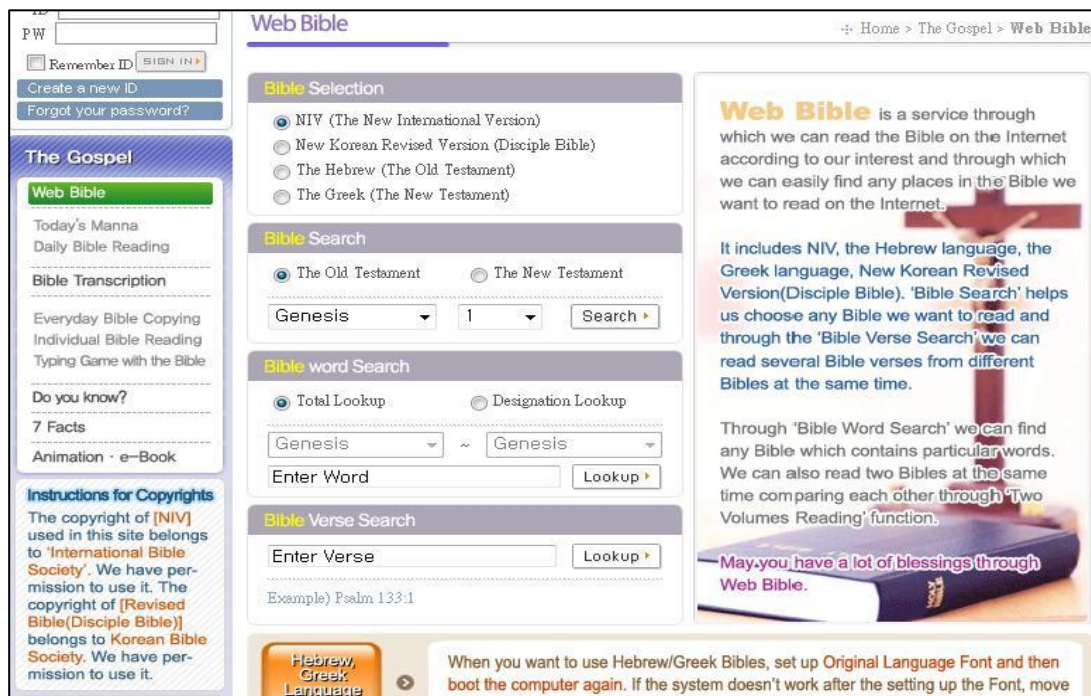


Figure 5.1. Web Bible in SaRang Community Church web site

- **Radio, television and literature via cyber church**

From the beginning of missionary work, the written word has played an important part in spreading the gospel. The church tries to communicate the message of Christ through regional distribution of Christian literature and through the use of electronic media, such as radio and television. This started because the church has realized the importance of this task. Radio, television and literature are very important missionary models that should have a link with the church.

The cyber church can operate broadcasting, such as radio and television, through the cyber space. This cyber broadcasting, enable suitable programs to be broadcasted to each mission field.



Figure 5.2. Web Broadcasting in SaRang Community Church web site

The use of literature and electronic media, such as radio and television, has become more imperative, because of the increasing numbers of people that can

read and write, the population explosion, and the fast rate of social, political and technological change.

- **Dialogue**

Dialogue is a literary and theatrical form consisting of a written or spoken conversational exchange between two or more people. However dialogue is a widely used concept in mission today (see chapter 4.4.).

Through the cyber church dialogue with different religions and cultures are easier than before. According to Max Warren's seven rules, for dialogue (chapter 4.4.1.), dialogue between Christians and non-Christians is possible in the cyber world where dialogue has become a matter of extreme importance. Most cyber activities are formatted for personal dialogue. Warren's special rules for dialogue are to adopted for today.

5.8.3. Models of *Diakonia*

Jesus Christ, by precept and example, stressed the importance of ministering to the physical, social, cultural, and political needs, as well as spiritual and moral needs of a person. For all three synoptic evangelists - especially Luke (Lk. 4:16-30) - this is a *sine qua non*. For this reason, Jesus Christ came not only as a person who proclaimed, but also as one who served (*diakonia*).

The Service Mission model seeks to stress the fact that Jesus Christ became incarnated into the world as a man who served. It is necessary, for the church to reach out to the poor and sick people through charity projects. *Diakonia* is one of the important missionary works in the church and in the cyber church.

Different *diaconal* services are:

- **Education**

The first model of Service Mission (diaconal) is education. Education ranks as the oldest model of Service Mission (diaconal) in the modern history of missions.

The missionaries couldn't conceive the mission without educating people to read and write and to give them the Bible and other literature to read. Because the missionaries came from a book (Bible)-culture. This was the beginning of education in the modern history of missions. Education made it possible for people to read, write and study the Bible, in their own language. Through mission education many people became Christians. Today, education is also available through the cyber church. Some of churches provide computer lessons and language, especially English, through the cyber church.



Figure 5.3. Education in Bridge sites

Some Christian web sites provide math education and games to students.

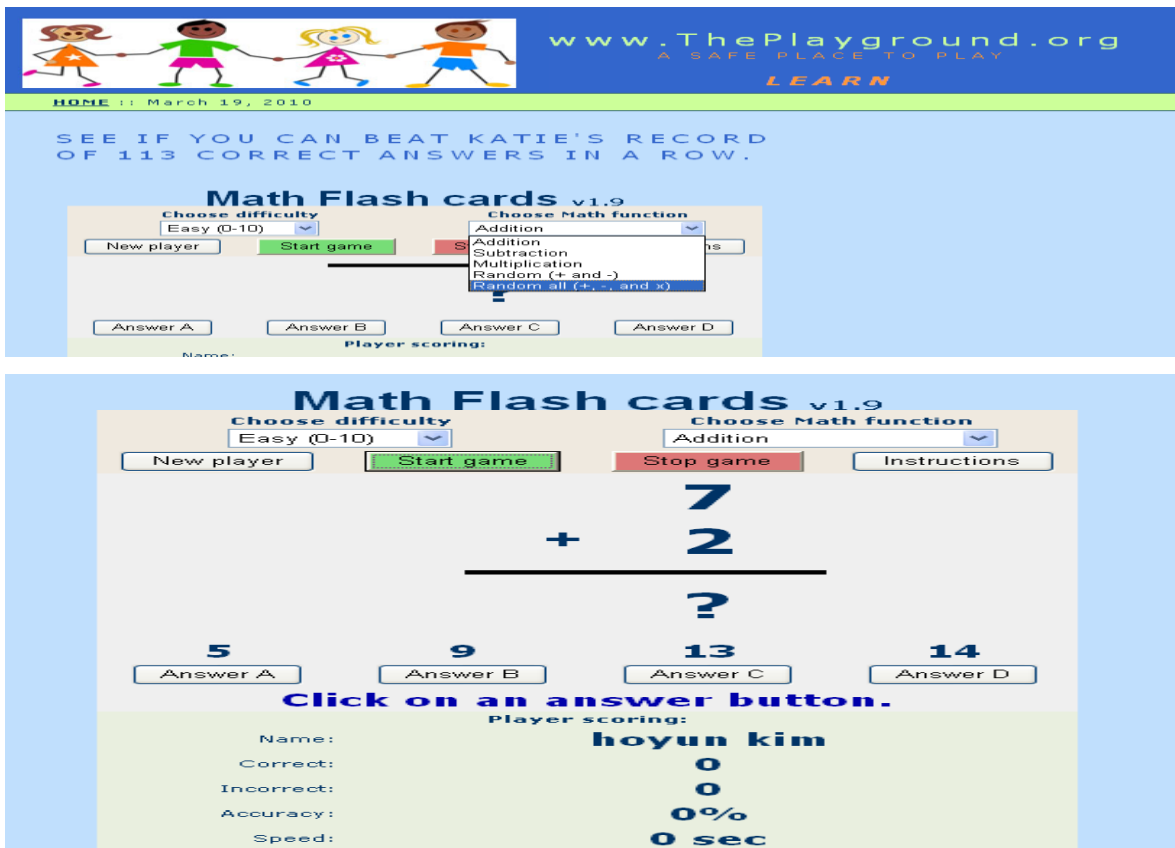


Figure 5.4. Math education in cyber space: www.ThePlayground.org

- **The ministry of justice**

The ministry of justice as part of the missionary service (*diakonia*) is emphasized today. It is also the responsibility of the cyber church for the whole world. The ministry of the cyber church is not only to bring the gospel to all people in the entire world, and to teach them to obey all Jesus' commandments (Matt. 28:18-20), but also to oppose all injustices.

Because Jesus' ministry was one of practicing justice and mercy (Lk. 4:18-19),⁶⁴ it also indicates the relationship between evangelism and the ministry of justice. Therefore the whole cyber church must follow Jesus with a prophetic voice against injustice in society, and listen to the Word of the Lord.

There are many hyperlinks for social justice in cyber church. Through these links users can have a great opportunity to join the social justice programs. Some of the web sites of the international justice mission are the following:

"The International Justice Mission is a human rights agency that secures justice for victims of slavery, sexual exploitation and other forms of violent oppression (www.ijm.org)". There are special extended sessions focusing on AIDS. According to the International Justice Mission web site, evangelicals are often caricatured as only being concerned about saving souls and spreading the gospel. But the emphasis should be on global justice.

5.8.4. Models of *Koinonia*

The term *koinonia* is used for the task of building up the body of Christ to maturity according to Matthew 28:16-20. Jesus told his disciples to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you". Mission has everything to do with the building up of the church of Christ, of establishing and empowering the body of Christ on earth. This will involve striving for the expression of ecumenical co-operation, unity and brotherly relations as well.

⁶⁴ "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed to proclaim the year of the Lord's favor" (Lk. 4:18-19).

Being involved in mission and evangelism does not necessarily mean planting churches. Many Christian activities are labeled as evangelism and missionary work, but in reality such activities have nothing to do with bringing people to Christ or planting churches.

The goal of mission as given by our Lord Jesus Christ is to make disciples of all nations as recorded in Matthew 28:18-20. How does cyber mission do church planting?

Church planting has always been an important model of the *koinonia* mission. According to Voetius, a Dutch theologian belonging to the seventeenth century Second Reformation school of Dutch theologians, the planting of the church is the intermediate goal of mission.

- **The church growth**

The goal of mission is to win people for Christ and to make disciples of all nations according to Jesus' Great Commission (Matt. 28:18-20).

Worshipping groups or new congregations should be formed, so that new believers may interact with one another in worship, prayer, Bible study and witnessing through the cyber church. New believers, in turn, bring others to Christ through their witnessing.

"Church growth" means not only a growth in the numbers of believers and the multiplication of churches, but also the spiritual growth of believers and organizational growth of churches. Any healthy cyber church must have growth in these and other areas.

- **Ecumenical co-operation**

Ecumenical co-operation is necessary for the missionary enterprise to the world, because missionary work is the ecumenical calling of the whole cyber church in the world. Missionary work is not a competition between cyber churches.

The cyber church provided contact and deepened relationships with a wide range of Christians and churches. Through the cyber network, the Methodist, Catholic, Congregational, and Presbyterian churches, as well as other Christians, can become one. It is one of the means of enabling Christians to stand together for truth.

The internet web site, cyber church, became an important source of news for the church internationally, and to some extent for the international press about what was happening in the world (South Africa, South Korea, Mozambique and Japan). Therefore we can help one another to pray for the different challenges that we are facing in our situations through the cyber church.

It is God's mission (*Missio Dei*), his self-revelation as the One who loves the world. The point of missionary work is the good news of God's love. Therefore, neither a secularized cyber church, nor a separatist cyber church can faithfully articulate God's mission, because every missionary work belongs to God.

The ecumenical co-operation movement is not only historically linked to the world-wide missionary enterprise of the cyber church, but also in principle. Ecumenical co-operation on the mission field is necessary to sustain and enlarge the missionary future. Therefore, the cyber space is a good tool for God's mission.

- **Specific examples of *Koinonia* in the cyber mission**

Although cyber space provide much that is useful it does not build community. Community requires interaction and relationships.

But cyber space provides several interactive tools that Christians can use to build communities: chat rooms, web board, e-mail discussion and interactive Bible studies.

Chat rooms

Chat rooms allow many people to interact with each other. Chat rooms⁶⁵ are popular with teenagers. The church can use these chat rooms to build the church community.

Web board

Web boards are arranged into topics by its moderator. Each of these topics consists of various conversations. The moderator makes a statement or a question, and users (members) reply to a statement or a question.

The church can use a web board to build up the church community. They can share church life or spiritual life with other members. Usually the web board users give nicknames rather than their real names. Therefore people join easily, and read and add to it at any time. Web board is a good community building tool.

⁶⁵ In the chat room, two or three conversations are going on at once, however we sometimes find people that are dealing with real issues and looking for help, while others have meaningless conversations.

E-mail discussion

Church members begin to know each other through their e-mail discussions, and to trust one another. Ultimately church members begin to share some of the real issues they are struggling with. Church members in e-mail discussion groups encourage one another both publicly and privately through prayer support, and they feel to be a real spiritual family. E-mail discussion is a special interactive community building tool in cyber space.

Interactive Bible studies

The internet is a good medium for communicating the gospel. The internet is a very effective platform to teach the Word of God. Bible studies, sharing questions over the weekend, and sending out questions to be discussed each day are not one-way but interactive Bible studies. It is a useful interactive tool for Bible studies and building community.

5.9. Conclusion

This chapter explored the community in the context of current missionary thinking and proposed a model for the cyber church of the 21st century churches. It has also shown that cyber communities will continue to grow and develop, to become an increasing part of the identity of many people.

Because cyber communities are a tool for both good and ill, Christians must find ways of using cyber communities for good, as a vehicle for mission. Chapter 6 will explore the South Korean church and how they are using the cyber community in their mission.

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 Incheon, 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.

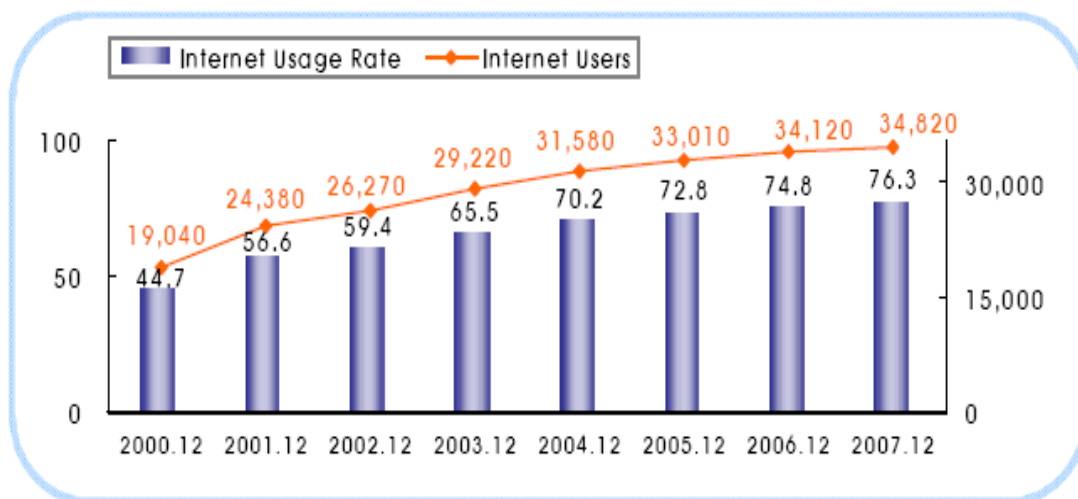


Figure 6.2. As of December 2007, the internet users and use rate

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.

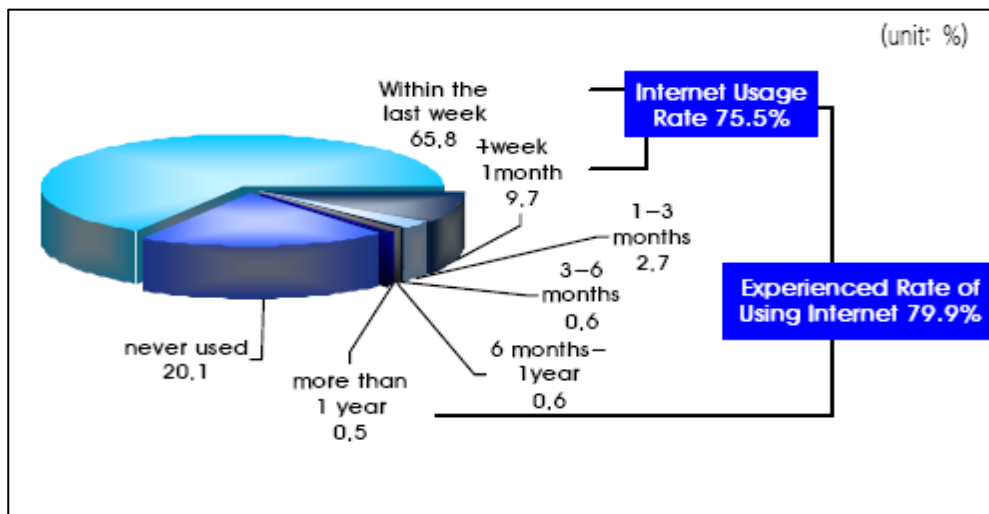


Figure 6.3. As of June 2007, the most recently time using the internet

	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).

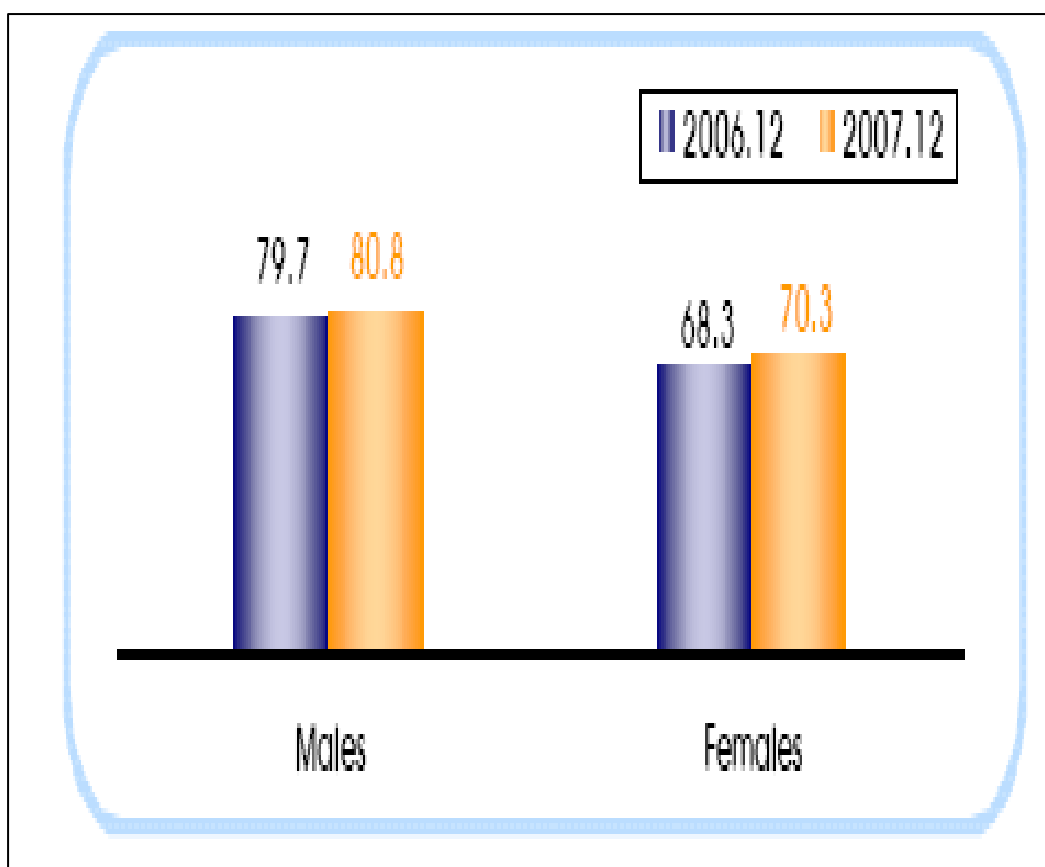


Figure 6.5. As of December 2007, internet usage rate according to gender (%)

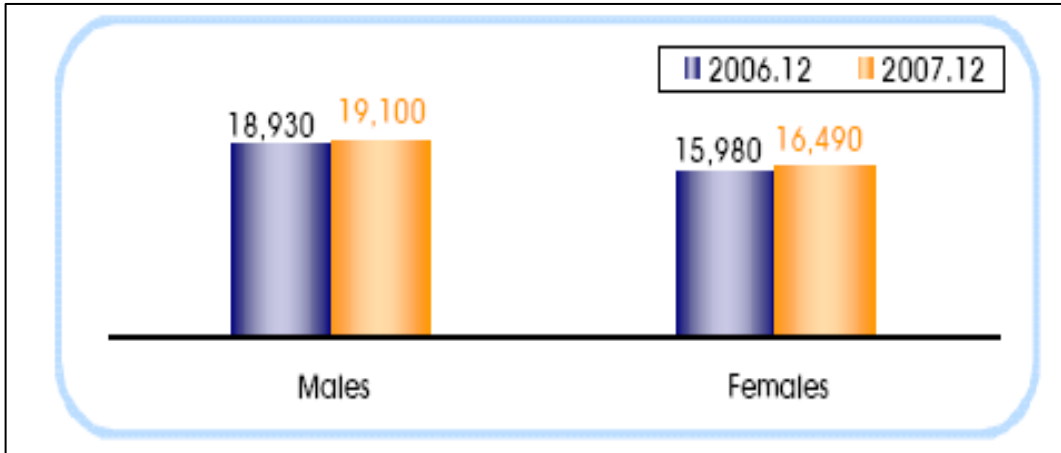


Figure 6.6. As of December 2007, internet users according to gender (thousand)

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

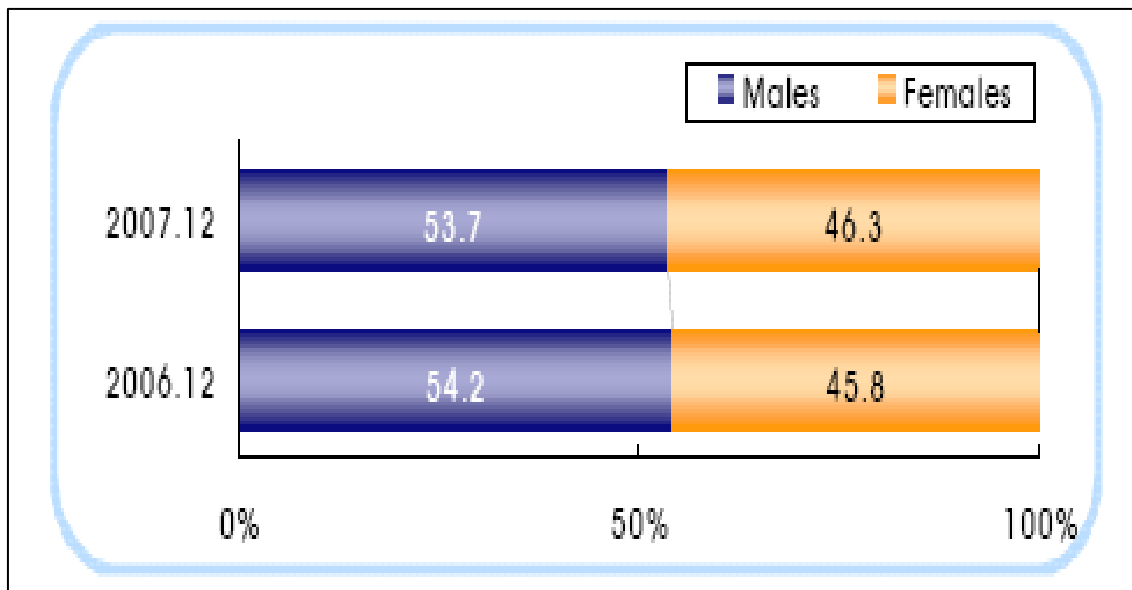


Figure 6.7. As of December 2007, internet users according to gender (%)

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.

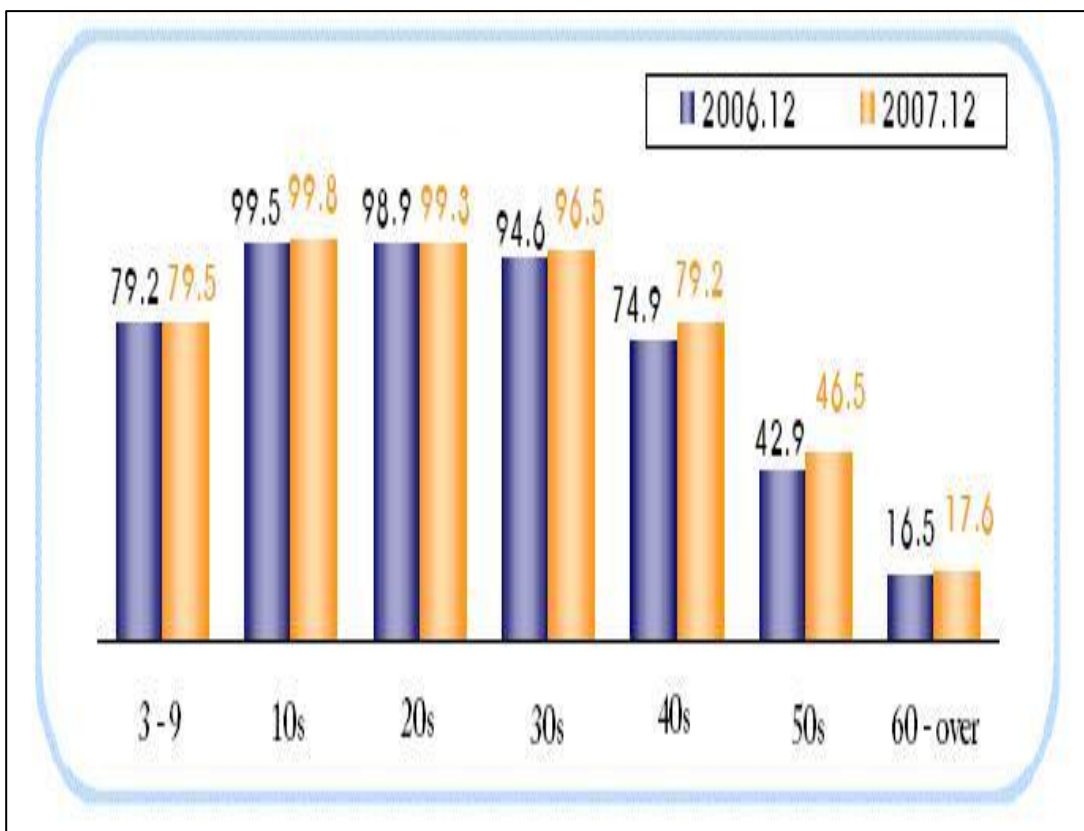


Figure 6.7. As of December 2007, internet usage rate according to age (%)

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.

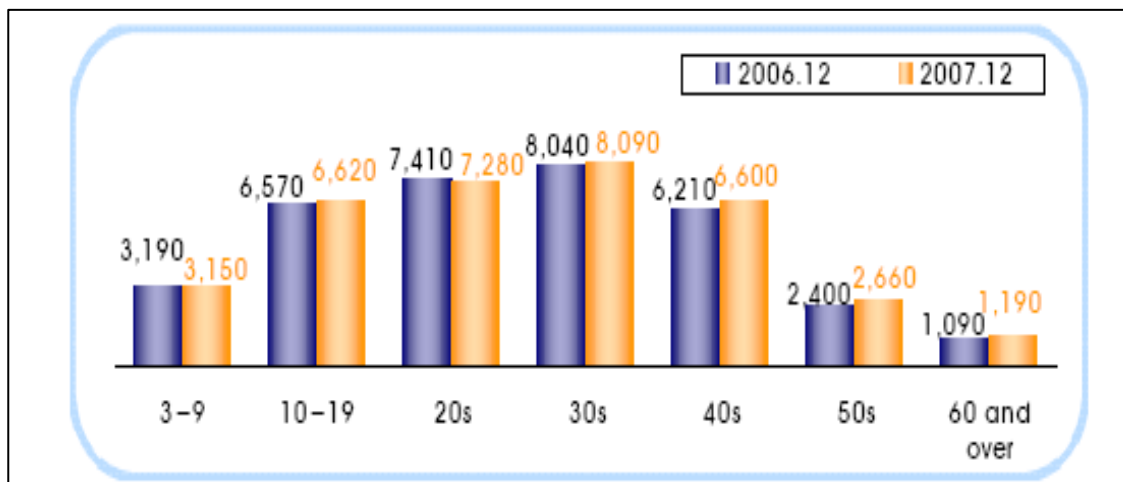


Figure 6.8. As of December 2007, internet users according to age (thousand)

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%).

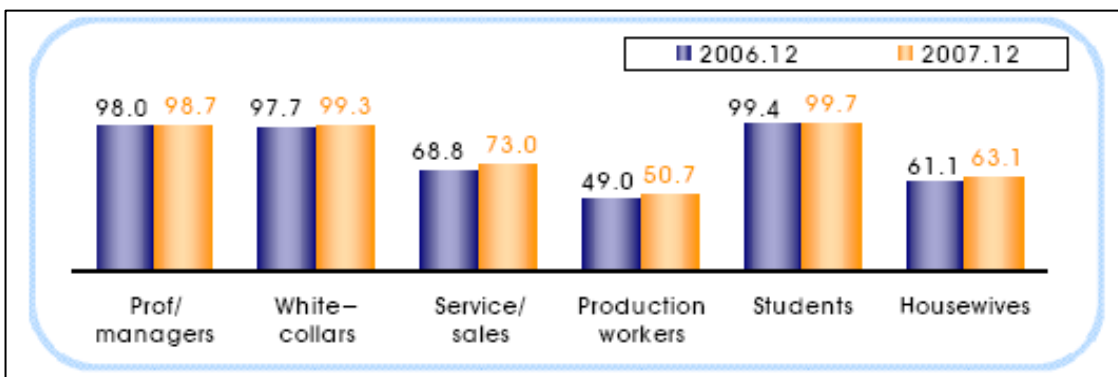


Figure 6.9. Internet usage rate according to occupation (%)

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.

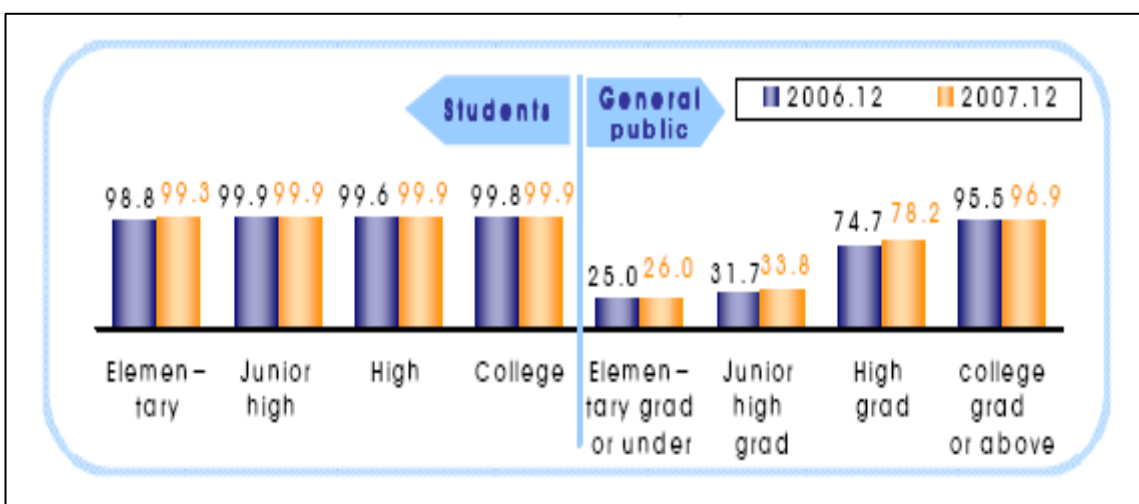


Figure 6.10. Internet usage rate according to education (%)

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%.

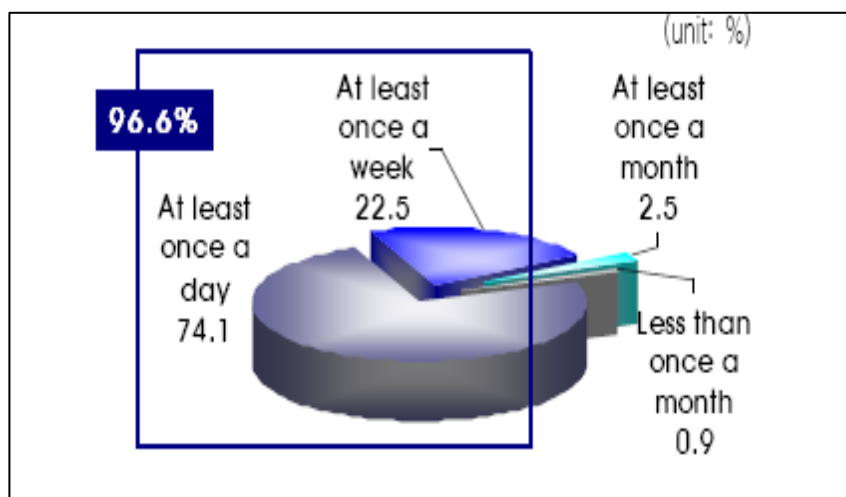


Figure 6.11. Internet usage frequency (%)

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.

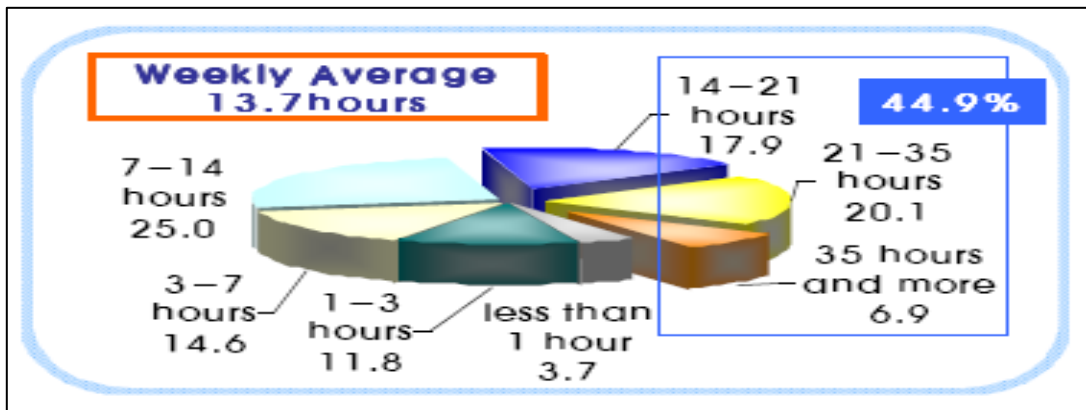


Figure 6.12. Internet usage hours (%)

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.

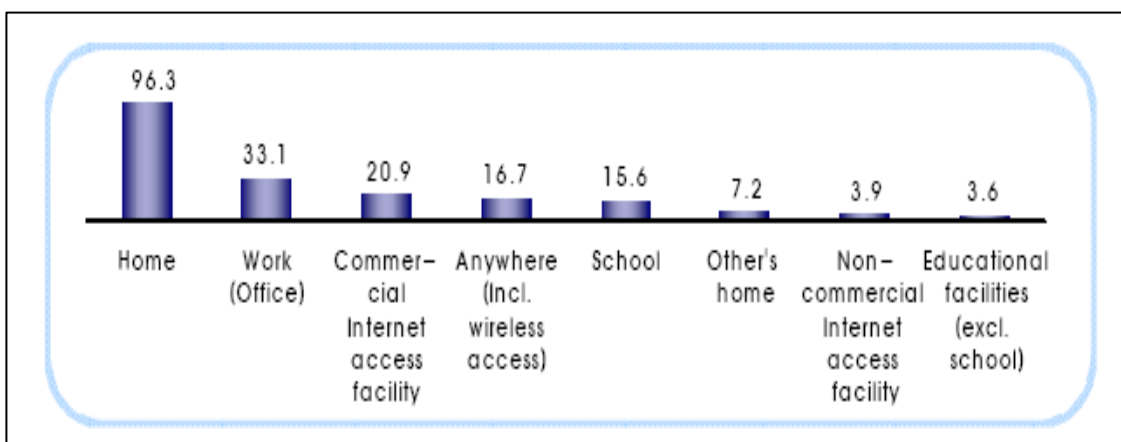


Figure 6.13. Locations of using the internet (multiple responses, %)

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.

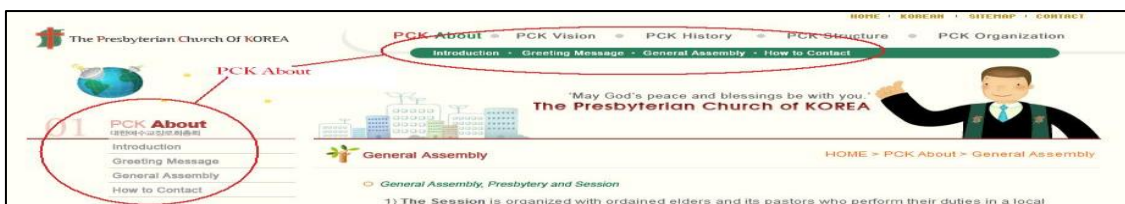


Figure 6.17. About the PCK (<http://www.pck.or.kr>)

- 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.

Chapter Seven

A cyber mission strategy for the 21st century church and missionary organizations

7.1. Introduction

On account of Jesus' call to the church to proclaim the gospel to all nations and people (Matt. 28:16-20) all believers have a responsibility to share the gospel with people around the world.

Today's church is gifted with a unique, new, opportunity: cyber space. The cyber space gives us the ability to share the gospel to untold millions of people who have never heard the gospel of God's love and to commit their lives to Jesus Christ. The cyber space is a good tool to execute the instruction of Christ. It provides a wonderful opportunity, given to the church by God, to church to travel the world through the internet to share the gospel with people.

It is especially convenient to enter closed countries that conventional missions find difficult to reach. These countries⁶⁶ are accessible through cyber missions as they enough internet connectivity to reach people to be saved, and to start a church.

⁶⁶ These include countries like Azerbaijan, Bahrain, Bangladesh, Belarus, Bhutan, Brunei, Burma, China, Cuba, Djibouti, Egypt, Georgia, India, Indonesia, Iran, Iraq, Israel, Japan, Jordan, Kazakhstan, Kyrgyzstan, Libya, Malaysia, Mali, Mongolia, Nepal, Niger, North Korea, Oman, Pakistan, Qatar, Russia, Saudi Arabia, Senegal, Sudan, Syria, Tajikistan, Thailand, Tunisia, Turkey, Turkmenistan, Uzbekistan, Vietnam and Yemen. China has 90 million internet users and is highly responsive to the gospel. A China internet user is a massive harvest field open to cyber missions (Nielsen Survey).

The internet offers the unique advantage that a small ministry can have a big impact for Jesus Christ if it is well-thought out and tightly targeted. It is also possible to greatly reduce costs, and a start-up can be done on even as little as R 1,000 per year.

Some churches and missionary organizations are already beginning to use cyber space to share the gospel, and the effects are gradually showing. Cyber missions can be done by e-mail, in chat rooms, and by an own web site. This chapter will develop a missionary strategy that makes full use of the opportunities offered by the cyber space.

7.2. A proposed cyber mission strategy for 21st century churches

Three dimensional mission understanding is based on the *kerygma*, *diakonia*, *koinonia* dimensions of gospel work. These distinctions are often made when discussing the matter of models. Though each is related to the others, the distinction is useful and a comment on each of the categories will be made.

7.2.1. Models of *Kerygma*

The purpose of the church according to synoptic Gospel is to proclaim (herald) the gospel or good news, calling people throughout the whole world to faith in Christ by using the Word of God for spiritual change through the Holy Spirit. Proclamation of the gospel is the centerpiece of worship in the church (see chapter 5.8.2.).

The Greek word *kerygma* can be translated as proclamation, and is usually linked to the gospel or good news. The purpose of the church is the proclamation of God's

grace through Jesus Christ. The models of *kerygma* include various forms of the ministry of the Word in mission: media evangelism, bible translation and distribution, etc.

7.2.1.1. A webcasting (cyber broadcasting) mission strategy

Cyber broadcasting consists of television broadcasting and radio broadcasting. Cyber broadcasting can also provide sound and image together like public broadcasting. Through cyber broadcasting, it is possible to broadcast to each mission field with a suitable broadcast program. Anyone can operate cyber broadcasting through the internet with simple software and equipment. The missionary can operate cyber broadcasting on his own.

Previous broadcasting provided a program to a limited area through limited frequencies. However, the situation has changed rapidly because of the use of internet, cyber space, as transmission media. Cyber space is broadcasting to the world to everyone connected with the internet without a wireless frequency, such as radio waves (Kim 1997: 429).

It has the specific advantage of a non-resident mission. The missionary can operate cyber broadcasting from outside the mission field and country (Lee 2001:124). The missionary does not even need to be in a certain fixed location. Missionaries who cannot be on the mission field because of health problems, or of persecution at a place, or other restrictions on missions, or visa difficulties, can still reach their target group through the internet. The use of cyber broadcasting is a good opportunity to enter closed countries without residents on the mission fields where conventional missions find it difficult to enter.

7.2.1.2. A Christian blog mission strategy

The 'blog' is short for 'weblog' (Blog is an online diary-type comment web site). However, there is a vital structural difference between a blog and a typical conventional web site with homepages. The blog is informal and personal, but all personal thoughts are there for the world to see.

With more than 112 million blogs in cyber space at present and expanding with people who are interested in their own blog it has a great opportunity to share appropriate insights.

Anybody can use a blog without technical knowledge (or money) to operate it. Most blogs offer readers the opportunity to add their own comments. However, the visitor may have to register before posting comments, because of abuse and spamming. The blog owner may wish to approve postings before allowing them to add their own comments.

The virtual world is not so virtual at all. It is real people connecting with other real people. In other words, the blog provides the tool for believers to create a network of sacred places. Blogging is a new phenomenon, a new world (Bazin & Cottin 2003:3).

Blogs can help in tasks of the local church. It can be another medium for communicating with church members. Through this new medium the church can share stories and the vision of the church, and hear the response of church members. Through blogs the church can interact with people in the virtual world.

7.2.1.3. A cyber bridge mission strategy

The internet has grown to a surprising 1 billion users in the world with millions of Christian web sites, but the vast majority is designed for those who are already Christians.

All internet users are searching for web sites on needs or interests they have. The people who do not know God would have little reason to visit a Christian web site designed for Christians. Therefore, most non-Christian on-line users have no wish to visit Christian web sites. They are searching for topics that interest them, instead of seeking for Jesus or God.

Therefore, ways to reach non-Christians through the internet must be devised. Their interests, hobbies, issues and personal needs must first be identified before creation of Christian web sites with their secular interests and felt needs, which can lead to gospel presentations.⁶⁷

Through their interests and felt needs non-Christians can be reached. This is a bridge mission strategy. “Bright web sites” are web sites designed around specific interests of people, even non-Christians.

A bridge web site must start with the high quality web sites they are searching for, and has to change words like “testimony” to “life story.” For a missionary with a professional interest the cyber bridge mission strategy is a wide open mission field.

⁶⁷ The general web sites on “God or Christian” get almost no hits, but with a web site that says “History of Babylon” it is easy to reach Iraqis, or “What Ghandi learned from Jesus” can reach Indians, and will get many hits.



Figure 7.1. Bridge mission web site ([http:// www.Bridge Sites. org](http://www.Bridge Sites. org))

Some bridge mission web sites address personal interests or hobbies. Others address people's felt needs. For example,⁶⁸ a hobby is a valuable as a starting point for an outreach web site – rare books, vintage cars, specific medical problems are doing very well. It offers huge potential to reach non-Christians. The site should does not appear blatantly Christian but should link with a spiritual content.

- **Example of bridge sites:**

Www.iamnext.com uses a magazine approach for its teen/student band. The site does not appear blatantly Christian on the home page, but there are links indicating a spiritual content.

Www.everystudent.com has a higher immediate spiritual profile than “I am Next”, with more apologetic material and answers to religious questions.

⁶⁸ The Women Today Magazine (www.womentodaymagazine.com) is a large and very effective web site, which addresses women's needs and interest.

Www.thelife.com is one of several outreach sites which were developed in response to *The Passion of the Christ* film. It has also been repositioned to minister to major tragedies such as the Tsunami. Christina was one of many whose lives were touched through this site.

Sport is a valuable starting point for an outreach site. Wwww.tothenextlevel.org developed by Doug Reese, is one of a small number sport-related sites which specifically target non-Christians.

7.2.1.4. A mobile phone mission strategy

The mobile phone had become part of our life, and it came to be, not an option, but a necessity.⁶⁹ People want to be in touch through mobile phone 24 hours a day and 7days a week, which means they want to live within a mobile phone like as a fish in water. That led to its huge growth in numbers.

The mobile system in South Korea is more advanced than almost anywhere. The famous mobile phone companies 'SAMSUNG and LG' are based in South Korea.

There has been increasing development of types of mobile phone devices for different uses. While base-level mobile phones are still available, new devices provide more functions beyond phone-calls and text-messaging (SMS) like:

⁶⁹ According to the 'www. picturebusinessmag.com', today (2007) more than 80% of the world's population already lives within a mobile phone world, a figure projected to increase to 90% by 2010. [www.picturebusinessmag.com/story/story.bsp?sid=40913&var=story]

E-mail
Web browsing
MP3/video player
Global positioning and maps, buddy location and parental child monitoring
Radio/TV reception
Book reading
Still/video camera
Games console
Word-processing
Low-value vending machine purchases, bar-code scanning
E-ticketing with bar-code ticket sent by SMS
Diary, planner and appointment reminder

These features which were only a dream in the past became reality today. These functions became normal, and new developments are constantly launched. (<http://www.mobiletechnews.com/>). Even if missionaries do not have a computer, they can use a mobile phone to quickly update his supporters.

The mobile phone mission has great potential to share the Good News with the world. Half of the world's populations (about 3 billion) are mobile phone users and many of these are in non-western or developing countries, and in the 10/40 window⁷⁰ ([http://home.snu.edu/~ HCULBERT/1040.htm](http://home.snu.edu/~HCULBERT/1040.htm)). There are more mobile phones used in Africa than in the USA. The following statistics show the growth in mobile phone usage in Africa.

⁷⁰ The 10/40 window is an imaginary belt between 10 degrees north and 40 degrees north of the equator, and extending from Western Africa across the Middle East and Asia, which is dominantly Islam.

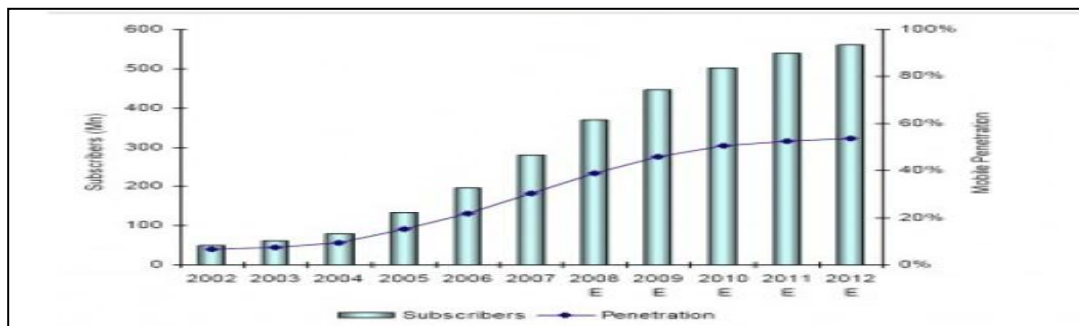


Figure 7.2. Africa – mobile subscribers and penetration (2002 -2012)

- **Using mobile phone devices for mission⁷¹**

The mobile phone offers a great opportunity to spread the Good News to people. How a Christian missionary can use this tool for discipleship and outreach will be analyzed below.

SMS: Short Message System - text messaging

SMS 'short message system' is a way of sending short written messages from one mobile phone to another (Collins Cobuild Dictionary).

⁷¹ Resources for mobile mission: Mobilev [www.snipr.com/mobilev] is a one-stop resource for every aspect of using mobile devices in outreach. It's an information-sharing wiki with links and discussion forums where you can find or add resource links, and ask questions. Tracking Mobile Ministry Blog [<http://davehackett.blogspot.com>] has the latest news and ideas on the growing potential of the mobile ministry. Mobile Ministry Magazine [<http://mobileministrymagazine.com>] is a regular online publication with many resource links and partner groups specializing in different types of mobile ministry. It lists resources which will help you to use many of the strategies described on this page.

Any mobile phone in the world can be reached through a SMS text. By SMS it is quick and easy to send messages to individuals or multiple groups at the same time. It is increasingly used in the secular world to share information. Hundreds of rand's can be saved every month, by using SMS instead of calling people on their cell phone. It can save up to 80% of telecommunication costs.

Christian must use this wonderful tool for God's mission. There are many services available to subscribe to, like 'Daily Bible Verse', 'Information services to church members' or 'Mini Devotionals' (www.fourteenfloor.com, www.faithcomesbyhearing.com). In most countries, it is currently limited to 160 letters. This restriction can be bypassed through portable devices.

The SMS is also used as a follow-up medium in some ministries. For example, sometimes broadcasting ministries invite inquiry and discussion on their programmes by the text messages. In the non-western countries, the SMS is used as a follow-up medium, because it is cheaper and easier than to access the web. (http://communitiesdominate.blogspot.com/brands/2007/01/putting_27_bill.html).

SMS messages can also be sent your PC. It is cheaper and quicker if the PC has an existing internet connection. But unlike the computer, the mobile phone can always be with us, as it has become more a part of our life than the PC.

Downloadable bibles and music

The mobile device can now not only manage a SMS, but also downloadable Bible text and music, Christian music. This is particular important in countries where it is not allowed to have or to read the Bible, as in the 10/40 window region. Today many thousands of online Bible texts and Christian music, which is available to download,

are downloaded onto PCs and mobile devices each month. General books can also be downloaded through the mobile devices.

Many Christians use the mobile phone for their spiritual life, because it is easy to carry and to use. The downloaded Bible can be used to share during Bible study, cell group meeting, personal devotion or to send to others. It can also be used for outreach through comic books loaded onto the mobile device (http://technology.timesonline.co.uk/tol/news/ech_and_web/article2289162.ece). Comic books and cartoons reach not only children, but also adults effectively.

Most mobile phones are MP3 capable, and MP3 audio can also be downloaded onto MP3-equipped mobile phones. People without CD or tape players, can have music without the cost of copies. The Audio Bible is available in many languages and the Jesus film is available in MP3 audio in different languages (www.jesusfilm.org/podcasting/02.html) that can be useful for the outreach ministry on the mission field.

Many pastors are using this tool in their ministry. They download worship and outreach songs on their PC, and through it to their mobile, to show rural people how to worship and to teach them about Jesus. These opportunities are available to churches, missionary organizations, outreach ministries, and individuals.

- **Internet access**

Internet access has been available for some years by using a mobile phone (www.w3.org/mobile) wherever you are. In South Korea the majority of internet accesses are already through mobile phones as a international telecommunication country.

7.2.2. Models of *diakonia*

Jesus Christ, by precept and example, stressed the importance of ministering to the physical, social, cultural, and political needs, as well as to the spiritual and moral needs of a person. For all three synoptic evangelists - especially Luke (Lk. 4:16-30) - this is *sine qua non*. For this reason, Jesus Christ came not only as a person who proclaimed, but also as one who served (*diakonia*). The Service Mission model seeks to stress the fact that Jesus Christ became incarnated into the world as a man who served.

When Jesus used the parable of the sheep and goats to explain the two kinds of people who will gather before his throne in the last judgment day (in Matt. 25:31-46), He said some really amazing things. Jesus said that "I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. Whatever you did for one of the least of these brothers of mine, you did for me". Thus his people (the church) must work in society for justice, peace, and freedom, injecting society with the values of the kingdom of God.

For example, there can be no doubt that one of the central issues facing the local people of mission fields are that the people suffer from poverty and sickness. It consequently poses the church with one of its most immediate challenges. It is important that the churches realize that, theologically speaking, the poor and sick represent one of the most important themes in the Bible. It is therefore good, and necessary for the church to reach out to the poor and sick people through charity projects. That is to say, *diakonia* is one of the important missionary works in the church.

Some models of a cyber service mission (diaconal) are the following:

7.2.2.1. A cyber educational mission strategy

Theological education by extension has been around for many years in the context of mission, in correspondence schools and through missionary radio broadcasting. The next step in education is cyber education by internet.

Cyber education can be a vital tool for the executing of the Great Commission, helping to make disciples and teach them (Matt. 28:19). Theological education is becoming more flexible as web-based distance learning courses become available.

Through internet, the Cyber education is possible. Fortunately, this is not just a possibility. Any educational institution can support the building up of community in the mission through small group interaction with online learning technology. This Cyber education is very simple, the learners who are willing to learn the use of simple online learning technology can study anything what they want to study through the internet.

Usually, education was done in a class room, but it is possible to educate outside a class room by using the internet. The people do not want to struggle through traffic for several hours to get to a conventional class room. Cyber education is possible for man and woman, old and young without distinction of age or sex.

The cyber students can minimize the cost of study. They can use e-book and zip files study material to download on their computer without buying or lending. These study materials can be printed out as well as be read off-line on the computer screen. It enables a 400 page training module to be downloaded in five minutes or less. It is a low cost and very practical educational alternative for students.

To establish and run a university needs lots of money, not so the cyber educational institution because it does not need subsidiary amenities like buildings and building maintenance expenses. Therefore, the school fees are inexpensive.

Cyber education has many advantages. You can have an on-line video, live lecture through the internet, and after that you can repeat the lecture through downloading. Cyber educational institutions have provided cyber libraries as well. Whenever you want to use data or e-book you can use it is available through the internet. Many students are studying through e-mail with their professor. Everything possible in the general education field is possible in cyber education. But co-operation with a general school or university is important to the cyber education ministry.

- **Cyber education for missionaries**

Some missionaries have to discontinue their ministry on the mission field for study. The education of a missionary on a sabbatical year is also difficult, because of in availability of study data. Missionary who want to study at their own place and time can fruitfully use the internet.

Many wives of South Korean missionaries do not have an opportunity to study. While male missionaries are developing through education and training their wives have to look after their children at home or tend to the children ministry, such as "Sunday School" and "Day Care Centre", without training and education, because they are working together with their husbands. But cyber education is available to missionaries without distinction of age or sex with the advantage that the missionary can a manage both his/her ministry and study on the mission field with an easy and inexpensive way

- **Cyber education for missionary children**

Many missionaries spend time to find a school for their kids because of their culture, language, circumstances and quality of education. Many of the rural area missionaries have been teaching their children at home in their own language without information. However, it is difficult to manage two projects, missionary work and education of their children, at the same time.

The Cyber space can help you to find international Christian schools or teachers who are seeking opportunities to teach missionary children through the internet. Some of the educational material is available on-line. However, only a few schools make a special effort to provide excellent distance education and correspondence education for missionary children ages 5-18.

The web site provides a comprehensive directory of international schools, some of which have links to their own home page on the web site. Many of the larger international Christian schools now have their own web site, and several have an on-line directory of e-mail addresses of their alumni.

International Christian web sites provide a forum for discussion of the emotional and social needs of children, and promote networking and dialogue among all those who are interested or involved in the care and education of missionary children. The international Christian web site has information on excellent seminars and workshops.

7.2.2.2. A cyber missions' fund raising mission strategy

The conventional way of fund raising was that the missionary visit each church or individually with summary reports of their mission or missionary proposals which tired the missionaries. The web site offers help on fund raising without visiting church or people. Cyber Space based services offer donors the convenience of making their financial contributions through an online contributions web site.

If missionaries submit their requests for grants or summary reports to a database on the missionary web site it will connect major donors with the missionaries. A missionary can send summary reports on a web site during the day and it will be read by people at the time of their choice. Donors may have perfect opportunity to contribute through those missionary web sites.

Donors can contribute (anonymously, if they wish) to a missionary's account through internet banking. Web sites (www.nationalchristian.com and www.generousgiving.org) have set up their own virtual foundation to receive cash, stock, etc. This web site is a free web service that makes communication and fundraising easy to Christian missionaries.

An interesting example of the use of the web to help the people of Haiti:

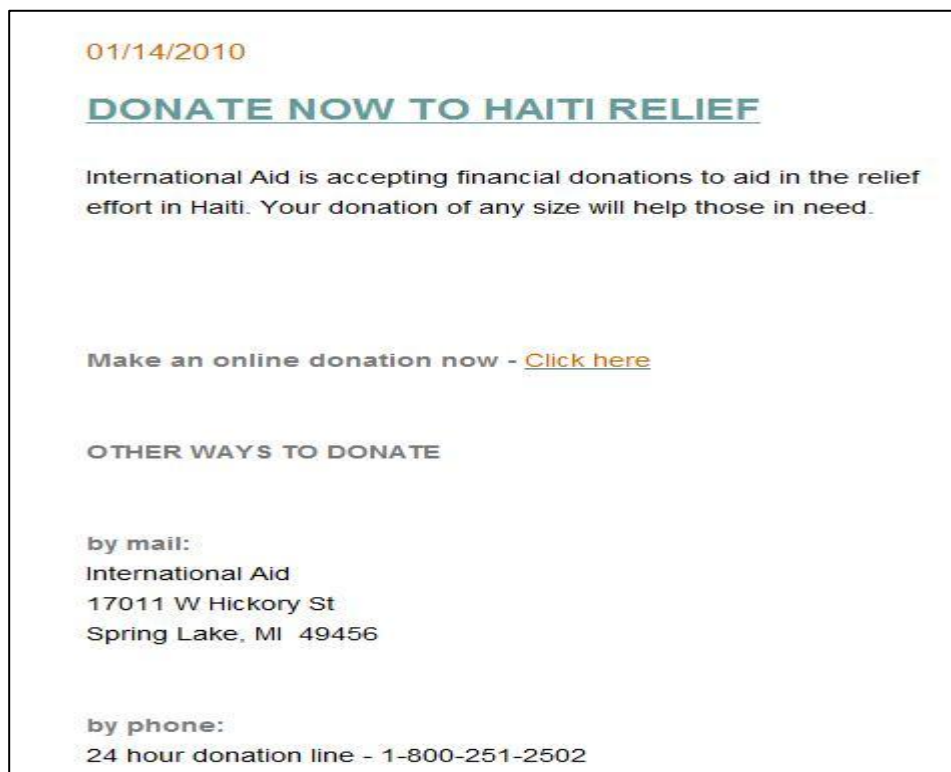
The International Aid⁷² (www.internationalaid.org) submitted a report about the Haiti earth quake on the web site, and began mobilizing resources and support for the

⁷² International Aid (www.internationalaid.org) is a Christian Non-profit organization. International Aid (IA) serves by providing enabling resources and support to humanitarian organizations and professionals who tend to the health and medical needs of the poor. It has done so for 3 decades in over 160 developing countries.

IA's knowledge, experience, and relationships are noteworthy. IA shares its knowledge by working alongside its partners in planning, selection, procurement,

devastated region through the web site. They sent reports via e-mail about the Haiti earth quake. The fund raising report on web site is the following;

"As aftershocks ripple through the devastated quake region of Haiti and the death toll continues to rise, Spring Lake, Mich-based International Aid has started disaster relief efforts.



01/14/2010

DONATE NOW TO HAITI RELIEF

International Aid is accepting financial donations to aid in the relief effort in Haiti. Your donation of any size will help those in need.

Make an online donation now - [Click here](#)

OTHER WAYS TO DONATE

by mail:
International Aid
17011 W Hickory St
Spring Lake, MI 49456

by phone:
24 hour donation line - 1-800-251-2502

Figure 7.3. International Aid – donate to Haiti (www.internationalaid.org).

repair, maintenance, logistics, technician training, project management, and consultation. From assisting itinerant clinicians, small rural clinics, and large metropolitan hospitals, to responding to global disasters (natural and man-made), IA has proven to be a trusted and potent partner that gets results.

International Aid is currently assessing the most immediate needs. Once the shipment arrives, the local churches will begin distributing supplies to suffering families and on the ground relief workers.

INTERNATIONAL AID RESPONDING TO HAITI EARTHQUAKE

Port au Prince, Haiti has been devastated by a 7.0 earthquake. Early reports indicate 3 million people are affected with heavy damage to homes, hospitals and infrastructure in the capital city. More will be known in the days to come.

As it monitors the situation unfolding in Haiti, IA is collaborating with a network of established and trusted Partner organizations



on the ground in Haiti assessing the immediate needs. Your cash donations will provide much needed medicines, clinics and lab-in-suitcases to Haiti relieving the trauma and suffering caused by Tuesday's earthquake.

Figure 7.4. International Aid – donate to Haiti (www.internationalaid.org).

The agency's initial relief shipment of hygiene kits, blankets and other miscellaneous relief supplies will depart early next week. International Aid is also working with medical supplier BD (Becton Dickinson and Company) to get much-needed "first-response" medical supplies to the region.

International Aid's partners on the ground report that the situation is desperate, with so many individuals injured and without shelter. Compounding the problem, most of the area's telephone service is down, making communications difficult.

The organization has called for cash donations for the relief effort. At this time they are not soliciting products or material goods. To help, please connect with International Aid's 24-hour to donate online at www.internationalaid.org.

7.2.2.3. A cyber information mission strategy

On the web there is valuable information about Christianity in the World, about evangelicals, as well as Christian missions, other religions and general information.

The latest news and information is available on through the web sites, including on-line newspapers, magazines, electronic journals, and radio. For example, the News-link site (www.newslink.org) provides links to various on-line versions of popular radio and television stations. The familiar web search engines and directories are

useful for finding a wide array of information of interest like Google (www.google.com) and Yahoo (www.yahoo.com).

When looking for in-depth information about a particular country for mission work, the web is a helpful starting place. Missionary web sites like “www.comibam.org, www.ideaministries.com, www.prolades.com and www.providence.edu” are leading evangelical co-operation mission efforts.

One of the best information link pages for information is at CIA World Fact book (www.cia.gov/cia/publications/factbook), which provides a detailed profile of every country, including information on the country's geography, people, language, economy, communications, government and transportation system.

Also of interest is the Network for Strategic Missions Knowledge Base Web site (www.strategicnetwork.org/index). It contains a wealth of information about Christian ministries in the regions. At this Network for Strategic Missions Knowledge Base site, you can enter a word or phrase to search among its thousands of journal articles, click on the title of any article displayed on the screen and read the full text of the article.

Click on any region or any country's name to read explained missionary statistics from multiple sources. It provides source information and often links to source web sites. That information is very useful for the pre-field preparation of missionaries. The missionary and the mission agency can share their information through cyber space.

7.2.2.4. A cyber missionary care strategy

A missionary is in need of care on the mission field. International care for missionaries is a growing reality through the cyber space. Several organizations that provide international care services and resources for missionaries care have web sites.

Those web sites provide information and advice on practical mental health topics: grief, anxiety, expectations, stress, culture stress and leadership, etc. They also provide links to topical discussions on a number of issues: systemic job-related missionary lifestyle, relational personal history, personal and spiritual growth, and issues of specific populations (www.membercare.org/issues.htm). Their vision is to provide a worldwide ministry of encouragement to missionaries, missionary kids and national pastors (www.barnabas.org/index.html).

Anyone can download the material on computer or print it from the site. The database can be searched by topic and downloaded on the computer or be read offline on the computer screen, or changed to suit the need.

7.2.3. Models of *Koinonia*

The term *koinonia* is used for the task of building up the body of Christ to maturity according to Matthew 28:16-20. Mission has everything to do with the building up of the church of Christ, of establishing and empowering the body of Christ on earth. This will involve striving for the expression of ecumenical co-operation, unity and brotherly relations as well.

Christian workers, and even leaders, have misunderstandings about missionary work. Some pastors are afraid to accept new believers into their church. They

remain satisfied with a small congregation and institutional work. Pastors and Christian workers are not properly trained for evangelism and church planting, and so they are not involved, nor are they prepared to face new believers becoming members of their church. Proper priorities need to be set so that Christians can become involved in planting churches and building up churches to promote the growth of the church.

7.2.3.1. A cyber network and ecumenical co-operation mission strategy

The South Korean church and missionary organizations must have co-operation through the cyber network.

An internet network mission strategy should be formed according to region, continent, and assigned areas. Large churches can operate their cyber mission but most churches are too small to operate a cyber mission in church growth.

Therefore ecumenical co-operation is necessary for the missionary enterprise of the world, because missionary work is the ecumenical calling of the whole church in the world. Missionary work is not a competition between churches. The mission is God's mission (*missio Dei*), that is, God's self-revelation as the one who loves the world. The point of the missionary work is the good news of God's love. Therefore, neither a secularized church, nor a separatist church can faithfully articulate God's mission (*missio Dei*).

The Korean missionary in South Africa actively promote ecumenical co-operation, through the crusade movement, mission conferences, pastoral seminars and prayer meetings. There have been two polarized groups: the ACM (Africa Continent Mission) and the ABBA (Africa Bible Based Academy). Each of these groups is working with local church pastors and local denominations. To co-operate with one

another between missionary and missionary, or missionary and local denomination is more effective through the cyber space.

Ecumenical co-operation became easier than before through the cyber space with a big impact to God's mission. The missionaries should share their mission and ministry with other missionaries on the web.

The ecumenical co-operation movement is not only historically linked to the world-wide missionary enterprise of the church, but also in principle. The present work by the ecumenical co-operating missions on the mission field has to be adequately sustained and enlarged in future.

7.2.3.2. A cyber chat mission strategy

The internet is a great place for ministry to reach people through cyber chat for 24 hours, seven days a week. People can make a life changing decision right there in front of their computer through the cyber chat mission by interacting with an unbeliever. You can also encourage your church or Christian group to participate in church ministry through cyber chatting.

Cyber chat mission strategy is to offer a good relationship. Web site operators are not condemning or pushing, but want to encourage people in life. It works not only for Christians but also for non-Christians. The web host makes as many meaningful chats as possible to share the message of hope.

A changed life story through cyber chat is the following:

- **Karen Schenk (Director, TruthMedia.com)**⁷³

This is about a male Christian who wrote to us (www.TruthMedia.com) on a Saturday morning saying he had planned that weekend to take his life as he was a terrible husband and father. I e-mailed him that Saturday morning and asked him to wait until we could get him some help. We then had one of our online counselors speak with him through cyber chat and helped him through some very difficult months.

He recently e-mailed our site (two years later) to let us know that he is doing very well.

- **Doris Beck (Interactive Manager, TruthMedia.com)**⁷⁴

One of the neatest examples that I have seen in our chat ministry is that of a lady I'll call 'Tee'. She came to our chat room, without any spiritual background, confused and seeking some sort of affirmation. After a series of chat conversations I was able to share Christ with her, and actually lead her to Christ right there in the chat

⁷³ Karen Schenk is the Director of *TruthMedia Internet Group*, a ministry of *Campus Crusade for Christ Canada*. *TruthMedia* strategically builds online communities of evangelism and discipleship and currently runs 22 websites in 12 languages. Karen's main areas of responsibility include managing the editorial and interactive teams and overseeing a corps of over 400 volunteers.

⁷⁴ Doris is Interactive Manager with *TruthMedia Internet Group*. She oversees chat ministry and online mentoring of those contacted through the ministry's portfolio of outreach sites.

room. Since then, I was able to disciple her, and I have seen incredible growth in her life. She has personally led five family members to the Lord, and a host of others in her life. God has redeemed the broken pieces of her life, and used her to shine His glory into her corner of the world. Today she is one of our regular chatters, sharing her faith with new people, and encouraging others by her knowledge of the Word and in prayer. I feel blessed to be able to see her minister in the same environment where she came to Christ.

● **Nathalie (Counselor supervisor, Top Chrétien)⁷⁵**

I encourage and serve these faithful men and women who give a large part of their time to counseling. I even follow up on enquirers myself. Up to now, I have mainly been involved in one-to-one contact. Even though I am not very skilled on the computer, that is to say not so technically talented, I enjoy sharing online or reading many encouraging testimonies. I say, “It’s worth it Lord to stay in France and see one life at a time touched and changed

● **Greg Lipps (Church webmaster, Brandywine.org)⁷⁶**

⁷⁵ Nathalie supervises the online mentoring for Top Chrétien’s outreach websites, based in Paris.

God blessed this effort more than we had imagined. We often hear reports of newcomers to the church who said that they found us first online. In addition, we have received e-mails from people who have made first-time decisions for Jesus as a result of information presented on the site. Our e-mail newsletter provides a way for people in the church to reflect on the pastor's message and to stay abreast of all the activities going on.

It also serves as a way to instantly share needs with those who have signed up. People from around the world have become aware of the site because of our association with the Web Evangelism Bulletin [web-evangelism.com/bulletin.php] and because of our relationship with Saddleback Church and the Purpose Driven Life series.

It's an incredible privilege to participate in a ministry that reaches thousands for building up the body of church, church communities and discipleship. It's exciting to see people volunteer and have a significant ministry impact from their homes and businesses in their areas of interest.

⁷⁶ Greg Lipps is the spare-time webmaster for Brandywine Community Church in Greenfield, Indiana (US). The site is a clear demonstration of how to create a church site which can reach into the community.

Chapter Eight

Findings and Conclusions

8.1. Introduction

Today, we live in the information age. This information age has not only interconnected the world but has also shrunk it. The information age brought not only advantages to the church but also disadvantages. The global dynamic, cyber space, impacts on the Great Commission and Christianity.

Cyber space will continue to expand its impact in this information age. Therefore, the church must make disciples of all nations in this digital world through the cyber space. It has a great opportunity to deliver the gospel to the ends of the earth through the cyber space. The cyber space of the new information age has become a new mission field. The church must care about the future of itself in cyber space.

The church and mission organizations can use cyber space to conduct their mission to the world. The church and mission organizations must be the light and the salt to the world and respond with a cyber mission.

The hypothesis of this research was started as follows:

The church in today's world has the great responsibility to embody the "Great Commission", and to deliver the gospel to the ends of the earth. There are still many un-reached countries in the world. For example, in South

Korea a strong Christian community has developed, but North Korea has no freedom of religion, and the Christian church there is weak and suffering.

Cyber space is an exciting new tool for missionary work, to answer to the command of our Lord Jesus Christ in our day. It can reach around the world and is available 24 hours a day, 7 days a week, 365 days a year. If we use the opportunities that internet provides, it will help us to reach millions of people in the world - in North Korea, in Muslim countries, etcetera - that, in the past, were very difficult to reach.

If the churches and mission organizations rise to the opportunities and the challenges that the information age provides, taking due consideration of the strengths and weaknesses of cyber space, new strategies and methodologies may be developed that will serve the church well in the 21st century.

This hypothesis is proved correct through this research. The South Korean churches and missionaries, in past decades, have indeed contributed much to fulfilling God's missionary mandate, and influenced the world missionary movement. At present the South Korean churches and missionaries are spurring missionary work in the world, not only in the real world but also in the cyber world.

The understanding of the holistic nature of the *missio Dei* and the *missio ecclesiae* empowered South Korean churches and missionaries to work hard on the mission field.

8.2. Findings

8.2.1. Cyber world

The use of the cyber space is expanding worldwide and the number of cyber space users is growing rapidly. In the 21st century the cyber world has become ubiquitous to our life and it has brought the globe into a single room.

Today, the cyber world is one of the most powerful tools throughout the world. The internet, as an element of cyber space, reaches more than 1 billion people, across many nations.

However, this cyber world is not easy to control and to manage. It has its own advantages as well as disadvantages. We must control the cyber world according to God's will. It is our responsibility to take care of this cyber world. The cyber space also has the obvious potential for evangelism and mission. The internet has become one of the available means of sharing and proclaiming the gospel. Therefore, the Christians of today have the responsibility to the great commission to deliver the gospel to the ends of the earth through cyber mission.

The cyber world has many unique features enabling it to reach into un-reached nations and people groups, which are useful for mission. Some of the advantages of cyber mission are the following: to reach the un-reached even in closed countries, no airfares needed, no visas required, it works even when you sleep, it provides opportunities for retired missionaries, it reaches a wide audience at the same time, it communicates securely one-to-one, etc. However, the internet can be used for bad or good. The internet users have access anywhere and anything. Some of the disadvantages of cyber mission are evident: the net is flooded with unsuitable and even dangerous information, misinformation and untrue stories are circulated,

pornography and violence are within the reach of young people, the use of internet can become addictive and alienate the users, etc. Therefore, God's protection in cyber mission is sorely needed.

8.2.2. The missionary mandate is as important as ever

8.2.2.1. Theology

The mission of the church today is as important and as necessary as ever before, but the context of mission has significantly changed. The theology as well as the practical methods of mission needs rethinking.

Throughout the history of the church many goals for mission have been articulated: the salvation of individuals, church planting, church growth, indigenous churches, the formation of a Christian society, justice and the change of societal macro-structures. This study proposes five goals and purposes of mission: the glorification of God, the saving of souls, the planting of the church, the social gospel, and Christianization of society.

One of the most inspiring rediscoveries of our time, is that mission is not primarily the activity of men and women. Mission is God's work. During the past half a century there has been a subtle but nevertheless decisive shift toward understanding mission as God's mission. The idea of the "*missio Dei*", according to Bosch (1991: 390), first emerged at the Willingen Conference of the International Missionary Council in 1952. The *missio Dei* has been used to advance all kinds of missiological agendas.

Hand in hand with the *missio Dei*, goes the *missio ecclesiae*. Mission is the reason for the existence of the Church. It is, today, widely accepted theologically and

practically speaking, that the church and mission can never be separated; that the one cannot exist without the other. The church is a human community that does exist on its own, can never conveniently delegate its responsibility to others. No matter who the groups or individuals engaged in practical missionary work are, they will always have to remember that behind them stands the church; they work on behalf and with the full authority of the entire church of Jesus Christ.

The various dimensions of the comprehensive approach were expressed in terms of the church's task of *Kerygma* (proclamation or witness), *Diakonia* (ministry or service), *Koinonia* (fellowship or communion) and *Leitourgeia* (service, ministry, worship, offering, sacrifice).

8.2.2.2. Cyber mission

In order to understand the challenges and opportunities for cyber mission, some theological and missiological issues were discussed.

Communication

According to Hesselgrave (1991: 127-128), communication is at the heart of God's mission (*missio Dei*). Communication is a fundamental process of human beings, "speech is the most distinctive achievement of man" (Nida 1990:4). And the purpose of communication is to convey information, and by this means to influence or control the behaviour of attitudes of others.

The emergence of the internet has created a new channel for communication. E-mail, blogs, eBay, Facebook and MySpace, Skype and chat rooms are examples of communication through the internet.

The internet offers everybody the opportunity to become a communicator with access to a potential audience of millions. In addition, the internet communication is available not only for the traditional pattern of one-to-many communication, but also for mass communication through the internet.

Relationship

In the Bible God says, “Let us make man in our image, in our likeness” (Gen. 1:26). Our God is a *Triune* God and exist in relationships, which is the basis of mission. In the trinity, Father, Son, and Holy Spirit are not three individuals but three persons in relationship and mutual dependence

And our relationship to God is our most important relationship, and no other even comes close. Through God’s love, the death and resurrection of Jesus Christ and the indwelling of the Holy Spirit, we have a personal relationship with God.

Cyber space has become the new frontier in relationships. The internet is a means to sustain relationships. The internet devices help us maintain relationships with others. People are deeply involved in cyber relationships in today’s world. In cyber relationships people are also making friends, lovers, and sometimes enemies.

In addition, some of the people look for a cyber relationship for the same reasons they want to have a face-to-face relationship. Many cases of cyber relationship become a face-to-face relationship. Cyber relationships can indeed lead to true relationships.

Contextualization

Contextualization means communicating the gospel in understandable terms appropriate to the audience. Today contextualization may be one of the most important issues in mission.

The World Wide Web (internet) is a large collection of documents and information, and the internet is a new culture and a highly populated place. It is the church's responsibility to ensure the Christian faith in cyber space by cyber contextualization.

In cyber space, there are many cultures and various religious groups. So if we are to target them, we need to know their context. Today, there is a big need for more web-sites to approach those of other cultures and religious groups in an appropriate way. Therefore, if we are to contextualize this cyber space by the gospel, it is very important to use an approach which uses their language and engages with their concepts.

Dialogue

The world has changed, and the mission has to interact with different religions and cultures. Therefore, we need a new way of meeting for world mission in today that is a dialogue. Dialogue is a widely used concept in mission today.

You can conduct a dialogue with peoples of other faiths through online conversation such as the chat room. Through cyber dialogue, you can develop personal relationships, in a quick unique way.

The seven principles for dialogue, developed half a century ago by Max Warren, may prove valuable to us today, in guiding us in the process of sharing our faith with man and woman belonging to the great religions of the world in our time.

Through cyber dialogue anyone with a personal computer, modem and Web access, can today easily and naturally share the good news of Jesus Christ with others around the world.

8.2.3. Towards the development of a cyber missionary model for the 21st century.

In order to answer to the needs of our time, we need a comprehensive definition of mission, comprising of the categories of *kerygma*, *diakonia*, and *koinonia*. Although each is related to the others, the distinction is useful, and I shall comment on each of the categories.

- **Kerygma**

As I mention in chapters 3 (3.5.) and 5 (5.8.2.), the purpose of the church and cyber church is to proclaim (herald) the Word of God, spreading the gospel or good news and calling people throughout the whole world to faith and emphasizing the power of the Word to effect spiritual change. The church must be the witness of God's Word to the whole world. Therefore, the proclamation is the focus of ministry, and the centerpiece of worship in the church. The *Kerygma* is one of the important missionary tasks of the church to the world in the new information age.

The models of *kerygma* include various forms of cyber mission: webcasting mission, Christian blog mission, cyber bridge mission, mobile phone mission, etc.

- **Diakonia**

As I mention in chapters 3 (3.5.) and 5 (5.8.3.), *diakonia* is one of the important missionary responsibilities in the church and in the Cyber church today. Jesus Christ, by precept and example, stressed the importance of ministering to the physical, social, cultural, and political needs of people, as well as the spiritual and moral needs of a person (Matthew 5-9). Also Jesus sent his disciples out to both preach and heal (Matthew 10). For this reason, Jesus Christ came not only as a person who proclaimed, but also as one who served (*diakonia*). The Service Mission Model seeks to stress the fact that Jesus Christ became incarnated into the world as the One who served.

Therefore, the church must serve the people: “to look after orphans and widows in their distress and to keep oneself from being polluted by the world” (James 1:27). There can be no doubt that one of the main issues what the missionary facing the local people of the mission fields are their poverty and sickness.

The models of *diakonia* include various forms of cyber mission: cyber educational mission, cyber fund raising missions, cyber information missions, cyber missionary care missions, etc.

- **Koinonia**

As I mention in chapters 3 (3.5.) and 5 (5.8.4.), *koinonia* is also a very important way of spreading the good news about God’s coming kingdom. According to the New Testament, the term *koinonia* is used for the task of planting the church and building up the body of Christ to maturity.

There are some models of *koinonia* that always have been important: especially church planting and empowering the faithful. Therefore, Christians should reach out to one another, enjoy one another, and speak with one voice when they proclaim God's love.

Especially, church planting has always been an important model of *koinonia* mission. Missionary work is the ecumenical calling of all the whole church in the world. Missionary work is not a competition between churches. The mission is God's mission (*missio Dei*), that is, God's self-revelation as the One who loves the world. The point of missionary work is proclaiming the good news of God's love.

The models of *koinonia* include various forms of mission: cyber networks and ecumenical co-operation missions, cyber chat mission, etc. In addition, there is specific example of *koinonia* in cyber missions: the chat room, web board, e-mail discussion, interactive Bible studies, etc.

8.3. The South Korean churches played an important role in proclaiming the gospel to the world during the 20th century.

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 in 1882. But nowadays South Korea is known for its economic wealth, precarious proximity to China and North Korea, its strong evangelical church and its missionary sending heart. Firm grounding on the Bible and resistance to materialism is still needed. Korean people encountered both Catholicism and Protestant for the first time during the Yi dynasty (1392-1910). Korea had been called the Chosun dynasty.

The reasons for church growth in South Korea are firstly, that it was rooted in the mission policy of the early missionaries in Korea, which undertook mission by

means of education, medical aid, the Nevius Method, the division of the mission field and so on. Secondly, it was rooted in the Korean mentality and religious emotion. This was emphasized by the Methodist theologians. Thirdly, the most persuasive reason of all is that of a social or historical contextualization theory. It explains the South Korean people's receptivity to Christianity. The theory that the growth of the church has a strong relationship with the contemporary social context has already been ratified in the history of the Western church, as well as in the Korean church. The South Korean church's growth and decline was affected by many reasons, arising not only from a spiritual or theological dimension, but also from the sociological and contextual dimension.

Mission is God's mandate to the whole church in the world. Therefore, the South Korean churches must expedite their missionary work to fulfil God's mandate. There have been many shifts in the understanding of mission in the church. However, most of the definitions of mission have a biblical foundation.

The South Korean Church is one of the strongest missionary churches in the world. The growth of the South Korean missionary movement has been an unexpected expression of God's work, which works through the weak. The movement has its own strengths and weaknesses as it continues to evolve.

But most South Korean churches were interested in the numerical growth of membership and church planting. And most South Korean missionaries did not co-operate with each other on the mission field. Most South Korean missionaries tend to neglect earnest dialogue with one another. The South Korean missionaries did not like other South Korean missionaries to enter their area. But recently they are starting to co-operate with one another. This happened because the South Korean missionaries realized that partnership and cooperation are needed, not only among missionaries, but also between their supporting churches in the home country.

The 21st century is globalization age. While global mission of God finds various expressions in different ages and cultural settings it needs ecumenical co-operation.

A global mind-set requires learning across cultural and national boundaries. South Korean missionaries cannot avoid working with other missionaries in mission fields. In this global age, we need to learn from one another in doing missions. Such learning across cultural and linguistic boundaries will help to prevent mistakes that are otherwise easy to make. In this way the South Korean churches will become an even more effective missionary church in the world.

8.4. Future Research

There are still numerous issues for future research. The most effective missionary methods for the 21st century need to be analyzed. Models for networking and ecumenical co-operation need to be developed. The impact on the younger churches in the mission field of the theology that has been developed in the South Korean churches over the past decade, needs careful thought.

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Appendix 1

Questionnaire

1. Is it possible to develop a theological or biblical basis for using the internet to proclaim the gospel?
2. How does e-church use the internet?
3. What are the benefits? What can internet do that other instruments can not do?
4. What are the dangers of using the internet?
5. How successful is the e-church?
6. Are there other churches or mission organizations that use the internet in the same way to proclaim the gospel?
7. It seems possible to use the internet for evangelism (*kerygma*). How do you accommodate *diakonia* and *koinonia*? (charitable services and building up the congregation)

Key Terms

Mission

Missio Dei

Internet

Missio Ecclesiae

South Korea

South Africa

Cyber community

Cyber space

Cyber mission

Summary

**Transforming missions: mission strategy and cyber space
Research on the use of cyber space in transforming the mission of the South
Korean church in 21st century.**

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The present generation lives in the new information age as a result of rapid computer developments and the accessibility of the internet. Therefore, in the 21st century the world has to come to grips with the cyber space culture. Internet connections in South Korea, as in many countries in the world, make access to the world available in every house. Therefore, it is a necessity to understand the internet culture and internet is becoming part of everyday life.

However, at the beginning of the 21st century, the most important attribute of the mission is *missio Dei*: the mission is God's mission. God is a missionary God and mission has its origin in God. And finally, God also calls people as missionaries to share his love with the world.

According to Bosch (1991:368-372), our daily life has become so fast and constantly changing that we cannot use past methods to be effective today. Therefore we need a paradigm shift in our thinking towards missions today, to

become more relevant. There is a need for the church to understand this paradigm shift, and implement it into its thinking and practice of mission.

Cyber mission is becoming important in the information age, and there are many advantages and disadvantages to it. These advantages are to be managed carefully. It is the church's responsibility to use cyber space to the advantage of God's Kingdom. The opening up of cyber space may prove to be a gift from God to his church today.

Many Christians began to share their faith with others in cyber space through the internet and internet evangelism and cyber missions were born. Today, the internet has become one of the available means of sharing and proclaiming the Gospel. It offers us incredible power to share the Good News. The Christian has the great responsibility to the great commission to deliver the gospel to the end of the earth through the cyber Mission.

The South Korean church became a strong Christian church, ranking as the second missionary sending country in the world of today. 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.