



CHAPTER 3

AN OVERVIEW OF KOREAN MISSIONARY ACTIVITY IN SOUTHERN AFRICA

3.1. Introduction

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

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



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

Firstly, I will present a brief introduction.

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

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

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

Lastly, this chapter will be concluded.

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

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



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

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

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

3. The result of my own research 2006.12.21

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

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

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

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

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



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

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

3.2.1. Mission organizations

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

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

3.2.1.1. Africa Continental Mission

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



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

3.2.1.1.1. *History of ACM*

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

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



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

3.2.1.1.2. Church Planting

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

3.2.1.1.3. Immanuel Bible School

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

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

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

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

3.2.1.1.4. *Education Ministry*

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

3.2.1.1.5. *Immanuel Prayer Mountain*

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

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

3.2.1.2.6 *Medical ministry*

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



3.2.1.2. African Leadership

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

3.2.1.2.1. *History of African Leadership*

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



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

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

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

3.2.1.2.2. Ministry

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



- **African Theological College**

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

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

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

- **Children’s Ministry**

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



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

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

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

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

- **Phakamisanani Trust (business development)**

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



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

- **Rainbow Sports Ministry**

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

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

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



3.2.1.3. Korean Harbour Evangelism

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



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

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

3.2.1.4. Paul Mission

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

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



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

3.2.1.4.1. *Sung-Hack Suh*

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

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



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

3.2.1.4.2. *The Happy Home Project Africa*

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

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



3.2.1.4.3 *Feeding Scheme for Street Children*

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

3.2.1.4.4. *The Hosanna Music Academy*

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

3.2.1.4.5. *The church planting ministry*

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

3.2.1.4.6. *His influence*

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



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

3.2.1.5. University Bible Fellowship (UBF)

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

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

3.2.2. International mission agencies

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

3.2.2.1. Serving In Mission (SIM)

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

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

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



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

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

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

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



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

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

3.2.2.2. Africa Inland Mission (AIM)

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

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

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

3.2.2.3. Worldwide Evangelization Crusade (WEC)

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

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

3.2.2.4. Operation Mobilisation (OM)

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



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

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

3.2.3. Denominations

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

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

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



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

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

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

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

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

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

3.2.3.1.1. *Hyun-shin Cho*

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

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



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

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

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



3.2.3.2. The Presbyterian Church of Korea (Tonghap)

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

3.2.3.3. The Korea Presbyterian Missions (Kosin): KPM

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

3.2.3.3.1. *Hyung-Gyu Kim*



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

- **Church Planting and preaching ministry**

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

- **Teaching Ministry at Bible colleges**

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

- **Literature (Xhosa) ministry**

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

3.2.3.3.2. *Rock-Soo Ro*

- **Church planting**



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

- **Education ministry**

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

- **AIDS orphan ministry**

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

3.2.3.4. The Korea Sungkyul Church

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

3.2.3.4.1. *Enoch Lee*

- **His calling**

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

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

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



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

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

- **Theological Training**

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

3.2.3.5. The Korean Evangelical Holiness Church



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

3.2.3.6. The World Mission Association in Daeshin (DWMA)

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

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

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

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

3.2.3.7. The Korean Methodist Church

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

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

3.3. A Comprehensive Ministry of the Korean Missionaries

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

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

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

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

Table 6: Korean Missionary Activities in Southern Africa

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



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

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

3.3.1. Children's ministry

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



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

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

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

He tells another story:

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



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

3.3.2. Youth ministry

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

Pastor Ohm further related,

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



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

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

3.3.3. Church planting ministry

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

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

Gailyn Van Rheenen (1996) asserts,

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



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

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

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

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

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

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

3.3.4. Leadership and discipleship ministry

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

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

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

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



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

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

3.3.5. Theological education

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



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

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

3.3.6. Education ministry



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

3.3.7. Charity ministry

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

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

3.3.8. Muslim ministry

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

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

3.3.9. Korean Diaspora church ministry

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



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

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

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

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

3.3.10. Medical ministry

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

3.3.11. AIDS orphans ministry



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

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

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

3.3.12. Sport ministry

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



3.3.13. Church partnership

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

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



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

3.3.14. Church building project

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



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

3.3.15. Harbour ministry

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

3.3.16. Job creation and development

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

3.3.17. Language training

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



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

3.4. Relationship with Local Churches and Organizations

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

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

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



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

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

3.4.2. Relationship with international mission organizations

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

3.4.3. Relationship with local churches, denominations, mission organizations

These include the:

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



3.5. Conclusion

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

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



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

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

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

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

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

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

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

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

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