



CHAPTER 1

INTRODUCTION

1.1. Relevance

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

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



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

1.2. Problem Statement

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

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



1.3. Hypothesis

The hypothesis I work with is that:

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

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

1.4. Methodology

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

1.4.1. Literature study

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



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

1.4.2. Comprehensive questionnaires and interview

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

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

1.4.3. Participant observer

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



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

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

1.5. Overview of the Thesis

Chapter One: Introduction

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

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

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



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

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

Chapter Four: Specific problems encountered in the field

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

Chapter Five: Korean solutions to African challenges?

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

Chapter Six: Conclusion

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

1.6. Definitions

1.6.1. Korea

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

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

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



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

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

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

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

1.6.2. Mission

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



1.6.3. Missions

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

1.6.4. Korean Missionary

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



CHAPTER TWO

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

2.1. Introduction

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

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



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

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

The present chapter consists of six subtitles.

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

2.2. The Arrival of Christianity in Korea

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

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

2.2.1. Catholicism

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

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

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



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

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

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

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



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

2.2.2. Protestantism

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

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



2.2.2.1. The early period

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

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

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



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

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

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

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

¹ Arprock River forms a border between Korea and China.



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

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

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

2.2.2.2. The suffering period

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

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



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

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

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



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

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

2.2.2.3. The interim period

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



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

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

2.2.2.4. The contemporary period

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

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



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

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

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

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



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

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

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

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

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



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

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

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



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

2.3.1. Revival in 1907

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

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



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

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

2.3.2. Challenge of the great commission in the 1980s

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

2.3.2.1. Impact on the great commission from Western mission organizations

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



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

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

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

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



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

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

2.3.2.2. Interest in Africa and Southern Africa

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

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

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



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

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

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

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

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

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

2.4. The History of the Korean Missionary Movement

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

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

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

2.4.1.1. Mission to Jeju Island (1907-1945)



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

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

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

2.4.1.3. Mission to Vladivostock in Russia

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



2.4.1.4. Mission to Japan

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

2.5.1. Missionary Training Institute (MTI)

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

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



2.5.1.1. History

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

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

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



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

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

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

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

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

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



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

2.5.1.2. Goal

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

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

2.5.1.3. Programmes

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

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



and the three month programme in spring and autumn.

2.5.1.3.1. *Summer and Winter Programme*

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

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

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

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

2.5.1.4. *Contribution*

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

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

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

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

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



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

2.6. Missionary Work of the Other Korean Churches and Organizations

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

2.6.1. Korean mission leaders

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

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

2.6.1.1. Young J Son

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

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



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

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

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

2.6.1.2. Dong-Whi Lee

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



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

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

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

2.6.1.3. Sung-Sam Kang

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



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

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

2.6.1.4. Tae-Woong Lee

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



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

2.6.1.5. Yong-Cho Ha

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

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

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

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

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

2.6.2. Korean mission agencies

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

Table 1: Number of Korean mission agencies

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

2.6.2.1 Denominational mission agencies

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

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

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

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



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

2.6.2.2. Mission agencies

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

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



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

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

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



2.7. Conclusion

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

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

I will conclude this chapter as follows:

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



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

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

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

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



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

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